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THE MANUSMRITI

{AN ENGLISH TRANSLATION OF THE
"VISHUDDHA MANUSMRITI"
WITHOUT INTERPOLATED SHLOKAS }



AUTHOR

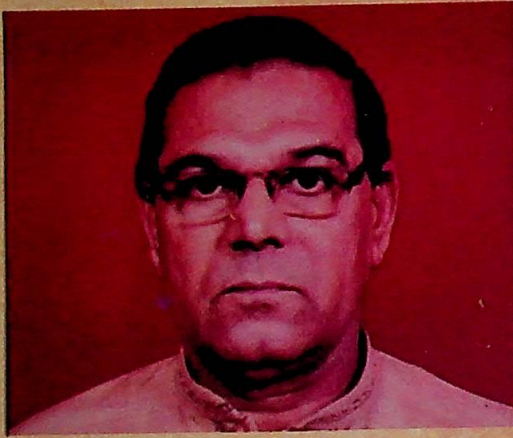
ORIGINALLY HINDI BHASHYAKAR, RESEARCHER
AND COMMENTATOR

DR. SURENDRA KUMAR



ENGLISH TRANSLATION

PT. SATYAPRAKASH BEEGOO



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AND COMMENTATOR

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Writing and Editing - He has written and edited thirty-four books. Six of these books are prescribed in the Sanskrit syllabus of Maharishi Dayanand Vishwavidyalaya Rohtak. He has done special research work on the Manusmriti. Which are available as "Manusmriti" (Complete) and "Vishuddha Manusmriti" in two types of editions. It has been translated into four languages so far. Manusmriti containing the research and commentary done by him is the most widely read Manusmriti. More than two hundred articles have been published in various journals. You have been the editor of three magazines.

Honors and Awards - Till now you have received two dozen honors and awards for writing and administrative achievements.

Statement from Doordarshan and All India Radio - So far, more than one hundred discourses have been broadcasted from DD channels of Government of India, Bharti, Aastha, Sanskar, Sadhana, Sudarshan, Doordarshan channels and many centers of All India Radio.

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The Manusmriti

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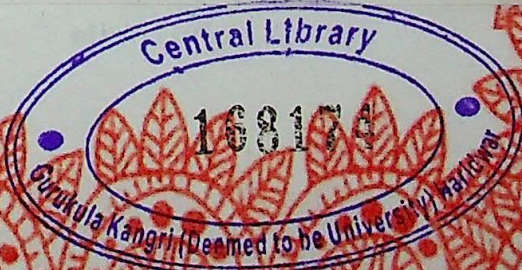
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The Manusmriti

*(An English Translation of
'The Vishuddha Manusmriti'
without interpolated shlokas)*

*Originally Hindi Bhashyakar,
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Arya Upadeshaka Mauritius.

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KEY TO TRANSLITERATION

अ a आ ā इ i उ u ऊ oo ए e ऐ ai
ओ o औ au अः h क् k च् c त् t प् p
ख् kh छ् ch थ् th फ् ph ग् g ज् j द् d
ब् b घ् gh झ् jh ध् dh भ् bh न् n म् m
य् y श् sh र् r ष् sh ल् l स् s व् v
ह h

Number of Shlokas and other things to know:-

Some chapters and their prevalent number have been changed in this edition. Readers please remember:-

(1) The chapters in which the prevailing traditional division has not been changed (except for the first, second and tenth) have the traditional prevailing shloka number after the shloka.

(2) The numbering of the shlokas prevalent in the first, second and tenth chapters is as follows:-

- (i) In the first chapter, the shlokas in which there are three numbers (from 1.120 to 144), the first is the shloka number according to the Complete Manusmriti version, the second big bracket[] there is a prevalent traditional number of those shlokas of the second chapter, which have been included in this edition to the first chapter. The third in small bracket() contains the serial number of this pure(Vishuddha) version. (Total 25 shlokas of the second chapter have been added at the end of the first chapter according to the subject matter of the shlokas).
 - (ii) Of the first three numbers of the second chapter, the first is the shloka number according to the Complete Manusmriti version, the second is the prevalent traditional number in the big bracket[]. The third small bracket() contains the serial number of this pure(Vishuddha) version.
 - (iii) There are two shloka numbers in the tenth chapter. The first is the serial number of the prevalent traditional chapter and shloka. The second small bracket() contains the serial number of this pure(Vishuddha) version. (Total 11 shlokas of the ninth chapter have been added at the beginning of the tenth chapter)
- (3) The number given in small brackets() at the end of each shloka of all the chapters is the serial number of this pure(Vishuddha) version. Index is according to this number.

From the Publisher's Desk,

Along with being the 'Ādirāja', **Maharishi Manu** is also the world's first constitution giver and the first theologian. Whatever literature is available in the ancient Indian literary tradition, recorded and preserved in the *Sanskrita* language, such as the Brāhmanas, the Āranyakas, the Upanishads, the Smrities, History, epics like the Rāmāyana, the Mahābhārata, Poetry, and the books of mythology such as the Purānas, all of them discuss the accounts of Manu and his laws. The glory and greatness of Manu and his laws transcend all barriers of land and time.

Unfortunately, some misunderstandings, and misconceptions are prevailing about Manu and his Manusmriti, which have become a burning issue since some years, particularly after the independence. Some cunning religious missionaries and politicians are still shouting that (a) Manu created the caste system based on birth. (b) In that system, Manu has made partisan and in-human laws for the *Shudras* i.e. the present *Dalit* class, while giving privileges to the upper castes, especially the *Brāhmins*. Thus, they claim that Manu was anti-Shudra. They add, (c) Manu was also anti-woman. He did not give the same rights to women as he has mentioned for men, that he has denied equal rights to women.

How far the claims of these evil-minded people are true? **Dr. Surendra Kumar Ji** an eminent Sanskrita scholar has seriously studied the Manusmriti and has quoted many internal evidences from this book to prove that all these claims have no ground. They are false and malicious. He research-fully establishes that Manu talks about *Varnas* and not about the caste system. The Varna concept mentioned by Manu is based on merits, performance and capabilities and not on birth, or lineage. According to Manu, the Varna of a person can change. The learned author and critic further

proves on the basis of solid evidences that in the Manusmriti there is no distinction between the Brāhmins, the Shudras etc. and there is also no discrimination between men and women; son and daughter.

Dr. Surendra Kumar Ji has seriously examined each and every *Shlokas* to detect the genuine from the interpolated ones. He has given convincing and logical proofs why such and such *Shlokas* are later additions to the body of the Manusmriti. He has also examined all points of controversies about Manu and his Manusmriti and has furnished convincing and logical replies to all the questions raised from a new perspective. In his Hindi translation, Manu's sentiments have been revealed and confirmed by further evidences from the Vedas and other ancient scriptures. We boldly recommend our readers to read the Hindi version of the Manusmriti with commentaries authored by Dr. Surendra Kumar ji.

The Manusmriti is also known as the *Mānava Dharma Shāstra*. It is an authority on the *Sanātana Vedic Dharma* after the Vedas. **Maharishi Svami Dayanand Sarasvati** has quoted its *Shlokas* in all his books. An English translation of this book from the *Ārsha Vedic* point of view was not available. Arya Upadeshaka **Shri Pt. Satyapraksah Beegoo ji** from *Mauritius*, voluntarily agreed to translate this ancient work on jurisprudence into English. He took nearly two years to complete this translation, enhancing its value with transliteration of every *Shloka*, and providing the meaning of all the Samskrita words. It was indeed a mammoth task. We are grateful to him.

I am fully confident that this edition will prove to be more useful for the readers, the researchers, and the general readers who are curious to know about the social structure of our land during the *Vedic Age*.

-Ajay Kumar

The Manusmriti

The Manusmriti is one of the oldest books in the vast realm of Vedic literature. It is as well one of the first treatises on political science. It is the jewel in the crown of the *Sanātana Vedic Dharma*.

The Samskrita literature comprises three classes of scriptures; the Revealed, the Ārsha and the Anārsha. The revealed class comprises only the Veda. The Ārsha literature is made up of those scriptures which were composed by the Rishis. These rishi-made books are mostly commentaries or a systematic presentation of the different sciences revealed in the Vedas, both spiritual and material. The Anārsha class of books comprises those Samskrita writings which do not follow the precepts of the Vedas, like the Purānas, the Upapurānas, the Tantras, etc.

The Manusmriti is an Ārsha scripture composed by Maharishi Manu. Maharishi Manu was the first sovereign of the first state on this earth. The Manusmriti is a set of rules for the proper administration of a welfare state. The Manusmriti deals with all the important aspects of civil and criminal laws which are necessary for the protection of the rights of the individuals and the society, that is, of the governed and the governing body.

Maharishi Manu acclaims the Vedas to be the “प्रमाण=*Pramānam* (परमं=*Paramam*),” that is, the Veda is the Supreme Authority. He outlines the glory and great ness of the Vedas in his Smriti at several places. He says,

“वेदोऽखिलो धर्ममूलम्”।

“*Vedo'khilo Dharma Moolam*,” that is, the Veda is the source of all knowledge of Dharma. He lays great stress on the practice of those codes of living which are

defined as Dharma. He states,

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः।

शरीरेण समं नाशं सर्वमन्यद्वि गच्छति।८(१७)

“*Eka Eva Suhridhdharmo Nidhanamapi Anuyāti Yah; Sharirena Samam Nāsham Sarvam Anyadhi Gachchati*,” that is, Dharma is indeed the best friend, which accompanies the soul even after the death of the person, while all other belongings and relations perish with the body. He further states that in whatever Āshrama, (Brahmacharya, Grihastha, Vānaprastha, or Sannyāsa) a person is living, he shall never forsake Dharma in his life. Maharishi Svāmi Dayanand Sarasvati also has outlined the importance of Dharma in life. Besides, the Veda mantras, and the Shlokas from the Manusmriti, and from other ancient scriptures, he also quotes the following verses from the Mahābhārata in his books, the Samskāra-vidhi, and the Satyārtha Prakāśh to high light the importance of Dharma for mankind.

न जातु कामान्न भयान्न लोभाद् धर्मं त्यजेज्जीवितस्यापि हेतोः।

धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥ १५ ॥

Na Jātu Kāmānna Bhayānna Lobhāt Dharmam Tyajet Jivitasyāpi Hetoh;

Dharmo Nityah Sukhadukhe Tvanitye Jivo Nityo Heturasya Tvanityah.

—Mahābhārata 253.

Meaning: Dharma should never be forsaken either through lust, fear or greed, or even when there be chances of saving one's life. Dharma is permanent. Pain and pleasure are fleeting. The *Jiva-Ātman* is immortal while the means of living are changeful.

Like Maharishi Manu, all the great rishis have taught about the importance of Dharma in all spheres of life. The Manusmriti is a Dharma Shāstra. It is the first Dharma Shāstra composed by Maharishi Manu based on the teachings of the Vedas. As aforesaid, the Vedas are the Revealed Scriptures. They are the prime sources of all sciences. They are the Scriptures of all-true knowledge – *Satya Vidyā*. The Manusmriti is an authority on the Sanātana Vedic Dharma. In nearly all the twenty eight later Smrities, the authority of Manu is highlighted with reverence, and the Manusmriti is acclaimed a glorious Vedic Scripture.

The Samskrita commentator, *Medhatithi* states:

मनुर्नाम कश्चित् पुरुषविशेषोऽनेकवेदशाखाऽध्ययन
विज्ञानानुष्ठानसम्पन्नः स्मृतिपरम्परा प्रसिद्धः।

Manurnāma Kashchit Purushavishesho'ne kaveda-shākhā' dhyayanavijnānānushthāna sampannah Smriti-paramparā Prashidhah.

—that is, Manu was an uncommon man with a profound knowledge of the Vedas and the *Shākhās*. He is famous for his commandments on Dharma. He is the pioneer of the tradition of the Smriti literature. **Raja Ram Mohan Roy**, the father of the Indian Renaissance, has rightly observed, “*Whatever law is inconsistent with the code of Manu, which is the substance of the Veda, is really inconsistent with the Veda itself, and therefore inadmissible.*”

The Vedic codes of Ethics and laws made by Maharishi Manu have a universal appeal. They are humane, just and fair and since their time of origin, they have greatly influenced the Indian society and the daily lives

of the people of greater India* and of other lands. Even today, the influence of the Manusmriti can be seen in the Indian, and neighbouring countries jurisprudence.

Pandurang Vaman Kane, in his '*History of Dharma Shastra*', points out, "The influence of the Manusmriti spread even beyond the confines of India. In Abel Henri Joseph Bergaigne's, "Inscriptions Sanscrites de Campa et du Cambodge 1893 (P.423), we have an inscription in which occur verses, one of which is identical with Manu (2/136), and the other is a summary of Manu (3/77-80). The Burmese are governed in modern times by the *Dhammathat*, which is based on Manu. Vide Dr. Forchhammer's Essay on Sources and Development of Burmese Law, (1885 Rangoon). Dr. E. C.G. Jonker (Leyden 1885) wrote a dissertation on an old Javanese law book compared with Indian sources of law like the Manusmriti, (which is still used as a lawbook in the island of Bali)."

Maharshi Manu and the Manusmriti

Manu was the son of Virāt and Virāt was the son of Brahmā. In other words, Manu was the grandson of Brahmā. The Manusmriti mentions about fourteen *Manvantaras*, that is, specific and important time periods which are causes of great and fundamental changes in nature and in the characteristics of its flora and fauna. These fourteen Manvantaras run in successive order and for a defined length of time since the creation of the universe till its dissolution. The fourteen Manvantaras are

*Notes: Greater India. Greater India was called Aaryavarta. Maharishi Manu has mentioned about Aaryavarta and he has given a clear description of its boundaries in Chapter 1/75. India today represents less than one third of the size of the Aaryavarta of the Vedic age. Abel Henri Joseph Bergaigne was a French Indologist and a scholar of Samskrita.

Svāyambhuva, Svārochisha, Uttamma, Tāmasa, Reivata, Chakshu, Veivasvata, Sooryasāvarni, Dakshasāvarni, Brahmasāvarni, Dharmasāvarni, Rudrasāvarni, Devasāvarni, and Indrasāvarni. It is to be noted that six Manu periods (Manvantaras) have already elapsed. The seventh Manvantara is now running on. It is called the Veivasvata Manvantara.

According to history and tradition, the authorship of Manusmriti is ascribed to *Svāyambhuva Manu* who was born at the dawn of creation shortly after the birth of the first human beings on this earth. He was in the third generation of Brahmā rishi. Thus, the Manusmriti is a very ancient treatise on jurisprudence. It is the complete Dharma Shāstra on the Sanātana Vedic Dharma. All the dynasties in Greater India followed the precepts of the Manusmriti. It should also be borne in mind that all lineages, both biological and scholastic start from Brahmā. Brahmā was the first scholar of the four Vedas which were revealed to Agni rishi, Vāyu rishi, Āditya rishi and Angirā rishi at the dawn of creation. He learnt the Vedas from these four Ādi Rishis. Brahmā is a title which is given to someone who masters the four Vedas. Thus, since the very beginning there were many Brahmās.

Commentaries and Translations

Some ten important commentaries on the Manusmriti in Samskrita have come to light, and there are about thirty commentaries in Hindi. The following commentaries in Samskrita are available:

Commentator

Medhātithi

Kullukabhatta

Govindarāja

Rāghavānanda

Nandana

Commentary

Manubhāsyā

Manvarthamuktāvali

Manutikā

Manvartha Chandrikā

Nandani

There is also an anonymous commentary in Samskrita which is available on the Kashmiri manuscript. A new commentary in Samskrita made by Dr. Niranjan Lal Mangla, has just been published. This new edition is free from interpolations.

The sublime and lofty ideas of the Manusmriti equally attracted the foreign scholars of other lands, and they indeed made serious studies of this master piece on jurisprudence in one of the most ancient languages. They brought out richly documented and interesting translations into English, French, German and Russian languages. Though at some places, they did not grasp the right and correct meaning of certain terms and phrases yet their translations show their devotion and dedication to the Manusmriti, and the other ancient Samskrita works.

The following opinions of some of the learned scholars of different countries show the high esteem and status, the Manusmriti occupies among the ancient literary treatises.

1. The historian, **Mountstuart Elphinstone**, in his book, '*History of India, 1841*', remarks: "*The first picture of the state of society is afforded by the code of laws which bear the name of Menu....*"
2. **Arthur B. Keith**, and eminent scholar of Samskrita writes in his book, '*A History of Sanskrit Literature (1927)*', "*The Smriti of Manu claims not to guide the life of any single community, but to be a general guide for all the classes of the state.*" He further adds, "*The influence of the text is attested by its acceptance in Burma, Siam (Thailand) and Java as authoritative and production of works based on it.*" –Page 404, 445.
3. **Paul Thomas**, in his book, '*Hindu Religion customs and manners*' states: "*The code of Manu is of great*

antiquity only less ancient than the three Vedas. Manu seems to have been the first law – giver of Indo-Aryans and all later law Givers accept his authority as unquestionable. –Page 102.

4. In the '*The Macmillan Family Encyclopaedia*' published from New Jersey, America, we read, "*Manu is the progenitor of the human race. He is thus the lord and guardian of the living. Manu his name is attached to the most important codification of Hindu law, the Manava Dharma Shastra – Law of Manu.*" –Vol. 13 Page 13.
5. In another book published in America, '*Encyclopaedia of the Social Science*,' it is stated that, "*Throughout the farther East, Manu is the name of the founder of law. Manu Law book are known ..., in later times, the name of Manu became a title which was given to juristic writers of exceptional eminence.*" –Page 260.
6. The Samskrita scholar, **Arthur Anthony Macdonell**, in his book, '*A History of Samskrita Literature*' writes: "*The most importance and earliest of the metrical Smrities is the Manava Dharma Shastra, or code of Manu.* –Page 428.
7. The well-known German philosopher, **Frederick Nietzsche** in '*Beyond Nihilism, and Without Marx*' has compared the teachings of Manu and the Bible. He states: "*How wretched is the New Testament compared to Manu. How foul it smells. Close the Bible and open the code of Manu.*" –The will to Power. Vol 1 Book II, Page 126. He further states, "*The law-book of Manu is an incomparably greater intellectual work than the Bible.*"
8. The French Professor of Samskrita, **Louis Renou**, in his book '*Religion of Ancient India*' opines thus: "*The laws of Manu provide a good illustration of the*

interlacing of themes in Indian Literature. Here we have a legislative text, or at any rate a book of legal maxims."
–Page 49.

9. **Prof. Robert Nien Gilchrist, M.A.** writes in '*Principles of Political Science*' "*The most influential basis of Hindu law is the code of Manu.*" –Page 163 (1938).
10. The French Judge who was appointed Governor of the French occupied state of Chandarnagar, in the south of India, **Maitre Louis Jacolliot**, writes in his famous book, *La Bible dans L'Inde*, "A philosopher gives political and religious institutions to India, and is named Manou. The legislator Manou, whose authenticity is incontestable, dates back more than three thousand years before the Christian era; the Brahmins assign him a still more ancient epoch." – Quoted from the English translation of the book, *The Bible in India, Hindoo Origin of Hebrew and Christian Revelation*.
11. Louis Jacolliot further says: "India is the world's cradle; thence it is, that the common mother in sending forth her children to the utmost West, has an unfading testimony of our origin bequeathed us the legacy of her language, her laws, her *morale*, her literature, and her religion." "Manou inspired Egyptian, Hebrew, Greek, and Roman legislation, and his spirit still permeates the whole economy of our European laws." So, in returning to the fountain-head, do we find in India all the poetic and religious traditions of ancient and modern peoples. The worship of Zoroaster, the symbols of Egypt, the mysteries of Eleusis and the priestesses of Vesta, the Genesis and prophecies of the Bible, the *morale* of the Samian sage, and the sublime teachings of the philosopher of Bethlehem." –Bible in India.

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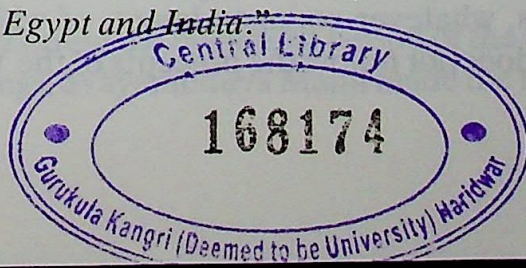
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12. Again, we read in 'The Bible in India', "In all social systems the most important matters of legislation are marriage, filiation, paternal authority, tutelage, adoption, property, the laws of contract, deposit, loan, sale, partnership, donations and testaments. These have passed almost unaltered, from Hindoo law into Roman law and French law, and that the greater part of their dispositions are today still in vigour. The Hindoo laws were codified by Manou, more than three thousand years before the Christian era, copied by entire antiquity, and notably by Rome, which alone has left us a written law – the code of Justinian, which has been adopted as the base of all modern legislations" – Bible in India.

Sir William Jones, who was appointed the Supreme Court Puisne Judge, in India by the East India Company, translated the Manusmriti into English, in 1794. In his introduction in Samskrita, he wrote the following about the Manusmriti, "*A spirit of sublime devotion, of benevolence to mankind, and the amiable tenderness to all sentient creatures pervades the whole work; the style of it has certain austere majesty that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the admonitions even to the kings are truly noble.*" (Institutes of Hindu Law, Or the Ordinances of Manu, according to the gloss of Kulluka. Verbally translated from the original Samskrita with a preface. Published in 1884.) He further adds, "*The laws of Manu very probably were considerably older than those of Solon or even of Lycurgus, although the promulgation of them, before they were reduced to writing, might have been coeval with the first monarchies established in Egypt and India.*"



Translations of Manusmriti into foreign languages

The Manusmriti was translated into Persian by **Zaid-ud-din Ali Rasai**, and working under the patronage of **Warren Hastings**, the first British Governor General of Bengal, the English orientalist and philologist, **Nathanial Brassey Halhed**, with the assistance of eleven *Pandits*, translated the Persian version into English. It was published in 1786, entitled *Gentoo Laws, or Ordinations of the Pandits*. As a translation, Halhed's work was deemed a work of poor quality, by **John Dawson Mayne**, in his book '*Treatise on Hindu Law and Usage*' (1778). Another English translation made by the Puisne Judge of the Supreme Court, Sir William Jones was published in 1794. This translation was edited and published again in 1825, by **Sir G.C. Haugton**. **Washburn Hopkins** translation was published in 1884, and in 1886, under the supervision of **Prof. Maxmuller**, the '*Laws of Manu*' was published, in the *Sacred Books of the East* series, translated into English by **G. Buhler**. **Shri M.N. Dutt** translated the Dharma Shāstras into English and it was published in 1979. The Manusmriti was one among them. The French translation, by **Loiseleur Deslongchamps**, '*Lois de Manou*' was published 1833. **Prof. Jacob** translation of Manusmriti, into the German language was published in 1887 and **Elmavich** translated it into the Russian language.

Manu in world literature

All the Vedic scriptures acclaim the authority of Manu who is referred to as *Maharishi* and also as *Rājarishi* – the Royal sage. Maharishi Jaimini, in his *Meemānsā Darshana* 2/3/3. states: "*Virodhatvena Prekshyādasati Hy anumānam.*" –that is, whatever commandment, of whichever Smriti which does not follow the precepts of the Vedas is not an

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acceptable authority. It is heresy. According to the Tāndya
Brāhmaṇa 3/16/6/7,

मनुर्वै यत्किञ्चिदवदत्तद् भेषजं भेषजतायाः।

“*Manurvei Yatkinchavadata Tadbheshajam Bheshajātayāh.*”

—that is, the commandments of Manu are supreme
and the best cure for all ailments. Āchārya Brihaspati
adds:

वेदार्थोपनिबद्धत्वात् प्राधान्यं हि मनोः स्मृतम्।

मन्त्रार्थविपरीता तु या स्मृतिः सा न शक्यते॥।

(बृहस्पति स्मृति)

“*Vedārthopani-baddhatvāt Prādhānyam Hi Manoh
Smritam; Mantrārthavipareetvā Tu Yā Smriti Sā Na
Shakyate.*” —Brihaspati Smriti.

—that is, the the Smriti of Manu is indeed the principal
one among the Smritis because its commandments are
based on the teachings of the Vedas. And, whichever
Smritis go against the Vedas, they should be rejected. They
do not carry any authority. Jabāla Rishi also says,

श्रुतिस्मृतिविरोधे तु श्रुतिरेव गरीयसी।

“*Shruti Smriti Virodhe Tu Shrutireva Gareeyashee.*” —
that is,, if ever there are any statements in the Smritis
which do not follow the Vedas, they should be discarded
as having no authority at all. The authority of the Vedas
prevails. The Nirukta which is older than the Mahābhārata
clearly mentions that Manu is the first formulator of the
codes of the first period of human history, the Ādiyuga.

अविशेषेण पुत्राणां दायो भवति धर्मतः।

मिथुनानां विसर्गादौ मनुः स्वायम्भुवोऽब्रवीत्॥

“*Avisheshena Putrānām Dāyo Bhavati Dharmatah;
Mthunānām Visargādow Manuh Svāyambhuvo’braveet.*”
—Nirukta 3/4.

Meaning: During the beginning period of the creation
of human beings, Svāyambhuva Manu made the rule that

the son and the daughter should get equal shares in the assets of their parents. There should be no difference in the distribution of inherited properties on ground of sex.

All these Ārsha sayings point to one main point, that is, all Smritis should follow the Shrutis – the Vedas. The fact that the Manusmriti is based on the teachings of the Vedas, it enjoys the highest honour among the Smritis, and its authority is acknowledged by all the seers of the Vedic age.

The Ācharyas of the different schools also, like Gotama, Vashishta, Āpastambha, Āshvalāyana, Bodhāyana, Ādi Shankara etc. acclaim the authority of the Manusmriti. The Rāmāyana, the Mahābhārata, and the Gita sing the glory of Manu and his Smriti. The Mahābhārata quotes many Shlokas from the Manusmriti to explain Dharma and Adharma and other legal issues. The Rāmāyana also quotes Manu. The Purānas too acknowledge the authority of Manusmriti. The Mahābhārata states:

ऋषयस्तु व्रतपराः समागम्य पुरं विभुम्।

धर्मं पप्रच्छुरासीनमादिकाले प्रजापतिम्॥

“*Rishayastu vrataparāh Samāganya Pura Vibhum;
Dharmam Papracchurāseenamādikāle Prajāpatim.*”

-Mahābhārata Shānti Parva 36/3.

Meaning: In the beginning period of human creation, the rishis who were steadfast in their solemn vows leading a chaste life approached Rājarishi Manu, and learnt from him the science of Dharma.

In addition to the seers, the Āchāryas and the Gurus of the yesteryears, the social reformers and the Dharma Gurus of our age, like Rajaram Mohun Roy, Svāmi Dayanand Sarasvati, Svāmi Vivekanand, Ravindranath Tagore, Gandhi, Dr. S. Radhakrishnan, Dr. Bhagawandas,

Shri Aurobindo etc. praise and believe in the authority of the Manusmriti. Maharishi Manu contributed greatly in the erecting and consolidating of the super structure of the Sanātana Vedic Dharma. His Smriti is the First Dharma Shāstra which firmly stands on the bedrock of the Vedas.

As said earlier, the first Manu was Svayambhuvah Manuh. As a token of reverence, one of the longest divisions of time is named after Manu, which is called Manvantara. One Manvantara is made up of seventy one Chaturyugas, that is, Satyuga, Tretayuga, Dvāparayuga and Kaliyuga. Six Manvantaras have already run out since the creation. At present, it is the 28th Chaturyuga, of the Vaivasvat Manvantara which is running on, and of which the present Yuga is the Kaliyuga.

The story of Manu is preserved in the important literatures of the ancient civilisations, particularly the myth of 'The Great Flood,' which is related to Vaivasvat Manu; the progenitor of the human race. The origin of this story of the Deluge is in an old Vedic Samskrita scripture called the Shatapatha Brāhmana. It is also found in other Vedic texts like the Kāthaka Samhitā, and the Taittiriya Brāhmana. The later Purānic literature also repeats the story of the Deluge but with many variations. The story is found in the Bhāgavad, Agni, Matsya and the Bhavishya Purānas. It is to be noted that when the Bhavishya Purāna was being compiled, Christianity and Islam had already reached the Indian soil. So, we read in this Purāna that Manu was the offspring of Adam etc. This is indeed an indication of the influence of the Semitic religions at that time. The Vana Parva of the Mahābhārata deals with the story of the Deluge in some more details. Obviously, all the variations and additions are the imaginations of the respective authors.

This story of the Deluge reached the other communities and they now form part of the faiths and beliefs of several nations. The same story is retold in the Bible and the Quran. It should be noted here that the name of the first legislator, Manu or Manuh, has changed into Nuh, and Noah in the Semitic versions of the Deluge.

The Father of mankind

Vaivasvat Manu is the Patriarch of the present human race. In the literatures of many communities, Manu is acknowledged to be the Patriarch of mankind. Dr. Surendra ji explains, "The science of linguistics is the gift of the European scholars. In this branch of knowledge, the origin, development and the inter-relations of the languages are studied. The study of this science has unearthed several evidences that Manu is the First head of genealogy. This fact greatly supports the views of the Indian literatures."

He adds: "In Samskrita, Hindi and other Indian languages all the terms which are used for man, like *Mānava*, *Manushya*, *Manuja*, *Mānusha* etc., are derived from the original word Manu, which means the children of Manu or the descendants of Manu. Just like the people of the *Bania* caste who regard themselves to be the descendants of king *Ugrasen* are called *Aggrawal*, similarly the descendants of Manu are called *Manushya*. The science of linguistics proves that most of the Asian and European languages are Aryan languages and the communities speaking these languages are the descendants of the Aryan stock and the word used for man in these languages are the derivatives of the word Manu. The Oxford English Dictionary which comprises 20 volumes, gives the following words for man. English - man; German - Mann, Menesh; Latin and Greek - Mynos; Spanish - Manna. (vol 1, page 284)."

“In the Sindhi, Pharisee and Irani languages the word is *Manuh* and *Manuh* later became *Nuh*. It is noticed here that the Samskrita word *Manush* has changed into *Manuh* just as the word *Saptāha* has changed to *Haptāha*. In the same way, the Samskrita word *Ādim* which refers to ***Brahmā*** metamorphosed and became popular as *Adam*. The Bible and the Quran mention about both *Ādam* and *Nuh*. These two figures are the two important personalities (devas) of the Vedic literature, namely ***Brahmā*** and ***Manu***.”

He further adds: “The same is noted in the Indian languages, whether they are South Indian languages or languages of any other region. For example, Kanad–Manushya; Tamil–Manidan; Telegu–Menishi; Malayalam–Manushyam; Sindhi–Mānuh; Panjabi–Manukha; Asamese–Mānuh; Odiya–Manisha, Bengali–Mānusha; Gujarati–Mānas; Rajasthani–Mānasa, Marathi–Mānysa, Manushya.”

There is mention in the literatures of the Cambodian, Egyptian and Iranian people that they are the descendants of the Āryas and Manu. The Bible and the Quran narrate that Noah had two sons, ***Hem*** (Sun) and ***Shem*** (Moon). The children of Hem live in Egypt and they regard themselves to be the descendants of the 7th Vaivasvat Manu and of the sun dynasty. Even today, the literature of the Cambodian, Egyptian and Iranian people mention that they are the descendants of the Āryas and Manu.

In his research work, *India in Greece*, 1852, ***E. Pococke*** writes: “The reader will not readily forget the renowned City of the Sun ‘Heliopolis’ or ‘Menes’; the first Egyptian king of the race of the Sun, the Manu Vaivswata or patriarch of the Solar race, nor his statue, that of ‘The Great Menoo,’ whose voice was said to salute the rising sun.” - Page 178. The sun dynasty–*Sooryavansha* of the

Āryas started with the king *Ikshvāku*, who was the son of Vaivasvat Manu, and from the lineage of his daughter *Ilā* originated the moon dynasty—*Chandravansha* of the Ārya community, in which were born the Kauravas, the Pandavas and the Yadavas, Krishna etc., King Dasharatha, Rama etc.. of Ayodhya were the descendants king *Ikshvāku* of the sun dynasty.

The state of Manusmriti Today

It is surprising indeed, that such a wonderful treatise in one of the oldest language, and from such a great seer is caught in the whirlpool of controversies today. Who was Manu and what was the original form of Manusmriti? Different conflicting views are available. It is believed by some that originally the Manusmriti was in the *Sutra* style, and later it was rendered into the metrical form. At present, in the available editions of Manusmriti there are some 2600 – 2700 Shlokas in the *Anushtubh Chhanda*; a class of metre consisting of four *Pādas* of eight syllables each, that is, the whole Shloka consists of thirty two syllables. It is the opinion of some scholars that sage *Bhrigu*, a disciple of Maharishi Manu, gave it the present form into the Anushtubh metre. But still, traditionally the primary authorship is ascribed to Maharishi Manu. Moreover, the ancient commentaries which are available in Samskrita clearly mention Maharishi Manu to be the original author of this Dharma Shāstra.

Interpolations in the ancient Samskrita works

Most of the ancient Samskrita works have undergone changes from time to time, some verses have been removed and many other new ones have been added. This act has been going on for centuries. The available editions of the *Rāmāyana*, the *Mahābhārata*, the *Gītā*, the *Manusmriti*, the *Purānas*, etc. carry many interpolated Shlokas, made by several persons and at different times.

Even new episodes or portions have been added into the historical records and mythological stories.

This criminal act of adding new Shlokas into the books of the seers were noticed very early and reported too. The Garuda Purāna pointed out:

दैत्याः सर्वे विप्रकुलेषु भूत्वा,

कलौ युगे भारते षट्सहस्रयाम्।

निष्कास्य कांश्चित् नवनिर्मितानां

निवेशनं तत्र कुर्वन्ति नित्यम्॥ (ब्रह्मकाण्ड 1/59)

“*Daityāḥ Sarve Viprakuleshu Bhootvā Kalow Yuge Bhārāte Shat Sahasryām; Nishkāsyā Kānshchit Navanirmitānām Niveshanam Tatra Kurvanti Nityam.*” – Brahmakānda 1/59. –that is, in this age of Kaliyuga, changes are being made in the Mahābhārata. The Daityās are pretending to be Brāhmanas, and they are removing Shlokas from the scriptures and they are adding new ones to it.

Maharishi Svāmi Dayanand gives a good account of this state of affairs of the ancient scriptures in his book, the SatyārthaPrakāsh. He writes: “In the reign of *Rājā Bhoja* some *Pandits* wrote the *Mārkaṇḍeya Purāna* and the *Shiva Purāna* and gave out that *Vyāsa* was the author thereof. When this was brought to the notice of the king, these *Pandits* had their hands chopped off by way of punishment. Further, he issued an order that all works on poetry and other subjects should bear on their title pages, the names of the authors and not of sages and seers (of yore). This is written in the historical work *Sanjivani* by *Rājā Bhoja*. It is also clearly written therein that *Vyāsa* composed 4,400 verses of the *Mahābhārata*, and his pupils added another 5,600. Thus, there were in all 10,000 verses in the original *Mahābhārata*. In the time of *Rājā Vikramāditya*, the number of verses rose to 20,000. *Rājā Bhoja* says that in his father’s time the number came up to 25,000 and at the time of writing

the books under notice, when he was a middle aged man, it had risen to 30,000; if it goes on increasing at the rate, the *Mahābhārata* will in no time become a camel's load. He further says that if books like the *Purānas* were made in the name of the ancient sages and seers, the people of *Āryāvartta* (India) would be steeped in superstition and thus being deprived of the benefits of the *Vedic Dharma* would sink deep in degradation."

The Manusmriti did not escape the criminal hands of the interpolators. The available editions of the Manusmriti have many interpolated verses, some of which are clearly noticed by the discerning minds. Nearly all those scholars who studied and wrote commentaries or translated this book are unanimous that not all the Shlokas are original ones. **Dr. Urmila Rastogi**, in her *Manusmriti Bhāshya* states that in its original form Manusmriti had 680 Shlokas. Sir William Jones, who translated the Manusmriti into English, also came to the same conclusion that 680 Shlokas were the original ones.

The Great Wall of China

It is interesting to note that some artifacts discovered in the Great Wall of China throw some light on the Manusmriti. According to history, the Chinese Emperor **Qin Shi Huang** ordered to destroy all the ancient scriptures to erase all traces of the ancient Chinese culture. A certain gentleman was able to collect some ancient manuscripts which he placed in a sealed box, and he hid the box into the great wall while it was being constructed. In 1932, Japan bombed the great wall. The sealed box was discovered and the manuscripts were saved. **Sir Auguste F. George** took them to England where they were exposed and secured at the British museum. **Prof. Anthony Graeme** had them deciphered and read by Chinese scholars. Surprisingly enough, in one of the

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manuscripts it is stated that the Manusmriti had 680 Shlokas.

Svāmi Virjanand Sarasvati, the *Guru* of **Maharishi Svāmi Dayanand Sarasvati**, noticed the fact that not all Samskrita treatises are the works of the rishis, and that in most of the ancient Ārsha texts, the teachers and missionaries of the different *Hindu Sects* (*Sampradāyas*) have interpolated their own composed verses to suit their views and their needs. Svāmi Dayanand ji Maharaja rightly observes: “*The state of Manusmṛiti, the Dharma Shāstra today is like the milk which is sold by the milkman. What I mean to say is that just like the milkman who adds water to the milk which he sells to his customers to get more money, so is the state of the Dharma Shāstra, that is, many additions have been made to it by the selfish people. Evidently the irrelevant Shlokas are not the compositions of Manu.*” –Poona Pravachana.

During the religious debate at Kashi, in 1869, to a question put to him by **Pt. Tarachand Tarkanath-vachaspati**, Svāmi ji replied that the Vedic aspect of the Manusmriti, is proved from the statement given in the Brāhmana text, of the Sāmaveda, where it is stated:

मनुर्वै यत्किञ्चिदवदत्तद् भेषजं भेषजतायाः।

Manurvei Yatkinchidavadata Tadbheshajam Bheshajātayāh. –Tāndya Brāhmana. 3/16/6/7. Moreover, in the SatyārthaPrakāsh, where Svāmi ji has given a list of books which should be avoided, he has clearly stated that those portions of the Manusmriti which are later interpolations should not be taught to the students. In his Rgvedādi BhāshyaBhumikā, he has again stated that the interpolated Shlokas in the Manusmriti should be avoided. –Chapter 38.

Svāmi ji has quoted the views of Maharishi Manu to support his beliefs and teachings in all his books because the Manusmriti is a Vedic Dharma Śāstra, a guide book

for all classes of people. Besides the Veda mantras, he has quoted and commented on some 514 Shlokas from the Manusmriti. The Satyārtha Prakāsh and the Samskāraavidhi abound with good advice on human values quoted from the Manusmriti. Svāmi ji even taught portions of the Manusmriti to the Rajput Kings who came to study political science with him. He has also included its study in the curriculum of the Gurukulas. Thus, Svāmi ji is the first Āchārya in this world of today who has understood and has given due importance of this Dharma Shāstra. Unfortunately, Svāmi ji left this world too early. He was not able to work on the Manusmriti and purge out of it the interpolated Shlokas.

The Arya Samaj scholars, inspired by the views of Svāmi Dayanand, initiated bold steps to purge the Vedic texts composed by the rishis of the interpolated parts and verses and to present a clean Vedic literature. Some of the scholars of Arya Samaj worked on the Manusmriti. **Pt. Ganga Prasad Upadhyaya, Pt. Satyakam Sahityalankara and Dr. Surendra Kumar M.A.** took bold step to dissect the interpolated Shlokas from the body of the Manusmriti. Their translations and commentaries in Hindi on the Manusmriti which are available free from the interpolated verses are indeed outstanding.

The *Vishudha Manusmriti* by **Dr. Surendra Kumar M.A.** which is the latest addition to this series of commentaries in Hindi, free from interpolations is the result of the hard labour he has put in. Besides, the simple and direct commentaries on all the Shlokas of the Manusmriti, the learned author has also given plausible and strong arguments why such and such Shlokas, which he has purged out, are interpolated ones. The learned author has followed seven criteria to detect the interpolated Shlokas within the original text. The seven criteria are:

1. Contrary to the subject
2. Out of context
3. Contradictory verses
4. Repetitions
5. Contrary to the original style of expression
6. Contradictions within the interpolated Shlokas
7. Opposed to the teaching of the Vedas

Here below, we copy and paste one example of each of these categories from the book the Vishuddha Manusmriti of Dr. Surendra ji for the benefit of our readers. We, equally recommend this scholarly work to all those who are doing research on Manu, and his Smriti, and also to those who are blaming Manu for the prevailing caste system in India, and other social injustices. Manu has taught universal human values, social justice, and he has laid down the foundation stone for a real welfare state in his Smriti.

1. Contrary to the subject

Each and every chapter of the Manusmriti deals with a specific subject, and the subject is clearly mentioned in the opening Shloka and in the closing Shloka as well. The Shlokas which do not deal with the subject, that is, which are not relevant are certainly, interpolated verses. For example: In chapter (105-107), it is said that the Brahmachāri – student shall mention his name first, and then greet his maternal uncle, uncle, father-in-law, the family priest, and his aunt as these elders are as respectful as the wife of the *Guru*. It is also said that the Brahmachāri shall daily touch the feet of his sister-in-law (wife of his elder brother) and salute her.

The foregoing verses of this chapter deal with the Upanayana Samskāras, and then verse 2/43 mentions the duties of the Brahmachāri and verse 2/139 summarizes the subject and says that observing these rules and doing these duties, the Brahmachāri shall dwell at the house of

the Guru, and study the Vedic lores. Thus, it is evident here that the original verses deal with the duties and rules governing the life of the Brahmachāri during his stay at the Gurukula. It is also to be noted that the Brahmachāri once admitted, stays at the Gurukula from the time of the Upanayana Samskāra up to the time of the Samāvartana Samskāra. He is also instructed not to dwell in the villages after sunset. Considering these facts, it is evident that the verses quoted above regarding the greeting of the family relations, are irrelevant because at the Gurukula, his maternal uncle, uncle, father-in-law, the family priest and his sister-in-law shall not be present at any time. Then, how can he daily greet them or touch the feet of his sister-in-law? Besides, a Brahmachāri is a young student. He has no father-in-law. These instructions are certainly not the rules for the students of the Brahmacharya Āshrama. Hence, the mention of such code of conduct in this Chapter is not in line with the subject. They are therefore certainly interpolated verses.

Note: Dr Surendra kumar, the editor has given more examples of Contrary to the subject under consideration in the Vishudha Manusmriti.

2. Out of context

One month of 'Man' is equivalent to one day and one night of the 'Pitar'. One month is made up of two fortnights. The dark fortnight is one day of the Pitaras and it is meant for work, and the bright fortnight is one night for the Pitaras and it is meant for sleep. -1.66.

One year of 'Man' is equivalent to one day and night for the 'Devas'. The first six months (Uttarāyana) of the year is one day and the other six months (Dakshināyana) is one night of the Devas. -1.67.

Here, the verse (1.66) is talking about a different issue which has no relation with the previous verse (1.65) and the following verse (1.67). The previous and the following

verses are talking about the days, months, and year of Man and the Devas. It is therefore clear that the author is talking about the day and night of Man and the Devas. Hence, the mention of day and night of the Pitaras in between these two verses is out of context. Thus, this verse is an interpolated one.

Note: The editor has given more examples of Out of context criteria.

3. Contradictory Verses

In the Manusmriti, there are verses which contradict the views expressed in other verses. Such contradictory verses or beliefs which are not according to the original beliefs of Maharishi Manu are certainly not authentic and therefore such contradicting verses shall be discarded as interpolated. For example, the original views of Manu, regarding marriage is that a girl endowed with good qualities and who is of the same *Varna*, and who is not within the six generations of the mother and not of the same lineage of the father should be accepted for marriage and pro creation (verses 3/4, 7/77). In verses (3/8, 3/9, 3/10, 3/65 and 3/60), the verbs used are in the singular form, that is,, they point to monogamy. But, in the verse (3/13), it is mentioned that a Shoodra shall have only one wife; a Shoodra woman. A Vaishya can have two wives; a Vaishya woman and a Shoodra woman. A Kshatriya man can have three wives; a Kshatriya woman, a Vaishya woman and a Shoodra woman. And, a Brāhmana can have four wives, that is, a Brāhmana woman, a Kshatriya woman, a Vaishya woman and a Shoodra woman. Verse (3.14) says that, in any circumstances, the Brāhmana and the Kshatriya should not accept a Shoodra woman as their wife. Bearing in mind, the original views of Maharishi Manu regarding matrimony, it is clear that verse (3/13) is a later addition to the Manusmriti.

Note: The editor has given more examples of Contradictory Verses. The two points raised are on "Non-violence and prohibition of slaughtering animals" and "The rights of women in emergency situation."

4. Repetitions

There are some cases of repetitions of the same views in the Manusmriti. For example, verse (1/6) mentions that God is fully capable to execute his duties because He is Omnipotent, great, the maker of the five Mahābhootas, He does not have any physical form, but by the creation of the universe He thus manifests himself. Verse (1/7) also expresses the same ideas and it repeats the words *Avyaktah* and the term *Svayambhuh* is read in 'Sa Eva Svayamudbabhow.'

Thus, verses repeating of same ideas are obviously later made interpolations. It is also to be noted here, that in verse (7/23), the birth of *Brahmā* is described based on *Pauranic* beliefs. Hence, such Shlokas are certainly later additions to the Manusmriti. Such interpolated *Pauranic* stories within the text contradict the ideas expressed in verse (14/21). Maharishi Manu has not quoted or borrowed any idea from any other Scriptures except the Vedas.

Note: The editor has given more such examples of Repetitions.

5. The original style of expression

A serious study of the Manusmriti reveals that the code of conduct formulated by Maharishi Manu, the ideas expressed by him in the Shlokas are serious, well-thought, have a sound base, and they are logical, and just, that is, there is no favouritism shown to any person or any authority. But here and there, there are also some verses which do not follow this serious style of the author. Some examples of such interpolated verses are as follows.

A. Verse (12/62) states that he who steals wheat gets the birth of a rat; he who steals *Kansā* is born a swan; he who steals water gets the birth of water bird; he who steals honey is born a flea; he who steals milk is born a cow; he who steals juices is born a dog; and he who steals ghee gets the birth of a mongoose. Here, in this verse regarding the different acts of stealing and the results or the respective punishments mentioned do not have a solid proof of realism. There is no sense in such results falling in respect of the acts committed, as they are not supported by the law of Cause and Effect.

B. Verse (4/52) mentions that anyone who urinates facing the fire, the sun, the moon, the water (rivers/lakes), the cow and the wind, loses his intellect. Certainly, this verse also has no solid base. It is without sense and therefore it cannot be accepted to be from Manu. It is an interpolation.

C. Verse (4/39) adds that while going out, always keep the earth, the cow, the idols, the Brāhmana, ghee, honey, cross-roads and celebrated trees on your left hand side. This verse does not reflect the views of Manu. Certainly, it is a later addition to the Manusmriti.

Note: The editor has given more examples of such illogical thoughts, and ideas expressed in some verses which do not reflect the ideology of Maharishi Manu under the criteria The original style of expression.

6. Contradictions within the interpolated Shlokas

In the Manusmriti, there are some instances where interpolations have been made one following the other within the interpolated verses. It is to be noted that more interpolations have been made on ambiguous subjects. Certainly, so many contradictions cannot be found in the writings of one person. It is also to be noted that the interpolations have been made by different persons and at different times. Obviously in the work of a seer, like

Maharishi Manu there cannot be any instances of contradictory verses. Such cases of conflicting views have been accepted as interpolations into the Manusmriti. For example the Verse (3.122 – 3.248) deal with Shrādhā. This subject or belief is not that of Manu. Verse 129 states that a Brāhmana who has not read the Vedas, should not be offered food etc.. during a sacred occasion – Deva Karma. Contrary to this commandment, Verse 149 says that during Deva Karma, the performer of Shrādhā should not consider whether the Brāhmana has read the Vedas or not, that is, whether he is qualified or not provided he is born in a Brāhmana family. Again, in the whole context of Shrādhā the eating and feeding of meat is mentioned whereas Verse 152 forbids killing of animals and flesh eating. All such instances of conflicting views cannot be the commandments of Maharishi Manu. They are indeed interpolations.

Note: The editor has given more examples of such illogical thoughts, and ideas expressed in some verses which do not reflect the ideology of Maharishi Manu under the criteria Contradictions within the interpolated Shlokas.

7. Opposing the Vedas

In the Manusmriti, there are also many verses which contradict the universal humane teachings of the Vedas. Maharishi Manu acclaims the Vedas as the Supreme Authority on Dharma. Therefore, the views expressed in some verses which are in conflict with the Vedas cannot be the compositions of Manu and certainly they should be treated as interpolations.

The Vedas and the Vedic scriptures give equal rights to man and woman to read and study the Vedas. Verses (2/66, 3/121 and 4/99) clearly mention that woman should read the mantras. The same views are expressed in respect of the Shoodras. The Yajurveda (26/2), the Rgveda (10/5/3/4), the Nirukta Shāstra (3/8), the Atharvaveda

(3/24/11/18), mention that woman and Shoodra have the right to study the Vedas and even perform the sacred acts – the Yajnas.

Note: The editor has given more examples of such illogical thoughts, and ideas expressed in some verses which do not reflect the ideology of Maharishi Manu under the criteria Opposing the Vedas.

The learned author and researcher, 'Dr. Surendra Kumar ji, following the above mentioned seven criteria has left no stone unturned to detect and prove with evidences which are the original verses and which among them are the later additions. He has done a herculean task. He has indeed successfully separated the wheat from the chaff. His serious analysis of the views expressed in each and every verse is appreciable and his steps are worthy to be followed to purge out of our scriptures the interpolations which have indeed blurred the beauty, the greatness and the glory of the holy texts. We have given only one example of interpolated verses of each category from the book *Vishudha Manusmriti*. We recommend to our readers to read the Introduction and commentaries given by the author which are not only interesting, and dissipate doubts, but they are also thought provoking. The facts and arguments mentioned in the Introduction speak volumes of the research done by the author on the Manu and his Manusmriti.

My acquaintance with the Manusmriti

During the late seventies, after my secondary education, I joined the AryaYuvak Sangh of the Arya Sabha as an active member. My father was an Arya Purohita and a great admirer and staunch follower of Svāmi Dayanand Sarasvati. Though, he was a labourer, yet he dedicated most of his leisure time in teaching Hindi to the children of our village. Among his books, there was an old copy of the Manusmriti with Hindi

commentaries made by Pt. Satyakam Siddhanta Shastri, M.A., Sahitya Ratna. It was the third edition published in 1960 by the Dehati Pustaka Bhandara, Chavadi Bazar, Delhi 6.

As a young adherent to the Arya Samaj, daily I used to read the books of Svāmi ji. Svāmi ji quotes the Shlokas from Manusmriti on nearly all subjects he discusses in his books. Thus, I became eager to study seriously the complete Manusmriti and the copy from my father's collection of Vedic books, was at hand all the times. It was my first direct acquaintance with the Manusmriti. Later, I came across the richly documented and scholarly Hindi commentary of the Manusmriti, made by Dr. Surendra Kumar, M.A. Recently, I also read the Hindi commentary made by Pt. Ganga Prasad Upadhyaya M.A. In addition to these Hindi versions, I, also studied the English translation made by G. Buhler and edited by Prof. F. Maxmuler, and published in the series, 'The Sacred Books of the East, Vol. 25' and ab another English version by Shri M.N. Dutt and edited by Dr. R.N. Sharma, and published by Chaukhamba Sanskrit Pratishthan, Delhi 7. All these books, besides the works of Svāmi Dayanand Sarasvati greatly helped me to better understand the Laws of Manu.

Since long, I had in mind to translate the Manusmriti into English, but when Shri Ajay ji informed me that he also wishes to publish an English version of this book free from interpolations my joy and enthusiasm grew high. At once, on the sacred day of *Deepavali* 2018, I started the translation. Then, like wild fire, came the dreadful news of the Covid 19 pandemic. Mauritius too was affected. The Government announced a lockdown as from March 19, 2019. Many lost their lives. All people were worried and scared, but for me it was blessing in disguise. I devoted

most of my energy and time in translating the book. It was indeed a great pleasure. By the grace of God, the translation was completed on *Deepavali*, 2021. It was a dream come true.

As aforesaid, Shri Ajay ji was eager to publish an English version of the Manusmriti free from interpolated verses. At his request, I worked on it and with the assistance my friends, Shri Premdeo Bussawon, and Shri Raj Bujun. I completed the translation of the Vishuddha Manusmriti. I am indeed grateful to both of them. I followed the steps of Pt. Satyakam Siddhanta Shastri, Pt. Ganga Prasad Upadhyaya, and Dr. Surendra Kumar whose works were my guiding stars in this venture. I would like to express my feelings of gratitude to these scholars, and to the other authors, translators, and publishers whom I have quoted and mentioned at the proper places in this book. I am equally grateful to Shri Ravindranath Putty ji for allowing me to consult the rare books, like *The Bible in India etc.*, from his personal library. Certainly, it was not an easy task to translate such a precious and ancient treatise composed in the Samskrita language. But the enthusiasm and faith of Shri Ajay ji in the Vedas and the Aarsha literature and his strong will to make them known to the world inspired and greatly encouraged me. Indeed, he deserves all our support. I am grateful to him also.

The Manusmriti is the first and complete *Dharma Shāstra* based on the teachings of the Vedas; the Word of God. This book should find a place on the bookshelf in every home, and be read regularly by all. After the Vedas, it is the only right source of all knowledge on the Sanātavan Vedic Dharma.

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MISCONCEPTIONS RELATING TO MANU AND THEIR RESOLUTIONS

by Dr. Surendra Kumar.

*(Commentator on the Manusmriti with an
Analytical Purge of Interpolations)*

Indian politics is bizarre. Nothing can be said about the turn it may take like a rain-based river having no brinks of its own. It requires just an indefatigable issue which may ensure victory in polls; howsoever destructive consequences may flow out of its use. Just to achieve the target of winning polls some political parties have dug out Maharshi Manu who was as per records of ancient Indian history born in the earliest period of the Creation.

An issue dubbed as *Manuvāda* has been coined and created after his beliefs and instructions. The word *Manuvāda* has been circulated in the air but its meaning has not been given, much less has it been explained. The use of this word is as unclear and flexible as is the case with most of the political words. But the context in which this word is used makes it clear that a lot of many misconceptions about Manu are in vogue and they are getting circulated like other hearsays. If we try to interpret the word *Manuvāda* on the basis of the crux of the principles enshrined in the *Manusmriti* the correct meaning of this word would be: an ideology based on the best values carried in an individual's merit, performance

and capability. And then what will stand for an ideology based on lack of merits, presence of misdeeds and incapability will be called anti-Manuvāda.

The greatest surprise is evoked when we see Manu and Manusmriti being opposed and deprecated by those who, not to speak of their having read the book Manusmriti, but who have not even had a glimpse of the book. Leave aside the common man even a man of wide readings like **Dr. Bhimrao Ramji Ambedkar** has been carried away in his opposition to Manu to such an extent that every word said against the *Shudras* appears to have been said and written by Manu. Even the statements made against the *Shudras* by **Shankaracharya** have been ascribed to Manu and added to his account of anti-Shudraism. Long is the list of the illogical ascriptions to Manu which are found in the write-ups of the ordinary writers.

It has been noticed that there are mainly three categories of people who are opposed to Manu and his Manusmriti. The first category is of those who have read Manu through the versions presented by biased critics writing in English, and who are not conversant with the distortions and interpolations carried out in the ancient Indian literature in a phased schedule of time. The other category is of those who have not read thoughtfully and critically both the original and interpolated versions of the Manusmriti. The third category is of those who have made it a point to oppose Manu on account of certain mis-conceptions, prejudices and vested interests. In the approaches of all the people opposed to Manu certain partisan and prejudicial narratives are common. None of them quotes those unobjectionable and non-controversible verses which base the Varna system on profession and merit, which speak of the welfare of and goodwill for women and *Shudras* and which are regarded

as original because of their being contextually connected. They condemn and criticize Manu and his book by quoting the objectionable verses which are deemed as interpolations.

These people do not answer the query as to why we get self-contradictory statements in clear words in the same book and in the same context. Nor, do they answer as to why they have picked up and quoted out of the two only the objectionable verses ignoring the other ones. If these people had discussed this point they would have themselves got the answer to their objection; they would not have got the chance of getting angry or getting opposed to Manu and would have saved themselves from most of the mis-conceptions.

Maharshi Manu, son of Brahmā, is the very first person who has taught the world a well-organised, a well-regulated, ethical and ideal way of human life. He is the first among humans, first ideologue, first law maker, first law-giver, first social and political organiser and the first *Rājarshi* (Royal Sage). Manu's words have been called beneficial and efficacious like medicine in the Vedic and Brāhmanic literature. Maharshi Vālmiki quotes Manu in his *Rāmāyana* as an authentic theologian. Manu has been declared in the *Mahābhārata* as the highest theologian and jurist, and the book written by him as a tried and tested scripture. Manu has been glorified in a number of Puranas with the epithets like 'Rājarshi', 'a lawgiver' and has been praised as 'a well-wisher' of the entire mankind besides as 'a kind hearted king'. Manu has been cited as authentic evidence in the *Nirukta* by *Āchārya Yaska* while asserting equal rights of inheritance for sons and daughters. Manu has been accepted as the highest religious authority by *Āchārya Chanakya* in his *Kautilya Arthashāstra*. He has been equally accepted as an authority

by **Brihaspati**, the writer of a Smriti, and also by **Ashwa Ghosh**, a Buddhist poet, and by **King Dharsen** of **Vallabhi** in the inscriptions of 571 B. C. **Dara Shikoha**, the writer son of **King Shahjehan**, has called Manu the first human, the Patriarch whom the *Jews*, the *Christians* and the *Muslims* call *Adam*. **Guru Govind Singh** in his *Dasham Granth* has liberally praised Manu without any reserve. **Maharshi Svami Dayanand Sarasvati**, the founder of the *Arya Samaj* regards the Manusmriti as authentic evidence, second only to the Vedas. **Shri Aurobindo** has extended to Manu the honour of being regarded as an *Ardhadeva* (semi god). **Shri Rabindranath Tagore**, **Dr. Radhakrishnan**, **Jawaharlal Nehru** and other national leaders have mentioned Manu as the first law giver. A number of jurists like **Justice D. N. Mulla**, **N. Raghavacharya** and others have declared Manu's instructions as authoritative evidences in their write-ups relating to *Hindu Law*. It is on the basis of these merits of Manu that Nehru while presenting the constitution in the *Lok Sabha*, and the then President of India, **R. Venkataraman**, while installing the statue of **Dr. Ambedkar** honoured Ambedkar by naming him as the modern Manu. Manu's prestige, grandeur and greatness have not been less even abroad than in India as far as their influence and propagation are concerned. **Max Muller**, **McDonald**, **A. B. Keith**, **Peter Thomas** and other Western writers have regarded the Manusmriti as a law book besides as a religious treatise and they have described its instructions and diktats as universal in as much as they are for the good of all. **Sir William Jones**, an English Judge of the Indian Supreme Court during British rule learnt *Sanskrita* and edited the Manusmriti after having read it on discovering this book to be indispensable for delivering judgements on disputes in

India. **Friedrich Wilhelm Nietzsche**, a famous German philosopher, went to the extent of calling the Manusmriti a better book than the *Bible*. We come to learn from the ancient history and inscriptions found in *Bali Island, Burma, Philippines, Thailand, Champa in South Vietnam, Cambodia, Indonesia, Malaysia, Sri Lanka, Nepal* and other countries that in these countries the Varna System has been in practice as propounded in the theological treatise of Manu. A number of verses from the Manusmriti have been found inscribed on the inscriptions there. The kings in these countries used to take pride in being called Manu's disciples or the followers of Manu. They felt highly glorified by adding to their names the word '*Manu*'. The people of Philippines admit that the contribution of Manu and of the Smriti of **Saotse** is main in this respect. So the statues of both of them have been installed at the gates of the legislatures of these two countries. The Indian society regards Manu as its first progenitor which fact is also reflected in Indian literature. Thus, all humans are the progeny of Manu. It is for this reason that all the words synonymous of Mānava (मानव=human) have their origin in the word 'Manu', such as *Mānushya* (मनुष्य), *Manuja* (मनुज), *Mānava* (मानव), *Mānusha* (मानुष) etc.

The European Scholars have proved it on the basis of the principles of linguistics that there was a time when the inhabitants of Europe, Iran and Indian subcontinent belonged to the same family. All the words meaning 'human' in the languages of these people are the corrupted forms of the words having their origin in the term 'Manu'. Examples are the words '*minos*' in Greek and Latin, '*mann*' in German, '*manna*' in Spanish, '*man*', '*manis*', '*manus*', '*manes*' '*manees*' etc. in English and its dialects, and '*nooh*' (with the 's' of 'manoos' changing into 'h' and

'ma' getting elided) in Iranian Persian. Mentions of these words in the histories of these countries confirm this fact. Iranians even today call themselves Aryas and accept that their origin is from *Sapta-Sindhu*, the Origin of the Arya. The denizens of Cambodia regard themselves as the progeny of Manu. The inhabitants of Thailand consider themselves Suryavanshi in as much as they think that they are the descendants of Rāma. Rāma and Krishna both belong to the lineage of Manu. Having read these descriptions, and discovered these facts, we can safely say that the prestige and importance accorded to Manu as a theologian and as a law-giver was accorded to no other person.

Main Misconceptions about Manu and their Resolution

The misconceptions related to Manu and Manusmriti can mainly be divided into three categories.

1. Manu founded the caste system basing it on one's birth.
2. In that system, Manu has been inhumanly partisan in providing stringent rules for the Shudras, the downtrodden, whereas he has given privileges to non-Shudras specially the Brāhmanas. Thus, Manu was anti-Shudra.
3. Manu was anti-women. He didn't give women the rights equal to those given to men. Manu deprecated the women-folk.

Now, it will be more effective and useful to present internal evidence from the Manusmriti, than to present the evidences cited from external sources for answering and resolving these three misconceptions.

So some conclusions based on internal evidences are being cited here. Manu is not the Pioneer of the Caste System. There is no mention of the caste system in the Manusmriti. Instead it mentions about the Varna System

which is based on merit, performance and capability which itself is based on Vedic statements. This concept of the Varna system is basically found in the Vedas. (Rgveda. 10/11, 12; Yajuh. 31/10, 11, Atharva. 19/6/5-6). Manu took this system from the Vedas and practised it in his state during his regime; he promoted and propagated it through the scripture written by him. It is necessary to understand here that the Varna system and the caste system are opposed to each other and that they are indeed contradictory systems. One cannot subsist in the presence of the other. Their basic difference can be easily understood if one is able to understand the inherent differences of the two. The main consideration in the Varna system is the *Varna* of an individual whereas the *caste* or the birth in a particular caste is the main consideration in case of the caste system. As long as people lived and did abide to their particular Varna on the basis of their merits, performance and capability the system was reckoned as the Varna system. But, it got converted into the caste system when the people started recognising Brāhmanas, Shudras, etc. by their birth. The word 'Varna' comes from the Samskrita word *Vrn* (5MC) which is a verbal root and which connotes that is, conveys the idea '*accepting something*'. This clearly indicates that when the Varna system came into existence it was based on an individual's merit, profession and capability and not on his or her birth. There is strong evidence proving that the Varna system of Maharshi Manu was based on one's work or profession. Manu has made mention of only four Varnas and has not talked of any caste or *gotra* (sub-caste) in his Smriti. If there had been castes and the Varna had to be determined on the basis of someone's birth during the times of Manu, he would have certainly made mention of those castes and would have also added which were the

castes or sub-castes of the Brāhmanas and which were of the Shudras. On the contrary, Manu considered it contemptuous to assign grandeur to someone on the basis of his or her birth, (3/109) so much so, that there is no mention of family, caste and sub-caste as qualifications for someone to be honoured. Instead, he mentions only knowledgeable and noble deeds.

If we shall accept Manu as the founder of Varna system on the basis of one's birth, then the very purpose of writing the Manusmriti gets defeated because if someone were to be considered a Brāhmana, Kshatriya, Vaishya or Shudra on the basis of his or her birth whether he does or does not do the deeds and actions prescribed for their particular Varna, he would still remain in that Varna. In that case, the provision of actions for him becomes meaningless.

There is a basic great difference between the Varna system and the caste system. And, it is that one can change one's Varna freely at any time, whereas there is no such possibility in case of the caste system. In the caste system one's caste remains the same throughout one's life, but in the Varna system of Manu, one has the freedom of changing one's Varna. In this connection, there is an important verse in the Manusmriti (10/65) which dispels all doubts.

शूद्रो ब्राह्मणतामेति, ब्राह्मणश्चेति शूद्रताम्।

क्षत्रियाज्जातमेवं तु विद्याद्वैश्यात्तथैव च॥

Shoodro Brāhmanatāmeti Brāhmanashcheiti Shoodratām;

Kshatriyājātamevam Tu Vidyādvēishyāttatheiva Cha.

This means that a Brāhmana becomes a Shudra and a Shudra becomes a Brāhmanā on the basis of his or her merits, actions and capabilities. The same principle applies to the other Varnas, that is, the Varna of the Kshatriya

and the Vaishya also changes. Besides, there are dozens of such verses which provide that a Brāhmaṇa becomes a Shudra in case he gives up his prescribed duties and undertakes to do inferior deeds. (See Manusmriti 2/37, 40, 103, 168; 4/245), and there is the provision according to which the Shudras can acquire higher Varna. (Refer to Manusmriti 9/335). This Varna system based on work and profession remained in practice since the Rgveda period up to the Mahābhārata (Gita) period. The Bhagavad Gita (4/13) says in very clear terms:

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।

Chaturvarnyam Mayā Shrishtim Guna-Karma Vibhāgashah.

It means that the four Varnas have been created by me on the basis of merit and profession and not on the basis of birth. There are hundreds of such examples which are available in the ancient Indian history and literature which confirm that the Varna system is based on merit and profession only and not on any other factors. Some examples are:

1. **Eloshu** who was a son of a slave woman and **Vatsa** who was the son of a Shudra came to be called a Rishi of the Rgveda on account of having been the *Mantradrishṭa* (the interpreter of the Vedic hymns).

2. King **Vishvamitra** who was born in Kshatriya clan became a *Brahmarishi*.

3. **Satyakama Jabal** whose lineage is not known became a *Brahmavādi*.

4. **Matanga** was born in an inferior lineage called *Chandālas* came to be called a Rishi.

5. As per some fables and narratives, **Valmiki** who was born in a low family was able to acquire the position of *Maharshi*.

6. **Vidura** who was the son of a slave-woman became the senior most minister of **King Dhritarashtra** and was called **Mahātmā** (a great soul).

7. On the contrary, only on account of his misdeeds, **Ravana**, the descendant of **Rishi Paulastya** and the ruler of **Lanka** came to be called a demon.

8. One named **Pravridha**, a son of **Raghu**, the ancestor of Rama, was expelled from the clan of the Kshatriyas due to his ignoble deeds. He became **Rākshasa**; a demon.

9. **King Trishanku** attained **Chandālhood** (a state of wretchedness).

10. Many sons of **Vishvamitra** came to be dubbed as Shudras, and many of them remained Kshatriyas who later became Brāhmanas.

In addition to these individual examples, we have in history the instances of change of Varna of a full class, or of a sufficiently large part of a Varna changing its Varna. We come to learn from some *Shlokas* having their alternative versions in the Mahābhārata and Manusmṛiti (10/43, 44), that lowly placed groups and communities were earlier Kshatriyas. But they gave up their duties expected of the Kshatriya class, and they did not undertake atonement as advised by the Brāhmanas. As a result, they were listed in the clan of Shudras. Such communities were the *Paundrikas, Audras, Dravidas, Yavanas, Shakas, Paradas, Paraharas, Cheenas, Kiratas, Daradasa, and Khashas*. Besides these communities, there is mention of some others also in the Mahābhārata (35/17, 18). They were the *Mekalas, Khatas, Kanyashiras, Shaundikas, Darvas, Chauras, Shabaras, Barbaras*, etc.

१. द्रष्टव्य 'पं० लेखराम आर्य मुसाफिर का धर्म पर सच्चा बलिदान पृ० ७-८ तथा रक्तसाक्षी पं० लेखराम, लेखक राजेन्द्र - 'जिज्ञासु'।

We also get examples in history of change of Varnas even during later periods. According to **J. Wilson** and **H.L Rose Pokharana or Pushkaran** Brāhmanas in *Rajputana*, *Sindh* and *Gujarat* and *Mahawar Rajputas* of *Amapara* of the *Unnao* district in *Uttar Pradesh* changed their Varna and got elevated to higher caste from lower caste. (Vide Hindu Vishwa Kosh Part IV). The common names of sub-castes found among the Brāhmanas, Kshatriyas, Vaishyas and the downtrodden classes also indicate and prove the above fact that they all are descendants of originally the same clans. In the course of time, their caste became established and accepted on the basis of their birth and occupation.

These are evidences, that Varna has never been associated with the birth or lineage of anybody.

The Varna system described in the Manusmriti has merits, performance of assigned duties and capability as its basic mainstay. Maharshi Manu does not assign much value and significance to an individual for his Varna but only to the said virtues or factors. Where these are in abundance the value of the concerned person or Varna goes up, and where there is a dearth of these qualities their value decreases.

No civilized system in the world has been able to negate these basic values nor will anyone be able to do so. Even the communist system which claims equality for all has not been able to ignore these values. In that system, the position and social status are accorded on the basis of merit, performance and capability. Difference in wages, facilities and prestige depends on these merits. If we compare Manu's system with today's administrative and occupational system, we will easily understand the former system in as much as these two are basically identical.

There are four classes in the administrative system of

the government, viz. 1. First class gazetted officers; 2. Second class gazetted officers; 3. Third and the fourth class employees. Among them the first two are officers and the other two are employees. This division is based on merit, performance and capability and their importance, prestige and rights are determined accordingly. Earlier also the required qualifications were attested by the educational institutions, viz. the *Gurukulas*, the *āshramas*, etc. through their heads such as the *Āchāryas*. Even today, the attestation is carried out by the educational institutions, viz. schools, colleges and Universities. And the absence of such attestations or certifications to that effect indicates that the individual is either un-educated or under-educated. He or she is to be placed in the category of such lower ranking employees who carry out physical labour-based service. In the earlier times also, one who was not able to acquire education would carry out this type of service and he was named Shudra. The word Shudra means a person having a low social position and carrying out orders of his seniors. We can indeed see how much similarity there is in the connotation of words like 'servant', 'orderly', 'attendant', 'low class employee', manual workers etc.

The Shudras are neither Untouchables nor non-Savarnas

If we look attentively at the internal evidences to be found in the Manusmriti, we get to know some very significant and basic facts which indicate that for Manu Shudras are neither Untouchables nor non-Savarnas. Manu's feelings relating to Shudras are full of humanism. Manu has never called those groups, Shudras which today are categorised as down-trodden, backward and tribal communities. The definition of Shudra community as given by Manu is not applicable to today's downtrodden and backward castes. Manu defines Shudra as one who

does not acquire the second birth in the form of *Brahmajanma* or *Vidyājanma* which is acquired through education. The Brāhmanas, Kshatriyas and Vaishyas acquire a second birth by receiving education, and they are called *Dvija/Dvijati*, which means born a second time or a twice-born. All this means that a child who goes to his teachers or preceptors at the prescribed age and carries out the study of the Vedas or of the other branches of knowledge relating to his own Varna acquires *Vidyājanma* which is in fact his or her second birth. In the religious scriptures, it is called *Brahmajanma*. One who either knowingly or because of being dull-witted or due to any incapacity is not able to acquire the education or the expertise in the field meant for the three higher Varnas, and thus remains un-educated is called *Ekajāti*, that is, born only once. He is therefore called Shudra. A Shudra is not a Dvija. He is an *Ekajāti*. (Manu 2/126, 169, 170, 172, 10/4.). One or two more evidences in this connection deserve our attention.

ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णाः द्विजातयः।

चतुर्थः एकजातिस्तु शूद्रो नास्ति तु पंचमः॥

*Brāhmanah Kshatriyo Veishyastrayo Varnā Dvijātayah;
Chaturth Ekajāstistu Shoodro Nāsti Tu Panchamah.*

– Manu 10.4.

-which means that the people belonging to the three Varnas, i.e. Brāhmana, Kshatriya, Vaishya Varnas are called *Dvijāti*, that is, born twice-born in as much as they acquire a second birth called *Vidyājanma*. Those people belonging to the fourth Varna are called *Ekjati* in as much as they get only one birth from their parents and not the second birth called *Vidyājanma*. There is no other Varna besides these four.

The aforementioned Shloka makes it very clear that Maharshi Manu regards all these four Varnas as *Savarnas*. Any other Varna besides these four inclusively is *Avarna*. But, the subsequent societies started calling Shudras as *A-savarnas*. Manu considers those carrying out craftsmanship, artistry, etc. to belong to the Vaishya Varna (3/64, 9/329, 10/99, 120). The subsequent societies pushed them into the category of Shudras. On the other hand, Manu regards agriculture and animal husbandry as the work of the Vaishyas (1/90). In spite of the fact, that the Brāhmanas who have been carrying out work in the field of agriculture and animal husbandry, have not been declared to be belonging to Vaishya Varna. How can this social factor be regarded as the Manu's system? Many verses make it known to us that Manu had a humanitarian attitude towards the Shudras. He did not regard them as untouchable, condemnable or hate-worthy. Manu has used for Shudras such adjectives as *Uttama* (best), *Utkrishta* (fine), *Suchi* (honest), etc. A person for whom such epithets have been used can never be called untouchable or hate-worthy. Refer to the verse 9/335.

Moreover, Shudras have been instructed to carry out cooking and other services involving labour at the houses of Dvijatis. Manusmriti 1/91, 9/334, 335. If ever a Shudra visits the house of a Dvija as a guest, the latter has been ordered to provide him food (3.112). Besides, the Dvijas have been instructed to provide food first to their servants who were Shudras before they themselves took their food (3.116). Are the servants given food before the masters in the present Varna less society? Are they cared for as much as in the Varna system of Manu system? How humanitarian, respectful and kind outlook Manu had!

According to the Vedic Varna-system the mouth, the arms, the thighs and the legs of a man have symbolically

been compared respectively with Brāhmanā, Kshatriya, Vaishya and Shudra. This description leads us to arrive at three conclusions. The first is that all the four Varnas are equal and they all are children of God. The second is that when all are equal then none of them is untouchable or hate-worthy. The third is that the legs being a part of the same body cannot be untouchable or inferior. In the presence of such verses in the Vedic texts, can an impartial person say that Manu used to regard the Shudras as untouchable or hate-worthy?

Manu has indeed given special concession to the Shudras as far as their self-respect is concerned. As per Manu's system of according respect, there is a statement which suggests great respect to the first three Varnas on account of their possessing more merits. And among them, the knowledgeable and the learned have been given greater respect (2/111, 112, 130). But showing greater goodwill towards the Shudras, he has ordained that an elderly Shudra should be given greater honour by the members of the Dvija Varnas. This kind of respect has not been shown to any member of the first three Varnas.

मानार्हः शूद्रोऽपि दशमीं गतः (2/137)

Mānārh Shūdro'Api Dasameem Gatah

— that is,, an elderly Shudra must be shown respect by all the members of the Dvija Varnas. A person belonging to any of the first three Varnas deserves respect in priority on account of being more meritorious. Furthermore, Manu says:

नधमावत्प्रततषेधनम् (10/126)

Na Dhamāt Pratishedhanam

— which means that the Shudras are not prohibited from carrying out any religious ceremony. By saying this Manu has given to Shudras the freedom of observing

religious rituals and ceremonies. Moreover, Manu says that one should acquire and accept higher virtues even from a Shudra (21/213). The Vedas too give the Shudra the right to perform sacred acts like Yajnas etc. The Vedas and the Vedic texts clearly mention that the Shudras have the right to read the Vedas and other religious Scriptures (Yajurveda. 26/2, Rg. 10. /53-4, Nirukta. 3/8.). Manu solemnly states that his Manusmriti is in accordance with the Vedas. Thus, his views are the same as expressed in the Vedas. It is for this reason that in the context of carrying out the *Upanayana Samskāra*, nowhere have the Shudras been denied the right to wear the *Upavita* (sacred thread). However, one becomes a Shudra when one does not pass through the process of the *Upanayana Samskāra*. Similarly, it is against the instructions of Manu, to force some Shudra to work as a slave or to deny a Shudra his wages. Manu has ordered the kings to fix the wages for the servants and attendants according to their work and responsibility. It has also been ensured that their wages should not be deducted for un-called reasons (7/125, 126; 8/216)

Manu's System of Punishment

The system of punishment put forward by Manu is democratic and conforming to human psychology.

It will be quite improper to say that Manu has provided for severe punishment for the Shudras, and has given privileges and special facilities to the Brahmanas. The parameters of punishment....etc are merits and demerits of a person and the basic considerations are the level of the intelligence, social status, position and the weight of the crime committed. Manu's code of punishment is ideal which is democratic and conformable to human psychology. If Manu has provided greater respect and higher social status to the higher Varnas on

the basis of their merits, performance and capability, he has also provided equally severe punishment for them in case they are guilty of some crime. In this way, Manu's ideal code of punishment provides for the least of punishment for the Shudras and maximum of it to the Brāhmanas, and still more to the king. Maharshi Manu states:

Manu's code of punishment is acceptable to all which is applicable everywhere

अष्टापाद्यं तु शूद्रस्य स्तेये भवति किल्बिषम्,
षोडशैवै तु वैश्यस्य द्वात्रिंशत् क्षत्रियस्य च॥
ब्राह्मणस्य चतुःषष्टिः पूर्णं वाऽपि शतं भवेत्।
द्विगुणा वा चतुःषष्टिः, तद्दोषगुणविद्धि सः॥

(8/337 , 338)

This means that in a crime involving theft, a Shudra is to be given eight times as much of punishment, a Vaishya to be given sixteen times, a Kshatriya thirty two times, and a Brāhmanā sixty four times or even a hundred or one hundred and twenty eight times, because a person of a higher Varna understands better the nature, consequences and social implications of the crime.

Along with this, the ruler is enjoined not to exempt anyone from punishment even though he be an Āchārya (teacher), priest or the parents of the ruler himself. Let not even a friend be exempted, not even the man who offers a heavy amount of money in lieu of punishment for the crime. (7/335, 347). Manu's penal code is socially and psychologically just, fair and salutary in effect. We may compare it to the present code of the present times and the difference will be clear. The system of justice today declares that all are equal in the eyes of law. The first difference with Manu is that while the recognition and respect accorded to persons in view of their positions and

social status is different in every case, in the present system the punishment envisaged is equal and identical. The second difference is that punishment is not in accordance with the crime and the criminal. For example, if an animal were to trespass into some body's field, the punishment will be the same in the case of the lamb, the buffalo and the elephant, say one stroke of the same stick. As a result the lamb will break down, the buffalo will feel a scratch and the elephant will be unaffected. Is this really the standard measure of punishment? Is this equal punishment which prevails in the present society acceptable? A buffalo is controlled with a stick, an elephant with an *ankusha* (a spiked goading stick) and a tiger with a hunter. The punishment, therefore, should be appropriately delivered. Take another example; say a fine of 1000 rupees. To pay that amount a poor man will have to borrow and labour for a lifetime to repay that sum; a middle level person will pay the sum with some difficulty, but a rich man can pay it with a jerk of his shoe. The result of this unrealistic and un-psychological system of justice is that in the standard code of law, the poor get entangled longer, while men of money, power and position break through and remain at large at their will and choice. Collect the facts and see how many poor people have been really punished after independence and how many of the privileged ones have escaped. So far as economic offences are concerned the rich pay the fine as a price of the crime with ill-gotten wealth, and go out without any worry. In the code of Justice of Manu, there is no room for this dis-balance, as it is based on the nature of the crime and character of the criminal. He prescribes heavy punishments for serious crimes, ordinary punishments for ordinary crimes, and the same standard is equally and appropriately applicable for all the Varnas.

Certainly, the verses which prescribe unduly heavy punishment for the Shudras are spurious. Equally, all those verses which go counter to the code cited and which violate the principles of Manu are not original. They are later interpolations.

Homage to Women

On the basis of the internal evidences of the Manusmriti, it can be asserted that the anti-woman picture of Manu being presented these days is baseless, and contrary to facts. The provisions regarding women given in the codes of Manu are inspired by feelings of respect, protection, equality, love and social justice for them. We cite here, certain facts of evidence.

Manu is the first great man of the world who presented the highest ideal of honours and respect for women in accordance with their dignity, greatness and importance in the society. Nowhere, in any religious Scripture can such a revered position allotted to women be seen. The Manusmriti says:

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥ (3.56)

Meaning: Where women are accorded proper honour and respect, there the family is blessed with divine children that is, who are virtuous, noble, good natured, and disciplined, and where they are not respected all actions and efforts turn out to be fruitless. Can anyone write better words than these in honour and respect for women? Can any verse or statement similar to this one be quoted from any holy books? Maharshi Manu says that women are the real fortune of the home, and the family. They are *Shri*, that is, worthy of respect. They are the light, the beauty and the prosperity of the home. They are the head, the organiser and the administrator of the home and the

family. They are the captain of the ship of life across the ocean of existence, and if they are happy they are the promise of heaven. Refer to Manusmriti (9/11, 26, 28. 5/150). Maharshi Manu further says that if you want happiness, peace and prosperity, then pay respect to women. He warns that homes and families are destroyed where women are subjected to insult and sorrow. A home can be happy only if the women are happy (3/55—62). Therefore, he advises the householders, the men and the women both, to be mutually happy, satisfied and contented, and never to act against each other and not to do anything which might cause separation (9/101, 102). Only one verse is enough to show, the feelings of reverence the Maharshi had for women.

प्रजनार्थं महाभागाः पूजार्हाः गृहदीप्तयः।

स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन॥२६॥

(9.26)

Meaning: The women of the family are mothers of progeny, harbingers of good fortune; they are the light, the beauty and the prosperity of the home. There is indeed no difference between women, beauty and prosperity on this earth. They are the light. They are the glory. They are worthy of honour and respect. We ask, can anyone amend or improve upon this?

Equal Rights of Sons and Daughters

Those readers, who are ignorant of Manu in the original, would be pleasantly surprised to find that Manu is the First Law-giver who declared and ordained the equality of sons and daughters.

पुत्रेण दुहिता समा - (10/130)

Meaning: The daughter is equal to the son. She has the same rights. Manu has granted to the sons and daughters equal rights in the property of the parents. This

view of his is expressed in the Manusmriti 9/130 and 192. **Maharshi Yāska** has quoted this idea in his *Nirukta*. He states:

अविशेषेण पुत्राणां दायो भवति धर्मतः। मिथुनानां
विसर्गादौ मनुः स्वायंभुवोऽब्रवीत्।” (निरुक्तम् 3/1-4)

Meaning: In the beginning of the creation, *Svayambhu Manu* declared that there is equal right for son and daughter in the ancestral property. Moreover, Manu has also enhanced the rights of the daughters by saying that in the mother's personal property (मातृधन) the daughter alone has the right (9/131). Furthermore, if somebody takes possession of the property of women with force, with the feeling that they are weak and unprotected, that person shall be declared a thief. He should be condemned for the crime and accordingly punished as a thief. Refer to Manusmriti 9/212; 3/52; 8/2; 8/29. Keeping in view, the safety, and the protection of women, Manu prescribes the death penalty for the abductors and murderers. He prescribes rigorous punishment for such criminals, followed by banishment for rape. (Manusmriti 8/323, 9/232, 8/352).

The codes of Manu provides better safeguard to women. Regarding the minor difficulties in the life of women, he gives clear instructions to counter the same for their safety. Men are instructed not to quarrel with the mother, the wife, the sister and the daughter (Manusmriti 4/180). He prescribes adequate punishment for those who falsely implicate them, desert them for no fault of theirs, or violate the obligations of marriage (8/275, 389, 9/4). In matters of marriage, Manu is the ideal Law-giver. He has granted the full right and freedom to the girl to choose a suitable husband for herself (9/90, 91). The widow has the right to re-marry or to get a child

by *Niyoga*. Niyoga is a legal practice, which allows a widow to have a child with another man under certain social rules. (9/176; 156-163).

Maharshi Manu and Dowry

Maharshi Manu regards marriage as the symbol of love and respect for girls, and therefore, he has prohibited all kinds of exchange or dowry (3/51-54). In the interest of women's happiness, he says that it is better for them to remain un-married throughout their life, than to marry a worthless and evil man (9/89). The same and equal right and responsibility of the women's participation in all the affairs of men that is, guaranteed in the Vedic Dharma and culture, is available in no other country or religion. No religious, social or familial function or ritual can be performed without the participation of the woman with her husband. This is Manu's ordinance. He has therefore given the responsibility of organising all rituals at home to the women and has ordained that the ritual be not observed without her participation (10/11, 28, 96). During the Vedic age women enjoyed all the rights to Vedic studies, initiation with the sacred thread, performance of Yajnas, etc. They also presided over Yajnas in the position of Brahmā (the director). They got higher education, did researches, meditated, and became Vedic rishis or exponents of Veda mantras. There are several Veda mantras which have as their commentators the *rishikās*. Manu regards the Vedas as the highest authority on Dharma. He says it emphatically, *Vedo'kṣilo Dharma Moolam*. He, therefore whole heartedly supported and advanced all rights to the women regarding rituals and education in accordance with the Vedas. He declares that all religious functions, rituals and observances are to be under the care and supervisor of women, and are to be

performed by them with the proper recitation of Veda mantras, (2/4, 3/28).

The admirers of '*ladies first*' culture would be still more pleased to learn that Manu lays it down for all, that on the roads and the streets the right of way should be given to women. He also prescribes that the husband and wife should have their meals only after the newly wedded, the unmarried, the sick, the pregnant and the old women have had taken their meal, (2/138, 3/114, 116). All these ordinances of Manu are expressions of his love and respect for women. In this context, it would be useful to mention that in all instances Manu values the merit and gives no value for want of it. He respects the meritorious and chastises the worthless. While he shows proper respect for the women of merit, he depreciates and dis-values women of no merit. He even chastises them. One point about Manu needs special mention. He is not a supporter of uncontrolled and unprotected freedom of women. Nor, is he a supporter of those habits and behaviours which consequentially are not positively useful. Therefore, he warns that women shall not renounce the protection given to them by the father, the husband and the son because if they isolate themselves there is the possibility of two families coming to disrepute, (5/149; 10/ 5-6). This does not mean that Manu is opposed to women's freedom. It only means that women's first social need is security and protection, and the security shall be afforded to her either by the law or by a man (a relative) besides being protected by her own courage and strength. Even, if she has indulgent and criminal tendencies, these would not permit her personal strength to succeed. There were and there are armed women bandits but still they need protection by men. The views of Manu regarding protection of women in today's context and conditions may sound

awkward, because these days there are governments and administrations and the laws that defend and protect them. But mark, even then thousands of women fall victims to crimes and are forced to bear humiliation and follow a self-destructive path of living. Every day, there are so many despicable crimes of rape and murder of women committed in most countries and the laws are rendered ineffective. Hence, even in today's society the advice of Manu cannot be avoided.

In the earlier times, what could have been the situation? If we shall consider the relevance and importance of Manu's views in the context of conditions of the early ages, we shall realise that they were wholly correct and acceptable, as it is clear from the analysis of his views above. It is clear that the ordinances of Manusmriti are not opposed to women and Shudras, nor they are hydrances in their freedom. They are, instead, just and impartial. Manu says nothing that is, objectionable and condemnable.

Interpolations: Main Cause of Misconceptions

Now, the question arises that while there are verses in the Manusmriti which enact an ideal system of polity, yet there are verses which are objectionable and they form part of the Manusmriti. This creates a paradoxical situation regarding the Manusmriti, as it ordains a system which is ideally just and fair and yet one which is objectionable and condemnable. These verses which do not support the intrinsic views of Manu are often underscored by anti-Manu writers. But can this contradictory position be accepted as being originally possible?

१. कृतारिषड्वर्गजयेन मानवीमगम्यरूपां पदवीं प्रपित्सुना।

विभाज्य नक्तं दिवसस्ततन्द्रिणा विहन्यते तेन नयेन पौरुषम्॥ (किरात. १।९)

When contradictions are not found in the writings of an average intelligent writer, then is it possible that contradictory views were there in the religious and social Institutes/Ordinances of a man who commanded exceptional knowledge of law and Dharma? The simple, straight, clear and in-controversible answer is one and only one. No, never. These contradictory verses cannot be his. They are interpolations. They have been interpolated by some people. After a serious study of Manusmriti and an analysis of those verses, we come to the conclusion that they have been added from time to time, by the later writers. The original verses are certainly and consistently related to the original subjects in the context, and they are also related to the preceding verses and the verses that follow. There is a common non-contradictory flow of ideas on the specific subjects. The original verses are based on the principles of merit, performance and ability, and they are written in a serious style. The interpolated ones, on the other hand, are out of context, inconsistent and they are written in different styles. On the basis of the literary and analysis criteria, we can say that the verses quoted in this write up are original and those which are contrary in their meaning and intent are interpolated, and therefore objectionable..

Those readers who wish to make a serious study of the original and the spurious verses of the Manusmriti in detail, they are recommended to refer to the Manusmriti (Complete) published by *Ārsha Sahitya Prachar Trust*, 455 Khari Baoli, Delhi 6. In this edition, the original and the interpolated verses have been separated and classified with a critical analysis and commentaries on the basis of the principles of literary creativity and other universally accepted criteria. This work is the latest serious and critical study made on the interpolations foisted in the Manusmriti. It is important to point out here that after

this publication, the interpolated verses are no more a matter of controversy now.

It is a fact about the history of Indian literature, and there are proofs of it that from time to time extensive interpolations have been made into the ancient Samskrita texts. The Mahābhārata is evidence itself. Originally, this great epic poem was composed of ten thousand verses, but over the years it has grown to the stupendous volume of a hundred thousand verses. Similarly, in the Rāmāyana as it is today, there are hundreds of verses more in it than there are in the one thousand years old manuscript preserved in the archives of Nepal. The same condition is noticed in respect of the Manusmriti. However, in the Manusmriti there have been still more additions and interpolations.

Reason why? The Manusmriti is related more closely to the daily conduct and behaviour of man. Therefore, the writers had to play more frequently with it for selfish reasons and vested interests. Scholars of the various hues are unanimous on the question of interpolations into Manusmriti. The commentaries on it are a written evidence of support on this point. The later the commentary, the greater the number of verses is dealt with. In the twelfth century commentary of **Kulluka Bhatt** there are 170 verses more than there were in the ninth century commentary of the Mahābhārata. They had not been absorbed by them; therefore they are given in large parentheses. In other editions and commentaries too, there is a difference of the number of verses. English scholars such as **Wooler, J. Jolly, Keith, McDonnel** and the *Encyclopedia America* too, accept the fact that interpolations have been made into the Manusmriti from time to time. **Maharshi Svami Dayanand Sarasvati**, the founder of the *Arya Samaj* accepts the authentic

Manusmriti (i.e. without the interpolations) alone as authoritative. He selected out certain interpolated verses and suggested for their expurgation from this great work. **Mahatma Gandhi** in his book "*Varna Vyavastha*" accepted that the objectionable parts of the Manusmriti were added later. **Dr. S. Radhakrishnan, Rabindranath Tagore** and other national leaders also were of the same view.

The need of the time then is that we should understand and appreciate Manu and the Manusmriti in the original and authentic form and give up the anger and the opposition based on the later interpolations. Maharshi Manu and his Manusmriti are matters of pride for us, and not for condemnation. We should not, for misconceptions and vested interests, drag Manu into politics and we should never vitiate and desecrate this noble and invaluable heritage of the nation.

At the end, I would like to express my deeply felt sense of gratefulness to **Shri Pt. Satyaprakash Beegoo**, *Arya Upadeshaka*, from *Mauritius* who has fondly laboured to translate my commentary Hindi on the Manusmriti into English. Thus, he is making a significant contribution to the promotion and propagation of this monumental work. He is as well fulfilling the demand of many people from all over the world.

I am also grateful to **Shri Ajay Arya ji** of the **Govindram Hasanand Publication House**, for the keen interest he shows in the publication of outstanding Vedic books. We congratulate him for the publication of this monumental work.

—**Dr. Surendra Kumar**
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THE MANUSMRITI

Atha Prathamod'dhyāyah

Chapter One

मनुमेकाग्रमासीनमभिगम्य महर्षयः।

प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १ ॥ (१)

Manumekāgramāseenamabhigamya Maharshayah;

Pratipoojya Yathānyāyamidam Vachanamabruvan. -1

Maharshayah-the great seers, *Abhigamya*-approached, *Manum*-unto Manu, *Ekāgram* + *Āseenam*-seated with a concentrated mind, *Yathānyāyam*-in the proper respectful manner, *Pratipoojya*-saluted him, *Idam*-these, *Vachanam*-words, *Abruvan*-they said.

Purport: The great seers approached *Manu* rishi who was calmly seated with a concentrated mind, and after saluting him in a proper and respectful manner, they said these words.

भगवत्सर्ववर्णानां यथावदनुपूर्वशः।

अन्तरप्रभवाणां च धर्मानो वक्तुमर्हसि ॥ २ ॥ (२)

Bhagavansarvavarnānām Yathāvanupoorvashah;

Antaraprabhavānām Cha Dharmānno Vaktumarhasi. -2

Bhagavan-O lord! *Sarva*+*Varnānām*-of all the Varnas, *Yathāvat*-correctly, *Anupoorvashah*-in an orderly way, *Antara*-within them, *Prabhavānām*-the stages of life, *Cha*-and, *Dharmān*-Dharma i.e. duties, *Nah*-to us, *Vaktum*-do explain, *Arhasi*-are competent.

Purport: O lord! You are the only competent one who can tell us correctly about the duties of the four social classes (Varnas), and about the four stages of life within those classes, i.e about *Brahmacharya*, *Grihastha*,

Vānaprastha and *Sannyāsa*. Please do explain to us accordingly and in an orderly way.

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः।

अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित्प्रभो ॥ ३ ॥ (३)

Tvameko Hyasya Sarvasya Vidhānasya Svayambhuvah; Achintyasyāprameyasya Kāryatatvārthavitprabho. -3

Tvam-you, Ekah-one, Hi-indeed, Asya-this, Sarvasya-all, Vidhānasya-of the Law, Svayam+Bhuvah-Self-Existing God, Achintya-unknowable, Asya-this, Aprameyasya-unfathomable, Kārya-duties, Tatva+Arthavit-in substance and meaning, Prabho-O lord!

Purport: O lord! You alone are indeed the one who is well versed in the Law, that is, the principles of the Vedas which emanates from God, who is Self-existent, unknowable and unfathomable, that is, God who is beyond the comprehension of the mind. O lord! Explain to us in substance and meaning the duties of the four social classes (Varnas), and about the four stages of life within those classes, taught in the ordinance of God-the Vedas.

स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः।

प्रत्युवाचार्य तान्सर्वान्महर्षीञ्छ्रूयतामिति ॥ ४ ॥ (४)

Sa Taih Prishtastathā Samyagāmitowjā Mahātmabhih; Pratyuvāchārchya Tānsarvānmaharsheenshrooyatāmiti. -4

Taih+Mahātmabhih-by the Maharishis-seers, Tathā-thus, Samyak-well, Prishtah-asked, Sah-he, Amitowjā-great prowess, Ārchya-having honoured, Tān+Sarvān+Maharsheen-to all those great seers, Iti-thus, Prati+Uvācha-replied, Shrooyatām-listen.

Purport: The great Manu, whose prowess is measureless, after being thus asked by the great seers, after having well received them with due honour, replied, 'Listen!'

The Creation of the Universe

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम्।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ५ ॥ (५)

Āseedidam Tamobhootamaprajñātamalakshanam;

Apratarkyamavijneyam Prasuptamiva Sarvatah. -5

Idam-this, Āseet-was, Tama+Bhootam-in darkness, Aprajñātam-unknowable, Alakshanam-undiscernible, Apratarkyam-that cannot be discussed, argued, Avijneyam-that cannot be understood, Prasuptam-sleeping, Iva-like, Sarvatah-everywhere.

Purport: Maharishi Manu explains, "All this, that is, the manifested universe before coming into existence, was in its primary state, and there was darkness everywhere. At that time, in that state nothing was knowable, discernible, arguable or distinguishable by any distinctive marks. All was beyond discussion, and was un-attainable by reasoning or logic. Everything was as if in deep sleep.

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम्।

महाभूतादिवृत्तौजाः प्रादुरासीत्तमोनुदः ॥ ६ ॥ (६)

Tatah Svayambhoorbhagavānavyakto Vyanjayannidam;

Mahābhootādivritowjāh Prādurāseettamonudah. -6

Tatah-then, Svayambhuh-the Self-existent, Bhagavān-God, Tamonudah-the activator of the sleeping matter, Vyanjayan-evolved out, Avyaktah-the Unmanifest, Idam-all this, Mahābhoota+Ādi-the main primary elements etc., Prādurāseet-was manifested.

Purport: Then, the Self-existing God, the activator of the sleeping material cause of the universe, by His Might, activated the primordial matter which gradually evolved into its manifested form, that is, it passed through different stages which lead to the formation of the potential elements - *Vāyu, Agni, Jala, Prithivee* which are the primary substances of all creations. In so doing, the Un-manifest God manifested Himself, that is, He made His Omnipotence known.

Note: God being immaterial has no form, no shapeHe, does not

assume any form or body. Just like, the artist is known by looking at this art, God is known by observing His creation; the universe.

उद्बबर्हऽऽत्मनश्चैव मनः सदसदात्मकम्।

मनसश्चाप्यहंकारमभिमन्तारमीश्वरम् ॥ १४ ॥ (७)

*Udbabarhā'tmanashchaiva Manah Sadasadātmakam;
Manasashchāpyahamkāramabhimantārameeshvaram. -7*

महान्तमेव चाऽऽत्मानं सर्वाणि त्रिगुणानि च।

विषयाणां ग्रहीतृणि शनैः पञ्चेन्द्रियाणि च॥१५॥ (८)

*Mahāntameva Chā'tmānam Sarvāni Trigunāni Cha;
Vishayānām Graheetrini Shanaih Panchendriyāni Cha. -8*

Cha+Eva-and indeed, Ātmanah-from Himself, Ātmakam-whose nature, Sat+Asat-original and produced, Manah-the Mahat, Cha-and, Manasah+Api-from that Mahat, Ahamkāram-egoism, Abhimantāram-self-cognitive, Eeshvaram-individualism, Cha-and, Sarvāni+Trigunāni-all possessed of three Gunas, Cha-and, Ātmānam+Eva+Mahāntam-the ever-active mind, Cha-and, Vishyānam+ Graheetrini-the recipients of the objects, Panchendriyāni-the five organs, Shanaih-gradually, Udbabarho-caused to evolve.

Purport: Shlokas 7, 8. And indeed, from Himself, that is, from Prakriti which during the *Pralaya* stage rested in Him, and the Prakriti whose nature is *Sat*, the original state where the three Gunas are equi-poised, and the *Asat*, that is, the manifested form when the equilibrium state of the Gunas are disturbed, He caused to gradually evolve and the first change that took place produced *Mahat*, and from that *Mahat* evolved out the principle of *ahamkāra*-egoism, which is self-cognitive, and then the first elements which are all possessed of the three Gunas were created and then the *Manas* (mind element) which is ever active was created, and then the five organs of senses which are the recipients of their respective objects, viz sound, light, smell, taste and touch.

Note: Refer to Sāmkhya Darshana 1/61.

तेषां त्ववयवान्सूक्ष्मान् षण्णामप्यमितौजसाम्।

सन्निवेश्याऽऽत्ममात्रासु सर्वभूतानि निर्ममे॥१६॥ (९)

*Teshām Tvavayavānsookshmān shannāmapyamitowjasām;
Sanniveshyā'tmamātrāsu Sarvabhootāni Nirmame. -9*

Tu-but, Teshām-of those, Amit+Owjasām-of great power, Sanniveshyā-combination, Sookshmān+Avayavān-minute particles, Ātmamātrāsu-in their measure, Sārva+Bhootāni-all the five Mahābhootas, Nirmame-were created.

Purport: But, by the combination of the minute particles of those six first elements of measureless power in the appropriate measure, all the first five *Mahābhootas*-gross elements, *Ākāsha, Vāyu, Agni, Jala* and *Prithivee* were created.

Note: Refer to Taittiriya Upanishad Brahmāvalli 1, and Satyārtha Prakāśh Chap.9.

तदाविशन्ति भूतानि महान्ति सह कर्मभिः।

मनश्चावयवैः सूक्ष्मैः सर्वभूतकृदव्ययम्॥१८॥ (१०)

*Tadāvishanti Bhootāni Mahānti Saha Kārmabhih;
Manashchāvayavaih Sookshmaih Sarvabhootakrid-
avyayam.-10*

Tadā-then, Saha+Karmabhih-together with their functions, Mahānti+Bhootāni-the great elements, Cha-and, Sookshmaih+Avayavaih-by the minute parts, Manah-the mind element, Sarvabhootakrita+Avayayam-the soul which gives life to all created beings, Avishanti-enters.

Purport: Then, after the creation of the first subtle elements which are the basic products for the further development of the gross elements, these subtle elements, and the mind element together with their functions, that is, the properties and characteristics enter into the process of the creation of the gross bodies, into which enters the individual soul which gives life to all creatures.

Note: In this Shloka, the five first elements of the senses and the mind together refer to the Sookshma Sharira, the subtle body which accompanies the soul.

तेषामिदं तु सप्तानां पुरुषाणां महौजसाम्।

सूक्ष्माभ्यो मूर्तिमात्राभ्यः सम्भवत्यव्ययाद् व्ययम्॥१९॥ (११)

Teshāmidam Tu Saptānām Purushānām Mahowjasām; Sookshmābhyo Moortimātrābhyah Sambhavatyavyayād Vyayam. -11

Tu-but, Teshām-from those, Mahowjasām-very powerful, Saptānām+Purushānām-seven Purushas, Sookshmābhyah+Moortimātrābhyah-by their subtle parts that produce the gross objects, Idam+Vyayam-this perishable universe, Sambhavati-springs, Avyayāt-from the imperishable.

Purport: But, from those very powerful seven *Purushas*, that is, the principles of *Mahat*, *Ahamkāra* and the five *Tanmātrās* and their subtle parts that produce the gross objects, this perishable universe springs up from the imperishable.

Note: the *Mahat*, *Ahamkāra*, the five *Tanmātrās* all these states of matter are the products of the *Prakriti*, and *Prakriti* is imperishable. It is an eternal entity. It is also understood here, that the perishable universe comes from the Imperishable Supreme *Purusha*. The seven first elements are also called *Purusha* because they were modified by Him.

आद्याद्यस्य गुणं त्वेषामवाप्नोति परः परः।

यो यो यावतिश्चैषां स स तावद्गुणः स्मृतः॥२०॥ (१२)

Ādyādyasya Gunam Tveshāmavāpnōti Parah Parah; Yo Yo Yāvatishchaishām Sa Sa Tāvadgunah Smritah. -12

Tu-and, Eshām-among them, Ādya+Ādyasya-from the one preceeding, Gunam-quality, Avāpnōti-acquires, Parah+Parah-of the succeeding one, Cha-and, Yah+Yah-each of the one, Yāvatitha-corresponding to its number it is placed, Sah+Sah-it, Tāvadgunah-so much Guna, Smritah-is said.

Purport: It is said that among them, that is, the five *Tanmātras*, *Ākāsha*, *Vāyu*, *Agni*, *Jala* and *Prithivee*, the

one succeeding possesses its own *Guna* but also acquires the *Guna* of the preceeding one. For example, *Vāyu* which stands at the second place shall possess its own *Guna* which is *Sparsha*-touch, and also the *Guna* of *Ākāsha*, which is *sound*; *Agni* which is the third in the list, will have three *Gunas*, its own *Guna* *light*, and *touch* and *sound* of the preceding two *Tanmātras* respectively. The same rule applies to *Jala* and *Prithivee*.

सर्वेषां तु स नामानि कर्माणि च पृथक् पृथक्।
वेदशब्देभ्य एवाऽऽदौ पृथक्संस्थाश्चनिर्ममे ॥२१॥ (१३)

Sarveshām Tu Sa Nāmāni Karmāni Cha Prithak Prithak;
Veda Shabdebhya Evā”dow Prithaksamsthāshcha
Nirmame. -13

Tu-and, *Ādow*-at the beginning, *Sarveshām*-all, *Prithak*+*Prithak*-the different, *Nāmāni*-names, *Cha*-and, *Karmāni*-duties, *Prithak*+*samsthāh*-species, *Veda*+*Shabdebhyah*-with words from the *Vedas*, *Eva*-indeed, *Sah*-He, *Nirmame*- made known.

Purport: He, the Supreme Lord made known at the very beginning through or by the words in the *Vedas*, the names, duties and functions of the different species and objects which came into existence in the manifested universe.

कर्मात्मनां च देवानां सोऽसृजत्प्राणिनां प्रभुः।

साध्यानां च गणं सूक्ष्मं यज्ञं चैव सनातनम् ॥ २२ ॥ (१४)

Karmātmanām Cha Devānām So’srijatprāninām Prabhuḥ;
Sādhyānām Cha Ganam Sooksham Yajnam Chaiva
Sanātanam. -14

Karmātmanām-those whose nature is action, *Cha*-and, *Devānām*-the devas, *Prāninām*-of human beings, animals, birds, *Sah*-He, *Asrijat*-created, *Sādhyānām*-the *Sādhyās*, *Cha*-and, *Ganam*-the hosts, *Cha*-and, *Eva*-also, *Sooksham*-the subtle, *Yajnam*-the *Yajnas*.

Purport: He, the Lord created the world of those *Devas*-like the suns, fires, air, etc. whose very nature is to

be always active, and the hosts of common living creatures like the human beings, animals, birds etc. the *Sādhyās*-those who are learned, pious and devoted to *Sāadhanā*, and the subtle primary elements, and the universal *Yajnas*.

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।

दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ २३ ॥ (१५)

Agnivāyuravibhyastu Trayam Brahma Sanātanam, Dudoha Yajnasidhyarthamrgyajuh Sāmalakshanam.-15

Agnivāyuravibhyah-From Agni+Vāyu+Ravi, *Trayam*-the threefold, *Brahma*-Veda, *Sanātanam*-eternal, *Dudoha*-drew, *Yajnasidhyartham*-Yajna+Sidhi+Artham-for the pupose of knowing the *Yajnas*, *Rgyajuh Sāma+Lakshanam*-Rg+Yajuh+Sāma dimensions.

Purport: He milched, that is, made known through Agni, Vāyu, and Ravi the three fold sciences which are distinguished as Rg (*Jnāna*), Yajuh (*Karma*), Sāma (*Upāsana*) of the eternal Veda for the realization of the *Yajnas*; that is, for acquiring the right knowledge of the process, and purpose of creation, and about the relevant duties to acquire *Dharma*, *Artha*, *Kāma* and *Moksha*.

Note: The three dimensions of the knowledge of the Vedas are called Rg, Sāma, and Yajuh.

कर्मणां च विवेकार्थं धर्माधर्मौ व्यवेचयत्।

द्वन्द्वैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः ॥ २६ ॥ (१६)

Karmanām Cha Vivekārtham Dharmādharmow Vyavechayat; Dvandairayojayechchemāh Sukhadukhādibhih Prajāh.-16

Karmanām-actions, *Cha*-and, *Vivekārtham*-to be able to distinguish, *Dharma +Adharma*-virtue and vice, *Vyavechayat*-separated, *Dvandaih*-the dualities, *Ayojayat*-connected, *Chemāh*-these, *Sukha+Dukha+Ādibhih*-by pleasure+and pain, *Prajāh*-the creatures.

Purport: Moreover, in order to be able to distinguish actions (*Karmas*), He separated virtue (*Dharma*) and vice (*Adharma*), and connected the creatures to be affected

by the dualities, that is, the pairs of opposites like pleasure and pain etc.

अण्व्यो मात्रा विनाशिन्यो दशार्धानां तु याः स्मृताः।

ताभिः सार्धमिदं सर्वं सम्भवत्यनुपूर्वशः ॥ २७ ॥ (१७)

Anvyo Mātrā Vināshinyo Dashārdhānām Tu Yāh Smritāh; Tābhih Sārdhamidam Sarvam Sambhavatyanu-poorvashah. -17

Tu-but, Dashārdhānām-half of ten, i.e five, Anvyo+Mātrā-subtle tanmātrās, Vināshinyah-perishable, Yāh+Smritāh-mentioned, Tābhih+Sārdham-with them, Idam+Sarvam-this all, Sambhavati-comes into being, Anupoorvashah-in due order.

Purport: But with the five *tanmātras* already mentioned which are perishable, that is, changeable, all this world comes into being, that is, is created in due order; from subtle to gross, and grosser etc.

यं तु कर्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः।

स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः ॥ २८ ॥ (१८)

Yam Tu Karmani Yasmin Sa Nyayunkta Prathamam Prabhuḥ; Sa Tadeva Svayam Bheje Srijyamānah Punah Punah.-18

Svayam-by itself, Sah+Prabhuḥ-that Lord, Prathamam-in the beginning, Yam+Tu - that creature, Yasmin+Karmāni-in which acts, Nyayunkta-assigned, Sah-the creature, Punah+ Punah-in each and every creation, Srijyamānah-when created, Tat+Eva-that act indeed, Bheje-attains.

Purport: That Lord assigned specific acts to the creatures in the beginning of the cycle of creations. And afterwards, in each and every creation, each creature attains that assigned acts due to its specific nature.

हिंस्त्राहिंस्त्रे मृदुक्कूरे धर्माधर्मावृतानृते।

यद्यस्य सोऽदधात्सर्गे तत्तस्य स्वयमाविशत् ॥ २९ ॥ (१९)

Himsrāshimsre Mridukroore Dharmādharmāvritānrite; Yadyasya So'dadhātsarge Tāttasya Svayamāvishat. -19

Himsra+Ahimsre-violence and non violence, *Dharma+Adharma*-virtue and vice, *Anrita+Rite*-falsehood and truth, *Yat*-that, *Yasya*- to it, *Sah*-He, *Adadhāt*-ordained, *Sarge*-in the beginning, *Tat*-that, *Tasya*-to it, *Svayam*-by itself, *Āvishat*-revert.

Purport: The natural traits like noxiousness and non-violence, gentleness and ferocity, virtue and vice, truth and falsehood etc., whatever qualities He assigned to the creatures in the beginning of the cycle of creations those qualities naturally revert to them during the succeeding creations.

यथर्तुलिंगान्यृतवः स्वयमेवर्तुपर्यये।

स्वानि स्वान्यभिपद्यन्ते तथा कर्माणि देहिनः ॥ ३० ॥ (२०)

Yathartulingānyaritavah Svayamevartuparyaye;

Svāni Svānyabhipadyante Tathā Karmāni Dehinah. -20

Yathā-just as, *Ritu*-season, *Lingāni*-features, *Ritavah*-of the seasons, *Svayam+Eva*-naturally, *Ritu+Paryaye*-at change of the season, *Svāni+Svāni*- their own, *Abhipadyante*-resume, *Tathā*-so, *Karmāni*-acts, *Dehinah*-the creatures.

Purport: Just as at the change of seasons, the characteristic features of the new season are indeed manifested naturally so in the same way the creatures, that is, the embodied souls resume their own appropriate course of action, that is, start the performance of their specific *Karmas*.

लोकानां तु विवृद्ध्यर्थं मुखबाहूरूपादतः।

ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥ ३१ ॥ (२१)

Lokānām Tu Vivridhyartham Mukhabāhōorupādatah; Brāhmanam Kshatriyam Vaishyam Shoodram Cha Niravartayat. -21

Tu-and, *Vivridhi+Artham*-for the sake of prosperity, *Lokānām*-of the world, *Mukha+Bāhu+Uru+Pādatah*-mouth, arms, thighs, and feet, *Brāhmanam*-the Brāhmana, *Kshatriyam*-the Kshatriya, *Vaishyam*-the Vaishya, *Cha*-and, *Shoodram*-the Shoodra, *Niravartayat*-created.

Purport: That Supreme Lord created the Brāhmaṇa, the Kshatriya, the Vaishya and the Shoodra, these four classes of people for the welfare and prosperity of the world, endowed with the distinctive traits of the mouth, the arms, the thighs and the feet.

येषां तु यादृशं कर्म भूतानामिह कीर्तितम्।

तत्तथा वोऽभिधास्यामि क्रमयोगं च जन्मनि ॥ ४२ ॥ (२२)

Yeshām Tu Yādrisham Karma Bhootānāmiha Keertitam; Tattathā Vo'bhidhāsyāmi Kramayogam Cha Janmani. -22

Yeshām+Bhootānām-of men and the creatures, *Iha*-here, *Tu*-and, *Yādrisham+Karma*- appropriate acts, *Keertitam*-mentioned, *Tat*-that, *Tathā*-and, *Vah*-that, *Abhidhāsyāmi*-shall declare, *Kramayogam*-in their order, *Cha*-and, *Janmani*-in respect to birth.

Purport: Now, here in this world, the nature and order of men and the creatures according to the species in which they are born, and the duties of men as mentioned in the Vedas, that I shall declare to you.

पशवश्च मृगाश्चैव व्यालाश्चोभयतोदतः।

रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥ ४३ ॥ (२३)

Pashavashcha Mrigāshchaiva Vyālāshchobhayatodatah; Rakshānsi Cha Pishāchāshcha Manushyāscha Jarāyujāh. -23

Pashvah-the cattle, *Cha*-and, *Mrigāh*-the deer, *Cha*-and, *Eva*-also, *Vyālāh*-the carnivores, *Ubhayodatah*-having two rows of teeth, *Rakshānsi*-the Rākshasas, *Pishāchāh*-the Pishāchas, *Manushyāh*-men, *Jarayujāh*-born from the womb.

Purport: The cattle, that is, the domestic animals, the deer, i.e the wild animals and the carnivorous beasts, i.e. the lions, the tigers, the Rākshas, the Pishāchas, and men all these born from the womb are viviparous-*Jarāyujā*.

अण्डजाः पक्षिणः सर्पाः नक्राः मत्स्याश्च कच्छपाः।

यानि चैवंप्रकाराणि स्थलजान्यौदकानि च ॥ ४४ ॥ (२४)

Andajāh Pakshinah Sarpāh Nakrāh Matsyāshcha Kachchhapāh; Yāni Chaivamprakārāni Sthalajānyowdakāni Cha. -24

Andajāh - born from eggs, *Pakshinah*-birds, *Sarpāh*-snakes, *Nakrāh*-crocodiles, *Kachchhapāh*-tortoises, *Yāni*-these, *Cha+Evam*-and also, *Prakārāni*-the like, *Sthalajāni*-the terrestrial, *Cha*-and, *Owdakāni*-aquatic.

Purport: The birds, the snakes, the crocodiles, the fish, the tortoises, and the like, either terrestrial or aquatic are born from eggs. They are oviparous-*Andajāh*.

स्वेदजं दंशमशकं यूकामक्षिकमत्कुणम्।

ऊष्मणश्चोपजायन्ते यच्चान्यत्किञ्चिदीदृशम् ॥ ४५ ॥ (२५)

Svedajam Damshamashakam Yookāmakshikamatkunam; Ooshmanashchopajāyante Yachchānyatkinchadeedrisham. -25

Svedajam-born from moisture, *Cha*-and, *Ooshmanah*-warm air, *Damshamashakam*-biting gnats, *Yookā*-lice, *Makshika*-flies, *Matkunam*-flees, *Upajāyante*-spring, *Cha*-and, *Yat*-that, *Anyat+Kinchit+Eedrisham*- others of that kind.

Purport: Gnats, mosquitoes, biting insects, flies, flees, and all other creatures of that kind spring from warm and moist habitat. They are called *Svedaja*.

उद्भिज्जाः स्थावराः सर्वे बीजकाण्डप्ररोहिणः।

ओषध्यः फलपाकान्ताः बहुपुष्पफलोपगाः ॥ ४६ ॥ (२६)

Udbhijjāh Sthāvarāh Sarve Beejakāndaprarohinah; Oshadyah Phalapākāntāh Bahupushpaphalopagāh. -26

Udbhijāh-born from the soil, *Sthāvarāh*-the plants, *Sarve*-all, *Beeja+Kānda*-seeds and grafts, *Prarohinah*-grow, *Oshadhyah*-the cereals, *Phalapākāntāh*-which dry up after bearing their fruits, *Bahupushpaphalopagāh*-which bear many flowers and fruits.

Purport: All the plants which are fixed to the ground, and those which grow from the seeds, cuttings and grafts, the cereals and others which dry up after having produced their fruits and seeds, and those which bear many flowers

and seeds are called *Udbhijāh* because they spring from the soil.

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः।

पुष्पिणः फलिनश्चैव वृक्षास्तूभयतः स्मृताः ॥ ४७ ॥ (२७)

Apushpāh Phalavanto Ye Te Vanaspatayah Smritāh; Pushpinah Phalinashcheiva Vrikshāhstoobhayatah Smritāh. -27

Ye-those, Apushpāh-without flowers, Phalavantah-bear fruit, Te-they, Vanaspatayah-Vanaspati, Tu-and, Pushpinah-producing flowers, Phalinah+Eva-and fruits also, Ubhayatah-both, Vrikshāh-trees, Smritāh-are called.

Purport: Those trees which bear fruit without flowers are called *Vanaspati* and those which bear both flowers and fruits are called *Vriksha*. These also are *Udbhijāh*.

गुच्छगुल्मं तु विविधं तथैव तृणजातयः।

बीजकाण्डरुहाण्येव प्रतानाः वल्ल्य एव च ॥ ४८ ॥ (२८)

Guchchhagulmam Tu Vividham Tathaiva Trinajātayah; Beejakāndaruhānyeva Pratānā Vallya Eva Cha. -28

Guchcha-shrubs, Gulmam-bushy plants, Vividham-of many varieties, Tathā+Eva-similar types, Cha-and, Trina+Jātayah-classes of grass, Eva-also, Beeja+Kāndha+Ruhāni+Eva-growing from seeds and stalks and the like, Pratānāh-that climbs, Vallya-the creepers.

Purport: The many varieties of plants, shrubs, bushy plants, weeds and the different kind of grasses, which grew from seeds and stalks, and the climbing creepers which grow from seeds and stalks are also *Udbhijāh*.

तमसा बहुरूपेण वेष्टिताः कर्महेतुना।

अन्तःसंज्ञाः भवन्त्येते सुखदुःखसमन्विताः ॥ ४९ ॥ (२९)

Tamasā Bahuroopena Veshtitāh Karmahetunā; Antahsamjñāh Bhavantyeete Sukhaduhkhasamanvitāh. -29

Tamasā-by Tamas, Bahuroopena-multiform, Veshtitāh-enshrouded, Karma+Hetunā-due to karmas, Antah+Samjñāh-internal consciousness, Bhavanti-are, Ate-these, Sukha+Dukha+Samanvitāh-susceptible to pleasure and pain.

Purport: These plants are enshrouded by multiform qualities of *Tamas* (non-consciousness), i.e. they are not conscious like the animals, and it is due to the results of their past *Karmas*-acts. The animals possess internal consciousness, and therefore they are susceptible to pleasure and pain.

यदा स देवो जागर्ति तदेदं चेष्टते जगत्।

यदा स्वपिति शान्तात्मा तदा सर्वं निमीलति ॥५२॥ (३०)

Yadā Sa Devo Jāgarti Tadedam Cheshtate Jagat; Yadā Svapiti Shāntātmā Tadā Sarvam Nimeelati. -30

Yadā-when, *Sah*-He, *Devāh*-Divine Being, *Jāgarti*-is awake, *Tadā*-then, *Idam*-this, *Jagat*-world, *Cheshtate*-is animated, *Yadā*-when, *Svapiti*-slumbers, *Shānta*+*Ātmā*-of calm nature, *Tadā*-then, *Sarvam*-all, *Nimeelati*-sleeps.

Purport: When He, the Divine Being is awake, that is, involved in the process of creation, then the *Prakriti* is animated and the world is manifested. When He slumbers, that is, when the Supreme Being who is of a calm nature He retires from the process of creation then all these sleep.

तस्मिन्स्वपिति सुस्थे तु कर्मात्मानः शरीरिणः।

स्वकर्मभ्यो निवर्तन्ते मनश्च ग्लानिमृच्छति ॥५३॥ (३१)

Tasminsvapiti Susthe Tu Karmātmānah Shareerinah; Svakarmabhyo Nivartante Manashcha Glānimrichchhati. -31

Tu-and, *Tasmin*+*Svapiti*-in that sleep, *Susthe*-retires, *Karmātmānah*-whose nature is action, *Shareerinah*-the embodied selves, *Sva*+*Karmabhyah*-of their karmas, *Nivartante*-relieved, *Cha*-and, *Manah*-the mind, *Glānim*-inactive, *Richchhati*-becomes.

Purport: And, when He retires from the process of creation then in that stage of sleep, the embodied selves, that is, the souls whose nature is to be active, cease to do their respective *Karmas*, and the mind also becomes inactive.

युगपत्तु प्रलीयन्ते यदा तस्मिन्महात्मनि।

तदायं सर्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ ५४ ॥ (३२)

*Yugapattu Praleeyante Yadā Tasminmahātmani;
Tadāyam Sarvabhootātmā Sukham Svapiti Nirvritah. -32*

Yadā-when, *Yugapattu*-at once, *Praleeyante*-are retired, *Tasmin+Mahātmani*-in that Supreme Soul, *Tadā*-then, *Ayam*-all the beings, *Sarvabhootātmā*-Supreme Soul, *Sukham+Svapiti*-peacefully sleeps, *Nirvritah*-being free.

Purport: When all the beings (creations) are at once retired in that Supreme Being, that is, attain the stage of complete sleep, during that state of rest, then the Supreme Soul also being free from the activity of the process of creation, as if sleeps peacefully.

एवं स जाग्रत्स्वप्नाभ्यामिदं सर्वं चराचरम्।

सञ्जीवयति चाजस्रं प्रमापयति चाव्ययः ॥ ५७ ॥ (३३)

*Evam Sa Jāgratvapnābhyāmidam Sarvam Charācharam;
Sanjeevayati Chājasram Pramāpayati Chāvyayah. -33*

Evam-thus, *Sah*-He, , *Avyayah*-the One without components or parts, *Jāgrat+Svapnābhyām*-is awake and in sleep, *Idam+Sarvam*-all this, *Chara+Acharam*-living and non-living, *Sanjeevayati*-revivifies, *Cha*-and, *Ajasram*-constantly, *Pramāpayati*-attains dissolution.

Purport: The One Imperishable Supreme Soul who is without any parts, by his waking and sleeping states thus, constantly re-vivifies and destroys all these living and non-living creations.

निमेषा दश चाष्टौ च काष्ठा त्रिंशत्तु ताः कलाः।

त्रिंशत्कलाः मुहूर्तः स्यादहोरात्रं तु तावतः ॥ ६४ ॥ (३४)

*Nimeshā Dasha Chāshtow Cha Kāshthā Trinshattu
Tāh Kalā; Trinshatkalāh Muhoortah Syādahorātram Tu
Tāvatah. -34*

Nimeshā-twinkling of the eye, *Dasha+Cha+Ashtow*-ten and eight=eighteen, *Cha*-and, *Kāshthā*-Kāshthā, *Trinshat*-thirty, *Tu*-and, *Tāh*-these, *Kalā*-kalā, *Trinshat+Kalāh*-thirty Kalas, *Muhoortah*-one

Muhoortah, Syāt-is, Ahorātram-day and night, Tu-and, Tāvatah-as many.

Purport: Eighteen twinkling of the eye make one *Kāsthā*. And, these thirty *Kāsthās* make one *Kalā*, and thirty *Kalās* is one *Muhoortah* (48 minutes), and as many *Muhoortahs*, that is, thirty *Muhoortahs* make one day and night.

अहोरात्रे विभजते सूर्यो मानुषदैविके।

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥ ६५ ॥ (३५)

Ahorātre Vibhajate Sooryoh Mānushadaivike; Rātrih Svapnāya Bhootānām Cheshtāyai Karmanāmahah. -35

Sooryah-the sun, Vibhajate-divides, Ahorātre-of the day and the night, Mānushah+Daivike-for men and the Devas, Rātrih-the night, Svapnāya-for sleep, Bhootānām- for the creatures, Cheshtāyai-to do, Karmanām-works, Ahah-the day.

Purport: The sun divides the day and the night for the men and the Devas. The night is for the sleep of the creatures and the day is for the doing of works.

दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः।

अहस्तत्रोदगयनं रात्रिः स्यादक्षिणायनम् ॥ ६७ ॥ (३६)

Daive Rātryahanee Varsham Pravibhāgastayoh Punah; Ahastatrodagayanam Rātrih Syāddakshināyanam. -36

Daive-for the Devas, Rātri+Ahaneer-night and day, Varsham-year, Pravibhāgah-division, Tayoh-of them, Punah-again, Ahas-the day, Tatra+Udagayanam-there in northern solstice, Rātrih-night, Syāt-is, Dakshināyanam-the southern solstice.

Purport: One year for men is one day and night for the Devas. Again, their division (of the day and the night) is into the Northern solstice and the Southern solstice which are the day and the night of the Devas.

ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः।

एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥ ६८ ॥ (३७)

Brāhmasya Tu Kshapāhasya Yatpramānam Samāsatah; Ekaikasho Yugānām Tu Kramashastannibodhata. -37

Brāhmasya-of God, *Tu*-and, *Kshapāhasya*-of night and day, *Yat*+*Pramānam*-that measure, *Samāsatah*-briefly, *Ekaikashah*-one by one, *Yugānām*-of the Yugas, *Kramashah*-in an orderly way, *Tat*-that, *Nibhodbhata*-understand.

Purport: Maharishi Manu is explaining to the seers, "Listen from me and understand the measure of time in an orderly way which is called a day and night of God (Brahman), and about the Yugas, that is, each cycle of time."

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम्।

तस्य यावच्छती सन्ध्या सन्ध्यांश्च तथाविधः ॥ ६९ ॥ (३८)

Chatvāryāhuh Sahasrāni Varshānām Tatkritam Yugam; Tasya Yāvachchhatee Samdhyā Sandhyānsha-shcha Tathāvidhah. -38

Chatvāri+*Sahasrāni*-four thousand, *Varshānām*-of years, *Āhuh*-is said, *Tat*-that *Kritam*+*Yugam*-Satyuga, *Tasya*-of this, *Yāvat*+*Shatee*-four hundred, *Samdhyā*-the dawn, *Cha*-and, *Sandhyānsha*-the eve, *Tathā*+*Vidhah*- of the same number.

Purport: The Krita Yuga (Satyuga) consists of four thousand years (of the Devas), and the preceding dawn is of four hundred years and the eve following that period, that is, the Krita Yuga, is the same that is, of four hundred years.

इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु।

एकापायेन वर्तन्ते सहस्राणि शतानि च ॥ ७० ॥ (३९)

Itareshu Sasandhyeshu Sasandhyānsheshu Cha Trishu; Ekāpāyena Varttante Sahasrāni Shatāni Cha. -39

Itareshu+*Trishu*-of the other three, *Sasandhyeshu*+*Cha*+*Sasandhyānsheshu*-of the dawn and the eve, *Apāyena*-diminishing, *Eka*-by one, *Sahasrāni*- thousand, *Cha*-and, *Shatāni*-hundred, *Varttante*-is known.

Purport: Of the other three Yugas (Tretā, Dvāpara, and Kali Yuga) and their twilights, that is, their *Samdhyā* (dawn) and their *Samdhyānsha* (eve), their cycle of years is known by diminishing the number of years of the

preceding Yuga by one thousand, and one hundred years for the twilights.

यदेतत्परिसंख्यातमादावेव चतुर्युगम्।

एतद् द्वादशसाहस्रं देवानां युगमुच्यते ॥ ७१ ॥ (४०)

Yadetatparisamkhyātamādāveva Chaturyugam;

Etad Dvādashasāhasram Devānām Yugamuchyate. -40

Yad+Etat-of these, Ādow-earlier, Parisamkhyātam-years calculated, Eva-indeed, Chaturyugam-four yugas, Atat-these, Dvā+Dasha+Sāhasram-twelve thousand, Devānām-for the Devas, Yugam-one yuga, Uchyate-is said.

Purport: The number of years calculated earlier for each of these four Yugas, that is, the twelve thousand years is said to be one Yuga for the *Devas*.

दैविकानां युगानां तु सहस्रं परिसंख्यया।

ब्राह्ममेकमहर्ज्ञेयं तावतीं रात्रिमेव च ॥ ७२ ॥ (४१)

Daivikānām Yugānām Tu Sahasram Parisamkhyayā;

Brāhmamekamaharjneyam Tāvateem Rātrimeva Cha. -41

Tu-and, Daivikānām+Yugānām-the Yugas of the Devas, Sahastram-one thousand, Parisamkhyayā-multiplied by, Brāhma-of Brahman, Ekam+Ahah-one day, Ajneyam-to be understood, Tāvateem-as long, Rātrim-the night.

Purport: And, it is to be understood that one thousand Yugas of the *Devas* count as one day of *Brahman*, and His night is of the same duration, that is, it is as long as the day.

तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः।

रात्रिं च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३ ॥ (४२)

Tadvai Yugasahasrāntam Brāhman Punyamaharvidhuh;

Rātrim Cha Tāvateemeva Te'horātravido Janāh. -42

Tat-that, Yuga+Sahasrāntam-one thousand Yugas, Punyam-holy, Ahah-the day, Cha-and, Eva-certainly, Rātrim-the night, Tāvateem-the same duration, , Janāh-the people, Viduh-understand, Te-they, Ahorātravidah-masters of knowledge of the day and the night.

Purport: That time cycle of one thousand Yugas is the holy day of *Brahman*, and understand the other cycle which is certainly of the same duration to be His night. Those people who understand this, are indeed the masters of the science of the day and night of *Brahman*.

तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते।

प्रतिबुद्धश्च सृजति मनः सदसदात्मकम् ॥ ७४ ॥ (४३)

Tasya So'harnishasyānte Prasuptah Pratibudhyate; Pratibuddhashcha Srijati Manah Sadasadātmakam. -43

Tasya-his, *Sah*-that, *Aharnishasya*-of the day and night, *Ante*-at the end, *Prasuptah*-asleep, *Pratibudhyate*-awakes, *Pratibudhah*-after awaking, *Srijati*- creates, *Manah*-Mahat, *Sat+Asat+Ātmakam*-existence and non-existence nature.

Purport: That Omniscient Being, the *Brahman*, who was as if asleep during the dissolution stage (night), at the end of this night cycle, wakes up, that is, gets involved in the process of creation, creates the *Manah* which is called the *Mahat*-the first substance which by its own nature (Self) has the properties of *Sat*-existence in its primordial form, and *Asat*-existence in its modified form.

मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया।

आकाशं जायते तस्मात्तस्य शब्दं गुणं विदुः ॥ ७५ ॥ (४४)

Manah Srishtim Vikurute Chodyamānam Sisrikshayā; Ākāsham Jāyate Tasmāttasya Shabdham Gunam Viduh. -44

Cha+Udyamānam-and impelled, *Sisrikshayā*-by the desire to create, *Vikurute*-does, *Srishtim*-the creation, *Manah*-of Mahattatva, *Ākāsham*-Ākāsha, *Jāyate*-is produced, *Tasmāt*-from that, *Viduh*-know, *Tasya*-its, *Gunam*-property, *Shabdham*-sound.

Purport: Impelled by the desire to create, that *Brahman*, the Great and Omniscient Lord creates the *Mahattatva*, which is the first modified product of the primordial matter (*Prakriti*), then from that point, the process of creation continues and *Ākāsha*-ether is produced, and know that its property is sound.

आकाशात्तु विकुर्वाणात्सर्वगन्धवहः शुचिः।

बलवाञ्जायते वायुः स वै स्पर्शगुणो मतः ॥ ७६ ॥ (४५)

Ākāshāttu Vikurvānātsarvagandhavahah Shuchih; Balavānjāyate Vāyuh Sa Vei Sparshaguno Matah. -45

Tu-and, Ākāshāt-from Ākāsha, Vikurvānāt-the modifying properties, Sarva+Gandha+Vahah-the carrier all kinds of smell, Vāyuh-the wind, Sah-that, Vai- indeed, Shuchih-pure, Balavān-powerful, Matah-is held, Sparshagunah-quality of touch.

Purport: And, after *Ākāsha*, from the modifying properties of *Mahttatva*, the powerful and pure wind-*Vāyu* (gaseous), which is the carrier of all kinds of smell is created, and it is indeed held to have the quality of touch.

वायोरपि विकुर्वाणाद्विरोचिष्णुः तमोनुदम्।

ज्योतिरुत्पद्यते भास्वत्तद्रूपगुणमुच्यते ७७ ॥ (४६)

Vāyorapi Vikurvānādvirochishnuh Tamonudam;

Jyotirutpadyate Bhāsvattadroopagunamuchyate. -46

Vāyoh+Api-Again after that Vāyuh, Vikurvānāt-of the changeful quality, Virochishnuh-the bright, Tamonudam-darkness dispelling, Jyotih+Utpadyate-light is produced, Bhāsvat-illuminating, Tat+Rupa+Gunam-whose quality is sight, Uchyate-is said.

Purport: Again, from that stage of *Vāyu* (gaseous) state, that is, from the changeful properties of *Mahttatva*, is produced light which is bright, it illuminates and dispels darkness. It is said to have the quality of sight.

ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः।

अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८ ॥ (४७)

Jyotishashcha Vikurvānādāpo Rasagunāh Smritā; Adbhyo Gandhagunā Bhoomirityeshā Srishtirāditah. -47

Cha-and, Jyotishah-from light, Vikurvānāt-of the modifiable properties, Āpah-water, Rasa+Gunāh-having the quality of taste, Smritāh-was produced, Adhbyah-from water, Gandha+Gunā-having the quality of smell, Bhoomih-the earth, Iti- such, Āditah-in the beginning, Eshā- this, Srishtih-creation.

Purport: And, from light (heat) is produced water (liquid) which has the quality of taste, and from water was produced the earth (solid) which has the quality of smell. Such was the process of this creation in the beginning.

यत्प्राग्द्वादशसाहस्रमुदितं दैविकं युगम्।

तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥७९॥ (४८)

Yatprāgdvādashasāhasramuditam Daivikam Yugam; Tadekasaptatigunam Manvantaramihochyate. -48

Yat-that, Prāk-before, Dvā+Dasha+Sāhasram-twelve thousand, Uditam- mentioned, Daivikam-of the Devas, Yugam-Yugas, Tat- that, Eka+Saptati+Gunam - seventy one times, Manvantaram-manvantara, Iha-here, Uchyate-is said.

Purport: That twelve thousand years of the *Devas*, which is one *Devayuga*, as mentioned before, that cycle of time when multiplied by seventy one times, it is said here to be a period of one *Manvantara*, that is, the ruling time of a *Manu*.

मन्वन्तराण्यसंख्यानि सर्गः संहारः एव च।

क्रीडन्निवैतत्कुरुते परमेष्ठी पुनः पुनः ॥८०॥ (४९)

Manvantarānyasamkhyāni Sargah Samhārah Eva Cha; Kreedannivaitatkurute Parameshthee Punah Punah. -49

Manvantarāni-the manvantaras, Asamkhyāni-numberless, Sargah-creations, Cha-and, Eva-also, Samhārah-dissolutions, Kreedan+Iva- sporting like, Kurute-makes, Parameshthee-the Supreme Being, Etat-this, Punah+Punah-again and again.

Purport: The Manvantaras, the creations and dissolutions of the universe are numberless. The Supreme Being repeats this cycle again and again sporting like.

सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः।

मुखबाहूरुपज्जानां पृथक्कर्माण्यकल्पयत् ॥८१॥ (५०)

Sarvasyāsya Tu Sargasya Guptyartham Sa Mahādyutih; Mukhabāhoorupajjānām Prithakkarmānyakalpayat. -50

Tu-and, *Gupty*+*Artham*-for the protection, *Asya*-of this, *Sarvasya*-entire, *Sargasya*-creation, *Sah*-He, *Mahā*+*Dyutih*-most resplendent, *Akalpayat*-laid down, *Prithak*-separate, *Karmāni*-duties, *Jānām*-those originated, *Mukha*+*Bāhu*+*Uru*+*Pad*- mouth, arms, thighs, and feet.

Purport: And He, the most Resplendent *Brahman*, for the presentation and protection of this entire universe, laid down separate duties for the four Classes of people which originated from His mouth, His arms, His thighs and His feet.

Note: The four *Classes* of people are the *Brāhmana*, the *Kshatriya*, the *Vaishya* and the *Shoodra*. Shloka 51, 52, 53 and 54.

अध्यापनमध्ययनं यजनं याजनं तथा।

दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥ ८८ ॥ (५१)

Adhyāpanam *adhyayanam* *Yajanam* *Yājanam* *Tathā*;
Dānam *Pratigraham* *Cheiva* *Brāhmanānām* *akalpayat*. -51

Adhyāpanam-to teach, *Adhyayanam*-to study, *Yajanam*-to do Yajnas, *Yājanam*-to conduct Yajnas, *Tathā*-and, *Dānam*-to give, *Cheiva*-and also, *Pratigraham*-to accept gifts, *Akalpayat*-assigned, *Brāhmanānām*-for the *Brāhmanas*.

Purport: He assigned six duties to the *Brāhmanas*, that is, to study and teach the Vedas, to do Yajnas for their own benefit and to conduct (officiate) Yajnas for others, and also to give gifts (alms) and to accept gifts.

प्रजानां रक्षणं दानमिज्याध्ययनमेव च।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥ ८९ ॥ (५२)

Prajānām *Rakshanam* *Dānam* *ijyā* *dhyayanameva* *Cha*;
Vishayeshv *aprasaktishcha* *Kshatryasya* *Samāsatah*. -52

Rakshanam-to protect, *Prajānām*-the people, *Cha*-and, *Eva*-also, *Dānam*-to give alms, *Ijyā*-to perform Yajnas, *Adhyayanam*-to study, *Cha*-and, *Vishayeshu*+*Aprasaktih*-no attraction to pleasures, *Kshatryasya*-for the *Kshatriyas*, *Samāsatah*-in brief.

Purport: And, He commanded the *Kshatriya* to protect the people, to give alms, to perform Yajnas, to study the Vedas, and to abstain from attraction and attachment to sensual pleasures.

पशूनां रक्षणं दानमिज्याध्ययनमेव च।

वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥ ९० ॥ (५३)

*Pashoonām Rakshanam Dānamijyādhyayanameva Cha;
Vanikpatham Kusheedam Cha Vaishyasya Krishimeva Cha. -53*

Rakshanam - to rear, *Pashoonām*-cattle, *Dānam*-to give alms, *Ijyā*-to do Yajnas, *Adhyayanam*-to study, *Eva*-also, *Cha*-and, *Vanikpatham*-to trade, *Kusheedam*-to deal in finance, *Cha*-and, *Krishim*-agriculture, *Eva*-also, *Vaishyasya*-for the Vaishya.

Purport: And, the duties of the Vaishya are to rear cattle, to give alms, to do Yajnas, to study the Vedas, to do trade and business, to deal in financial transactions, and to undertake agricultural activities.

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत्।

एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ९१ ॥ (५४)

*Ekameva Tu Shoodrasya Prabhu Karma Samādishat;
Eteshāmeva Varnānām Shushrooshāmanasooyayā. -54*

Ekam-one, *Eva*-only, *Shoodrasya*-for the Shoodra, *Prabhu*-the Lord, *Karma*-work, *Evam*-indeed, *Samādishat*-ordained, *Eteshām*-these, *Varnānām*-Classes, *Shushrooshām*-to serve, *Anasooyayā*-without grudge.

Purport: The Lord indeed ordained only one work for the Shoodra, that is, the Shoodra should serve without any grudge the other three classes.

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च।

तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥ १०८ ॥ (५५)

*Āchārah Paramo Dharmah Shrutyuktah Smārta Eva Cha;
Tasmādasminsadā Ukto Nityam Syādātmanvāndvijah. -55*

Āchārāh-conduct, *Paramah*-highest, *Dharmah*-Dharma, *Shruti+Uktah+Smārta+Eva+Cha*-inculcated by the Vedas and the Smritis also, *Tasmāt*-hence, *Asmin*-in this, *Sadā*-always, *Yuktah*-conform, *Nityam*-always, *Syāt*-be, *Ātmavān*-for self, *Dvijah*-the twice born.

Purport: The rule of right conduct is the highest Dharma-virtue, hence the twice- born should always and

at all times have faith in this, and conform to the rules of conduct as inculcated by the Vedas and the Smritis which follow the Vedas.

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते।

आचारेण तु संयुक्तः सम्पूर्णफलभागभवेत् ॥ १०९ ॥ (५६)

Āchārādvichyuto Vipra Na Vedaphalamashnute;

Āchārena Tu Samyuktah Sampoomnaphalabhāgbhavet. -56

Āchārāt-from conduct, *Vichyutah*-devoid of, *Viprah*-the Dvija, *Na*+*Ashnute*-does not reap, *Phalam*-fruit, *Tu*-but, *Āchārena*-by conduct, *Samyuktah*-engaged, *Sampoorna*+*Phalam*-full reward, *Bhāg*+*Bhavet*- becomes his lot.

Purport: The Dvija who departs from the rule of conduct, that is, is devoid of *āchārā* in his life, does not reap the fruit of studying the Vedas. But he who is always engaged, that is, who duly follows the rule of conduct obtains the full reward; the entire fruit becomes his lot.

एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम्।

सर्वस्य तपसो मूलमाचारं जगृहुः परम् ॥ ११० ॥ (५७)

Evamāchārato Drishtvā Dharmasya Munayo Gatim;

Sarvasya Tapaso Moolamāchāram Jagrihuh Param. -57

Evam-thus, *Āchāratah*-by conduct, *Gatim*-the sum and substance, *Dharmasya*-of Dharma, *Munayah*-the sages, *Drishtvā*-having observed, *Jagrihuh*- accepted, *Sarvasya*-of all, *Tapasah*-austerities, *Param*-the prime, *Moolam*-basis, *Āchāram*-good conduct.

Purport: The sages observed that the sacred law of Dharma has its origin in good conduct, and they have accepted good conduct as the prime basis of all austerities. (Shlokas 1 to 25 of 2nd Chapter are added here)

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः।

हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत ॥ १२० ॥

[२.१] (५८)

Vidvadbhih Sevitaḥ Sadbhirnityamadvesharāgibhih;

Hridayenābhyanuñāto Yo Dharmastam Nibodhata. -58

Yah-that, *Sevitaḥ*-followed, *Sadbhih* - by the pious, *Vidvadbhih*-

by the learned, *Nityam*- always, *A+dvesha+A+rāgibhih*-free from hatred and inordinate affection, *Hridayena*-by their heart, *Abhi+Anujnātah*-well understood, *Dharmah*-Dharma, *Tam*-that, *Nibodhata*-hear.

Purport: That Dharma which is followed by the pious men who are learned in the Vedas, and which they have always followed free from hatred and in-ordinate affection and which has been well understood by their heart (Soul), hear that from me.

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ १२१ ॥

[२.२] (५९)

Kāmātmatā Na Prashastā Na Cheivehāstyakāmatā;
Kāmyo Hi Vedādhigamah Karmayogashcha Vaidikah. -59

Kāmātmatā-too much desire, *Na+Prashastā*-is not laudable, *Na+Cha*-and not, *Eva*-even, *Asti*-is, *Akāmatā*-absence of desire, *Kāmyah*-by desire, *Hi*-indeed, *Veda+Adhigama*-study of the Vedas, *Cha*-and, *Vaidikah*-Vedic, *Karmayogah*-Karmas.

Purport: Indeed, too much desire is not laudable, and also total absence of desire is not to be found here, in this world. Even the study of the Veda, and the performance of all the sacred Vedic duties prescribed by the Vedas are acts performed with a desire.

सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसम्भवाः।

व्रतानि यमधर्माश्च सर्वे सङ्कल्पजाः स्मृताः ॥ १२२ ॥

[२.३] (६०)

Samkalpamoolah Kāmo Vai Yajñāḥ Samkalpasambhavāḥ;
Vratāni Yamadharmāścha Sarve Samkalpajāḥ Smritāḥ. -60

Vai-verily, *Samkalpāmoolah*-the origin is determination, *Kāmah*-desire, *Cha*-and, *Yajñāḥ*-noble acts, *Samkalpa+Sambhavāḥ*-originate from determination, *Vratāni*-vows, *Yama*-social disciplines, *Dharmāḥ*-Dharma, *Sarve*-all, *Samkalpajāḥ*-born from determination, *Smritāḥ*-are said.

Purport: Verily, desire has its origin in determination.

All noble acts, vows, practice of Dharma, and observance of social disciplines are the effort of desire, that is, why they are said to be born from desire.

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित्।
यद्यद्धि कुरुते किञ्चित्तत्कामस्य चेष्टितम् ॥ १२३ ॥

[२.४] (६१)

*Akāmasya Kriyā Kāchid Drishyate Neha Karhichit;
Yadyaddhi Kurute Kimchittattatkāmasya Cheshtitam.*-61

Hi-verily, Yat+Yat+Kimchit-whatever, Kurute-are done, Tat+Tat-those, Kāmasya-by kāma, Cheshtitam-are inspired, Akāmasya-without kāma, Kāchit+Kriyā-the blinking of the eyes, Na+Drishyate-is not seen, Iha-here, Karhichit-never.

Purport: Verily, here in this world, whatever acts are performed, all those acts are the results of *Kāma*-desire. No act, even the blinking of the eyes can never be seen to be performed without desire. Therefore, whatever a man does is inspired by *Kāma*.

तेषु सम्यग्वर्तमानो गच्छत्यमरलोकताम्।
यथा सङ्कल्पितांश्चैव सर्वान्कामान्समश्नुते ॥ १२४ ॥

[२.५] (६२)

*Teshu Samyagvartamāno Gachchhatyamaralokatām;
Yathā Samkalpitānshchaiva Sarvānkāmānsamashnute.*-62

Samyak+Vartamānah-well engaged, Teshu-in those, Gachchhati-attains, Amara+Lokatām-the deathless world, Yathā-as, Samkalpitān-conceived, Cha-and, Eva-also, Sarvān+Kāmān-all desires, Samashnute-obtains.

Purport: A man who is ever well engaged in the discharge of those Vedic duties attains the deathless world, that is, *Moksha*. And, he also obtains the fulfilment of all his desires that spring as conceived by him.

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम्।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ १२५ ॥

[२.६] (६३)

*Vedo'khilo Dharmamoolam Smritisheelee Cha Tadvidām;
Āchārashcheiva Sādhoonāmātmanastushtireva Cha. -63*

Vedah-the Veda, *Akhilo*-entire, *Moolam*-source, *Dharma*-Dharma, *Smritisheelee*-by the Smritis, *Cha*-and, *Tat+Vidām*-by those holy men learned in the Vedas, *Āchārah*-the conduct, *Cha*-and, *Eva*-thus, *Sādhoonām*-of the holy men, *Eva*-also, *Cha*-and, *Ātmanah+Tushtih*-self-satisfaction.

Purport: The entire Veda is the first source of Dharma. Next, are the Smritis, that is, the law codes framed by the rishis according to the teachings of the Vedas, and the tradition and virtuous conduct of those holy men, who know the Vedas, and also the feeling of self-satisfaction, these are indeed the sources of Dharma.

सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा।

श्रुतिप्रामाण्यतो विद्वान्स्वधर्मे निविशेत वै ॥ १२७ ॥

[२.८] (६४)

*Sarvam Tu Samavekshyedam Nikhilam Jnānachakshushā;
Shrutiprāmānyato Vidvānsvadharme Nivisheta Vai. -64*

Tu-but, *Sarvam*-all, *Samavekshya*-well scrutinize, *Idam*-this, *Nikhilam*-entire, *Jnāna+Chakshushā*-by the eye of knowledge, *Shruti+Prāmānyatah*-with evidence from the Vedas, *Vai*-indeed, *Vidvān*-the learned man, *Svadharme*-in his Dharma, *Nivisheta*-engage.

Purport: But, the learned man shall indeed scrutinize well all this, that is, the teachings of the *Smritis/Shāstras*, the conduct of the holy men and the feeling of self-complacency by the eye of knowledge and evidences from the Vedas, and then he should abide and engage in his Dharma, that is, perform the duties of his Varna.

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः।

इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥ १२८ ॥

[२.९] (६५)

*Shrutismrityuditam Dharmamanutishthanhi Mānavah;
Iha Keertimavāpnoti Pretya Chānuttamam Sukham. -65*

Shruti+Smriti+Uditam-prescribed by the Shruti and the Smriti, *Dharmam*-Dharma, *Anutishthan*-practices, *Hi*-certainly, *Mānavah-*man, *Iha*-here *Keertim*-fame, *Avāpnōti*-acquires, *Pretya*-after death, *Cha*-and, *Anuttamam*-excellent, *Sukham*-bliss.

Purport: Certainly, the man who practices the Dharma prescribed by the Shruti (Vedas) and the Smritis, gains fame here in this world and acquires excellent happiness in the hereafter, that is, after death.

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः।

ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥ १२९ ॥

[२.१०] (६६)

Shrutistu Vedo Vijneyo Dharmashāstram Tu Vai Smritih;
Te Sarvārtheshvameemānsye Tābhyām Dharmo Hi
Nirbabhau. -66

Tu-but, *Shrutih*-by Shruti, *Vedah*-the Veda, *Vijneyah*-is meant, *Tu*-and, *Dharma+Shāstram*-the texts on Dharma, *Vai*-certainly, *Smritih*-Smriti, *Te*-they, *Sarva+Artheshu*-in all matter, *Tābhyām*-from these two, *Dharmo*-Dharmah, *Hi*-certainly, *Nirbabhau*-emanates. *Ameemānsye*-not to argue.

Purport: But by *Shruti*, the Veda is meant, and the texts on the subject Dharma which follow the Vedas, are called *Smriti*. These two which are certainly the Institutes of Dharma should not be argued in any matter and in any circumstances, because all knowledge of Dharma emanates from these two sources. Their teachings should not be put to test of logic.

योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः।

स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ १३० ॥

[२.११] (६७)

Yo'vamanyeta Te Moole Hetushāstrāshrayād Dvijah;
Sa Sādhubhīrbahishkāryo Nāstiko Vedānindakah. -67
Dvijah-the twice born, *Yah*-who, *Avamanyeta*-treat with contempt, *Tē*-these, *Moole*-sources, *Hetu+Shāstra+Āshrayād*-relying on the science of logic, *Sādhubhih*-by the virtuous, *Bahishkāryah*-be

excommunicated, *Sah-he*, *Nāstikah*-an atheist, *Veda+Nindakah*-scorner of the Vedas.

Purport: That twice-born, that is, the educated person who treats with contempt these two sources of Dharma, that is, the Vedas and the Dharma Shāstras, and argues relying on the science of logic, he should be excommunicated by the virtuous men of the society, because he is an atheist and a scorner of the Vedas.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ १३१ ॥

[२.१२] (६८)

Vedah Smritih Sadāchārah Svasya Cha Priyamātmanah; Etachchaturvidham Prāhuh Sākshāddharmasya Lakshanam. -68

Vedah + Smritih-the Veda and the Smriti, *Sadāchārah*-the conduct of the truthful persons, *Svasya + Priyam Ātmanah*-one's own complacency, *Cha*-and, *Etat*-these, *Chaturvidham*-four means, *Prāhuh*-are called, *Sākshāt*-conspicuous, *Dharmasya*-of Dharma, *Lakshanam*-proof.

Purport: The Veda, the Smriti, the good conduct of the truthful persons, and self-complacency, these four are called by the learned as the pure conspicuous-positive proofs of Dharma, that is, Dharma is defined by these four evidences.

अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते।

धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ १३२ ॥

[२.१३] (६९)

Arthakāmeshvasaktānām Dharmajnānam Vidheeyate; Dharmam jijnāsamānānām Pramānam Paramam Shrutiḥ. -69

Artha+Kāmeshu-in wealth and passion, *Asaktānām*-not given to, *Dharma+Jnānam*-knowledge of Dharma, *Vidheeyate*-is prescribed, *Dharmam+Jijnāsamānānām*-the seekers of knowledge of Dharma, *Paramam*-supreme, *Pramānam*- authority, *Shruti*-the Veda.

Purport: The right knowledge of Dharma is prescribed for those persons who are not given to the pursuit of wealth and gratification of their desires, that is, passion. And, for the seekers of the knowledge of Dharma, the Veda is the Supreme Authority.

श्रुतिद्वैधं तु यत्र स्यात्तत्र धर्मावुभौ स्मृतौः

उभावपि हि तौ धर्मौ सम्यगुक्तौ मनीषिभिः ॥ १३३ ॥

[२.१४] (७०)

Shrutidvaidham Tu Yatra Syāttatra Dharmavubhau Smritow; Ubhāvapi Hi Tow Dharmow Samyaguktow Maneeshibhih. -70

Tu-but, Yatra-where, Syāt-are, Shruti+Dvaidham-two statements in the Vedas, Dharma+Ubhau-both on Dharma, Smritow-are held to be, Tatra-there, Hi-certainly, Api-also, Maneeshibhih-by the wise, Samyak+Uktow-well pronounced, Ubhow+Tow+Dharmow-both Dharma.

Purport: But where there are two different statements, in the Vedas about Dharma then certainly both are held to be Dharma. The wise have well pronounced that both should be held to be the authority on Dharma.

उदितेऽनुदिते चैव समयाध्युषिते तथा।

सर्वथा वर्तते यज्ञः इतीयं वैदिकी श्रुतिः ॥ १३४ ॥

[२.१५] (७१)

Udite'Anudite Chaiva Samayādhyushite Tathā; Sarvathā Vartate Yajnah Iteeyam Veidikee Shrutih. -71

Udite+Anudite+Cha-at sunrise and sunset, Samayādhyushite-at the time appointed, Tathā-and, Sarvathā-at all times, Vartate+Yajnah-do perform, Iti-thus, Iyam-these, Veidikee-Vedic, Shrutih-texts.

Purport: For example, Yajnas, that is, *Homas* are performed at sunrise and sunset, and at any other appointed times because Yajnas should be performed at all times. Therefore, all these alternatives are held to be valid because they emanate from the Vedic texts.

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम्।

तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥ १३६ ॥

[२.१७] (७२)

Sarasvateedrishadvatyordevanadyoryadantaram; Tam Devanirmitam Desham Brahmāvartam Prachakshate. -72

Yat-that, Antaram-within, Sarasvatee+Drishadvatyoh-the Sarasvati and the Drishadvati, Devanadyoh-holy rivers, Tam-that, Desham-country, Deva+Nirmitam-built by the Devas, Brahmā-vartam-Brahmāvarta, Prachakshate-is called.

Purport: That tract of land that lies between the two holy rivers is the country called *Brahmāvarta* which was built by the Devas-the learned and truthful Āryas.

तस्मिन्देशे य आचारः पारम्पर्यक्रमागतः।

वर्णानां सान्तरालानां स सदाचार उच्यते ॥ १३७ ॥

[२.१८] (७३)

Tasmindeshe Ya Āchārah Pāramparyakramāgatah; Varnānām Sāntarālānām Sa Sadāchāra Uchyate. - 73

Tasmin+Deshe- in that country, Yah-which, Āchārah-conduct, Pāramparya+Krama+Āgatah-through tradition and regular sucession, Varnānām-of the Varnas, Sāntarālānām-the stages of life, Sah-that, Sadāchāra-the conduct of the truthful people, Uchyate-is said.

Purport: The conduct of the truthful people of the respective *Varnas*-classes, and *Āshramas*-stages of life, in the country, handed down through tradition and regular successions since the beginning, that is, called *Sadāchāra*-good conduct.

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः।

स्वं स्वं चरित्रं शिक्षेरन्पृथिव्यां सर्वमानवाः ॥ १३९ ॥

[२.२०] (७४)

Etaddeshaprasootasya Sakāshādagrajanmanah; Svam Svam Charitram Shiksheranprithivyām Sarvamānavāh. -74

Etad+Desha-from this country, Prasootasya-born, Sakāshād-

through direct meeting, *Agrajanmanah*-the learned, *Svam+Svam*-their own, *Charitram*-conduct and duties, *Shiksheran*-learn, *Prithivyām*-of this world, *Sarva+Mānavāh*-all people.

Purport: Let all people of this world learn from the learned *Brāhmanas* born in this *Brahmāvarta* country, their respective duties and right conduct.

हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि।

प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥ १४० ॥

[२.२१] (७५)

Himavadvindhya yormadhyam Yatprāgvīnashanādapi; Pratyageva Prayāgāchcha Madhyadeshah Prakeertitah. -75

Himavad+Vindhya yoh+Madhyam-between Himalaya and Vindhya-chala, *Yat*-that, *Prāk*-in the East, *Vinashanād*-Vinashana, *Api*-also, *Pratyak*-in the West, *Eva*-also, *Prayāgāt*-from Prayāga, *Madhyadeshah*-the central region, *Prakeertitah*-is called.

Purport: That tract of land lying between the *Himavat* and the *Vindhya* mountains, and also to the East of *Prayāga* and the West of *Vinashana* in the West is called the *Madhyadeshah*-the central region.

आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात्।

तयोरेवान्तरं गिर्योरायावर्त्तं विदुर्बुधाः ॥ १४१ ॥

[२.२२] (७६)

Āsamudrāttu Vai Poorvādāsamudrāttu Pashchimāt;

Tayorevāntaram Giryorāryāvarttam Vidurbhūdḥāh. -76

Ā+Samudrāt+Vai+Poorvāt-from the eastern sea, *Ā+Samudrāt+Pashchimāt*-from the western sea, *Tayoh+Eva+Antaram+Girya*-and the stretch of land from the two Himalaya and Vindhya-chala mountains, *Aryāvarttam*-*Āryāvartta*, *Viduh*-is called, *Bhūdḥāh*-the wise.

Purport: But the tract of land extending from the eastern to the western sea and lying between the two *Himalaya* and the *Vindhya-chala* mountains that stretch of land is called *Āryāvartta* by the wise.

कृष्णसारस्तु चरति मृगो यत्र स्वभावतः।

स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्त्वतः परः ॥ १४२ ॥

[२.२३] (७७)

Krishnasārastu Charati Mrigo Yatra Svabhāvatah; Sa Jneyo Yajniyo Desho Mlechchhadeshashvatah Parah. -77

Tu-and, Yatra-where, Krishnasārah-the black, Mrigah-antelope, Charati-roams, Svabhāvatah-naturally, Jneyah-know, Sah-that, Deshah-land, Yajniyah-to be of Yajnas, Mlechchha+Deshash-country of the Mlechchhas, Tu-but, Atah+ Parah-beyond.

Purport: And, where the black antelope roams naturally, know that land to be fit for the performance of the *Yajnas*, but the land lying beyond is the country of the *Mlechchhas*.

एषा धर्मस्य वो योनिः समासेन प्रकीर्तिता।

सम्भवश्चास्य सर्वस्य वर्णधर्मान्निबोधत ॥ १४४ ॥

[२.२५] (७८)

Eshā Dharmasya Vo Yonih Samāsenā Prakeertitā; Sambhavashchāsyā Sarvasya Varnadharmānnibodhata. -78

Eshā+Dharmasya-of this Dharma, Cha-and, Asya+Sarvasya+Sambhavah-the origin of all this, Vah-that, Yonih-source, Samāsenā-in brief, Prakeertitā-have described, Nibodhata-hear, Varna+Dharmān-about Varna Dharma.

Purport: Thus, we have described in brief the source of Dharma, and the origin of all this creation. Now, hear from me, that is, learn about the Dharma of the *Varnas*-the respective classes of the *Ārya* society.

(Shlokas 1 to 25 of 2nd Chapter have been added in the First Chapter)

Iti Jagadutapatti Dharmotapattih

Nāmātmakah Prathamō'dhyāyah.

**The end of Chapter One on the subject
Creation of the Universe and Origin of Dharma.**

Atha Dviteeyo'dhyāyah

Chapter Two

The Samskāras and the Brahmacharya Āshrama

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम्।

कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ १ ॥

[२.२६] (१)

*Veidikaih Karmabhih Punyairnishekādirdvijanmanām;
Kāryah Shareerasamskārah Pāvanah Pretya Cheha Cha. -1*

Punyaih-the holy, Karmabhih-the rites, Veidikaih-as prescribed by the Vedas, Nishekādi-conception etc., Dvijanmanām-for the twice-born, Kāryah-to be performed, Pāvanah-purify, Iha-here, Cha-and, Pretya-after death, Cha-also.

Purport: All the holy rites prescribed by the Vedas, like the sacred act of conception and the other *Samskāras*-sacraments must be performed for the twice-born, that is, for the Brāhmaṇa, the Kshatriya and the Vaishya as these sacred acts-Samskaras purify the body (the *manah*-mind and the *Ātman*-Soul) here in this life, and also after death.

गार्भैर्होमैर्जातकर्मचौलमौञ्जीनिबन्धनैः।

बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥ २ ॥

[२.२७] (२)

*Gārbhaihomairjātakarmachowlamownjeenibandhanaih;
Baijikam Gārbhikam Cheino Dvijānāmapamriyate. -2*

Gārbhaih-during pregnancy, Homaih-by Homa, Jātakarma+Chowla+Mownjee+Nibandhanaih-the post natal Samskāras, the tonsure, tying of the girdle, and the initiation, Baijikam-of the seeds, Cha-and, Gārbhikam-of the womb, Enah-taint, Dvijānām-of the twice-born, Apamriyate-is removed.

Purport: The Samskāras performed during pregnancy are *Garbhādhāna*, *Punsavana*, *Simantonnayana*, and the post-natal Samskāras are *Jātakarma*, *Nāmakarana*, *Nishkramana*, *Annaprāshana*, and the *Chowla*-the tonsure ceremony, and the *Upanayana* and *Vedārambha*-the initiation with the sacred thread and the admission to the *Gurukula*, all these are performed by *Homas*, that is, offerings of oblations in the fire, and by so doing the taint, that is, the impurities derived from the seed of the father, and the womb of the mother of the children of the twice-born are removed.

स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः।

महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ ३ ॥

[२.२८] (३)

Svādhyāyena Vratairhomaistreibidyenejyayā Suteih; Mahā-yajnaishcha Yajnaishcha Brāhmeeyam Kriyate Tanuh.-3

Svādhyāyena-by study, *Vrataih*-by vows, *Homaish*-by *Homas*, *Treibidyena*-the three sciences, *Ijyayā*-by *Yajnas*, *Suteih*-by pro-creation, *Cha*-also, *Mahāyajnai*-by the fire of *Mahayjanas*, *Cha*-and, *Yajnaih*-other *Yajnas*, *Brāhme*-for *Brahman*, *Iyam*-this, *Kriyate*-is made, *Tanuh*- the body.

Purport: By the study of the Vedas, and by the observation of the vows like *Brahmacharya*, adherence to truth etc., by the performance of the daily *Homas* (*Agnihotra*) and by the acquisition of the three sciences of knowledge, acts and worship (*Jnāna+Karma+Upāsāna*); and by pro-creation, that is, giving birth to good sons (children), and the performance of the five *Mahāyjanas*, namely *Brahmayajna*, *Devayajna*, *Pitriyajna*, *Balivaishvadevayajna*, and the *Atithiyajna*, and also other *Yajnas*, this human body is made fit for union with *Brahman*, as it develops into the body of a *Brāhmana*, and therefore the soul of that man becomes competent to realize God.

प्राङ्नाभिवर्धनात्पुंसो जातकर्म विधीयते।

मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम् ॥ ४ ॥

[२.२९] (४)

Prāṅnābhivardhanātpunso Jātakarma Vidheeyate; Mantravatprāshanam Chāsya Hiranyamadhusarpishām. -4

Prāṅ-First, Jātakarma-the Samskāra at birth, Vidheeyate-is performed, Nābhivardhanāt-cutting of the navel cord, Punsah-of the baby, Cha-and, Mantravat-with mantras, Prāshanam-is fed, Asya-to him, Hiranya+Madhu+Sarpishām-gold, honey and ghee.

Purport: First the navel cord is cut, and the *Jātakarma Samskāra* is performed, then baby is then fed a mixture of honey and ghee with a piece of gold wire, with the recitation of the Veda mantras.

नामधेयं दशम्यां तु द्वादश्यां वाऽस्य कारयेत्।

पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥ ५ ॥

[२.३०] (५)

Nāmadheyam Dashamyām Tu Dvādashyām Vā'sya Kārayet; Punye Tithow Muhoorte Vā Nakshatre Vā Gunānvite. -5

Tu-but, Nāmadheyam-the Nāmakarana Samskāra, Dashamyām-on the tenth, Vā-or, Dvādashyām-on the twelfth, Asya-for the child, Kārayet-be performed, Punye-auspicious, Tithow-date, Muhoorte-Muhurta, Vā-or, Gunānvite-auspicious, Nakshatre-constellation.

Purport: But, let the father perform or cause to be performed for the child, the *Nāmakarana Samskāra* after the tenth or twelfth day after its birth, or have it performed on a convenient date, or on an auspicious *Muhurta* or on a day marked by an auspicious constellation.

मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्यबलान्वितम्।

वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ६ ॥

[२.३१] (६)

Mangalyam Brāhmanasya Syātkshatriyasyabalānvitam; Vaishyasya Dhanasanyuktam Shoodrasya Tu Jugupsitam. -6

Mangalyam-auspicious, Brāhmanasya-of a Brāhmana, Syāt-be,

Kshatriyasya-of a Kshatriya, *Bala+Anvitam*-denoting power, *Vaishyasya*-of a Vaishya, *Dhana+Sanyuktam*-with wealth, *Tu*-but, *Shoodrasya*-of a Shoodra, *Jugupsitam*-to be protected.

Purport: The name of a *Brāhmaṇa* shall be a term denoting auspiciousness, that of a *Kshatriya* denoting power, and that of a *Vaishya* expressing wealth but the name of a *Shoodra* shall be a term which denotes the idea to be protected.

शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम्।

वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्यसंयुतम् ॥ ७ ॥

[२.३२] (७)

Sharmavadbrāhmaṇasya Syādrājno Rakshāsamanvitam; Vaishyasya Pushtisanyuktam Shoodrasya Preshyasanyutam. -7

Sharmavad-happiness, *Brāhmaṇasya*-of the *Brāhmaṇa*, *Syāt*-be, *Rājnah*-of the *Kshatriya*, *Rakshā*-protection, *Samanvitam*-denoting, *Vaishyasya*-of the *Vaishya*, *Pushtisanyuktam*-prosperity, *Shoodrasya*-of the *Shoodra*, *Preshyasanyutam*-service.

Purport: Or, the name of a *Brāhmaṇa* shall be a word that implies happiness, that of a *Kshatriya* shall express protection, and that of a *Vaishya* shall denote prosperity, but that of a *Shoodra* shall express the idea of service.

स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम्।

मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥ ८ ॥

[२.३३] (८)

Streenām Sukhodyamakrooram Vispashtārtham; Manoharam; Mangalyam Deerghavarṇāntamāsheervādābhidhānavat. -8

Streenām-of the women, *Sukhodyam*-easily pronounced, *Akrooram*-not dreadful, *Vispashta+Artham*-with explicit meaning, *Manoharam*-pleasant, *Mangalyam*-auspiciousness, *Deergha*-long, *Varna*-vowel, *Abhidhāna+Vat*-expressing, *Āsheervād*-benediction.

Purport: The names of the women should be in such words which can be easily pronounced, not of a dreadful meaning. They should be explicit terms having plain

meaning, pleasant and implying auspiciousness, ending with a long vowel. They should express benediction.

चतुर्थे मासि कर्त्तव्यं शिशोर्निष्क्रमणं गृहात्।
षष्ठेऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले ॥ ९ ॥

[२.३४] (९)

Chaturthe Māsi Karttavyam Shishornishkramanam Grihāt; Shasthe'nnaprāshanam Māsi Yadveshtam Mangalam Kule. -9

Chaturthe+Māsi-in the fourth month, *Karttavyam*-to be performed, *Shishoh*-for the child, *Nishkramanam*-the taking out, *Grihāt*-of the house, *Shasthe+Masi*-in the sixth month, *Annaprāshanam*-the feeding of rice, *Yat+Kule+Ishtam*-as the family wishes.

Purport: The *Nishkramana Samskāra*, that is, taking the child out of the house is to be performed in the fourth month, and the *Annaprāshana*, that is, the first feeding of rice shall be done in the sixth month, or at any other time as the family wishes.

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः।

प्रथमेऽब्दे तृतीये वा कर्त्तव्यं श्रुतिचोदनात् ॥ १० ॥

[२.३५] (१०)

Choodākarma Dvijāteenām Sarveshāmeva Dharmatah; Prathame'bde Triteeya Vā Karttavyam Shrutichodanāt. -10

Choodākaram-the rite of tonsure, *Sarveshāmeva+Dvijāteenām*-of all the twice born, *Dharmatah*-for the virtue, *Shrutichodanāt*-according to the advice of the Vedas, *Prathame+Abde+Vā + Triteeye*-in the first or the third year.

Purport: The *Choodākarma Samskāra*-the rite of tonsure shall be performed for virtue, and as ordained by the Vedas for all the children in the first or the third year of its birth.

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम्।

गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ ११ ॥

[२.३६] (११)

Garbhāshtame'abde Kurveeta Brāhmnasyopanāyanam; Garbhādekādashe Rājno Garbhātu Dvādashe Vishah.-11

Garbhāshtama+Abde-in the eighth year. *Kurveeta*-shall be done. *Brāhmnasya*-of the Brāhmana. *Upanāyanam*-the initiation. *Garbhāt*-after conception, *Ekādashe*-in the eleventh year, *Rājno*-for the Kshatriya. *Garbhāt*-after birth, *Tu*-but, *Dvādashe*-in the twelfth year, *Vishah*-for the Vaishya.

Purport: The initiation ceremony, that is, the *Upanayana Samskāra* shall be performed for the Brāhmana in the eighth year after conception, and in the eleventh year for the Kshatriya but for the Vaishya, it shall be performed in the twelfth year.

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे।

राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥ १२ ॥

[२.३७] (१२)

Brahmavarchasakāmasya Kāryam Viprasya Panchame; Rājno Balārthinah Shashthe Veishyasyehārthino'ashtame.-12

Iha-here, *Brahmavarchasa+Kāmasya*-having the wish for *Brahmavarchas*, *Kāryam*-to be initiated, *Viprasya*-for the Brāhmana, *Panchame*-in the fifth, *Rājno*-for the Kshatriya, *Balārthinah*-for strength, *Shashthe*-in the sixth, *Veishyasya*-for the Vaishya, *Arthinah*-for wealth, *Ashtame*-in the eighth year.

Purport: Here, where it is the wish of the parents for their child to acquire proficiency in *Brahmavarchas*, that is, in sacred learning, there the *Upanayana*-initiation should be done in the fifth year, where it is their wish for their child to acquire strength, it should be performed in the sixth year, and where the parents desire that their child acquires the skill to produce wealth, it should be initiated in the eighth year.

आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते।

आ द्वाविंशात्क्षत्रबन्धोराचतुर्विंशतेः विशः ॥ १३ ॥

[२.३८] (१३)

Āshodashādbrahmanasya Sāvitree Nātivartate; Ādvāvinshātkshatrabandhorāchaturvinshatervishah. -13

Ā+Shodashād-until the sixteenth year, Brāhmanasya-for the Brāhmana, Sāvitree-initiation with the sacred thread, Na-not, Ativartate-elapse, Ā+Dvāvinshāt-until the twelfth year, Kshatrabandhoh-of the Kshatriya, Ā+Chaturvinshateh-until the twenty fourth year, Vishah-the Vaishya.

Purport: The time to perform the *Upanayana* does not pass until the sixteenth year for the *Brāhmana*, until the twenty second year for a *Kshatriya*, and until the completion of the twenty fourth year for the *Vaishya*.

अत ऊर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः।

सावित्रीपतिताः ब्राह्म्याः भवन्त्यार्यविगर्हिताः ॥ १४ ॥

[२.३९] (१४)

Ata Oordhvam Trayo'pyete Yathākālamasamskritāh; Sāvitreepatitāh Vṛatyāh Bhavantyāryavigarhitāh. -14

Yathā+Kālam-within the age limits, Asamskritāh-not performed the Samskāra, Atah-hence, Oordhvam-after, Ate-these, Trayah-three, Api-therefore, Bhavanti-become, Sāvitree+Patitāh-excluded from Sāvitree, Vṛtyah-without vows, Ārya-the Āryas, Vigārhitāh-are despised.

Purport: Hence, after the mentioned age limits if these three *Varnas* have not had their *Upanayana Samskāra* performed, that is, if they are not initiated into the *Sāvitree*, the sacred thread, they become *Vṛatyas*, that is, persons who have not taken the vows of initiation, and therefore they are despised by the *Āryas*.

नैतैरपूतैर्विधिवदापद्यपि हि कर्हिचित्।

ब्राह्मण्यौनांश्च सम्बन्धानाचरेद् ब्राह्मणः सहः ॥ १५ ॥

[२.४०] (१५)

Naitairapootairvidhivadāpadyapi Hi Karhichit; Brāhmān-yownānshcha Sambandhānāchared Brāhmanah Saha. -15

Brāhmanah- the dvija, Eiteih-with these, Apootaih-not purified, Vidhivad-according to the rule, Karhichit-ever, Āpad+Api-even in distress, Hi-certainly, Na+Ācharet-shall not deal, Saha-with, Brāhmān-in teaching of the Vedas, Cha-and, Yownān-in marriage.

Sambandhān-connection.

Purport: The *Brāhmanah* or any *Dvija*, should certainly not deal with these *Vrātyas*, that is, persons who have not been purified according to the prescribed rules even in times of distress, that is, should not have connection with them, either by the teaching and study of the Vedas or by marriage.

कार्ष्णरौरववास्तानि चर्माणि ब्रह्मचारिणः।

वसीरन्नानुपूर्व्येण शाणक्षौमाविकानि च ॥ १६ ॥

[२.४१] (१६)

Kārshnarowravavāstāni Charmāni Brahmachārinah;
Vaseerannānupoorvyena Shānakshowmāvikāni Cha. -16

Brahmachārinah-the *Brahmachāris*, *Ānupoorvyena*-according to their order, *Kārshnarowrava*+*Vāstāni*-black antelopes, spotted deer, he-goats, *Charmāni*-the skins, *Cha*-and, *Vaseeran*-wear, *Shānakshowma*+*Āvikāni*-of hemp, silk and wool.

Purport: Let the three classes of *Brahmachāris*, according to their order, respectively use as the sitting mat, the skin of black antelopes, spotted deer or he-goats, and wear clothes made of hemp, silk or wool.

मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्या विप्रस्य मेखला।

क्षत्रियस्य तु मौर्वी ज्या वैश्यस्य शणतान्तवी ॥ १७ ॥

[२.४२] (१७)

Mownjee Trivritsamā Shlakshnā Kāryā Viprasya Mekhalā,
Kshatriyasya Tu Mowrvee Jyā Veishyasya Shanatāntavee. -17

Viprasya-for the *Brāhmana*, *Mekhalā*-the girdle, *Mownjee*-of the *Nybhā* grass, *Kshatriyasya*-for the *Kshatriya*, *Mowrvee*+*Jyā*-of the *Moorvā* grass, *Veishyasya*-for the *Vaishya*, *Shanatāntavee*-of the hemp fibres, *Trivrit*+*Samā*-of three strings, *Shlakshnā*-smooth, *Kāryā*-be made.

Purport: The girdle of a *Brāhmana* shall be made of the *Munjā* grass consisting of three threads smoothly and softly twisted together; that of a *Kshatriya* shall be made from the *Moorvā* grass fibers and that of the *Vaishya* shall

be made from threads of hemp.

मुञ्जालाभे तु कर्तव्याः कुशाश्मन्तकबल्वजैः।

त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चभिरेव वा ॥ १८ ॥

[२.४३] (१८)

Munjālābhe Tu Kartavyāḥ Kushāśmantakabalvajaiḥ;

Trivritā Granthinaikena Tribhiḥ Panchabhireva Vā. -18

Tu-but, Munja+Alābhe-Munja not available, Kusha+Ashmantaka+Balvajaiḥ-of these grasses, Trivritā-of three strings, Kartavyāḥ-be made, Ekena+ Granthi-a single knot, Vā-or, Tribhiḥ-three, Panchabhiḥ-five, Eva-certainly.

Purport: But, if the Munja grass etc. are not available then certainly the girdles shall be made from the fibres of the *Kusha*, *Ashmantaka* and the *Balvaja* grass respectively having three strings and with a single knot, or with three or five knots.

कार्पासमुपवीतं स्याद्विप्रस्योर्ध्ववृतं त्रिवृत्।

शणसूत्रमयं राज्ञो वैश्यस्याविकसौत्रिकम् ॥ १९ ॥

[२.४४] (१९)

Kārpāsamupaveetam Syadviprasyordhvavritam Trivrita;

Shanasutramayam Rājno Vaiśhyasyāvikasowtrikam. -19

Kārpāsam-of cotton, Upaveetam-Yajnopavita, Syāt-shall be, Viprasya-for the Brāhmaṇa, Trivrita-of three strings, Shanasutramayam-of silk threads, Rājno-for the Kshatriya, Vaiśhyasya-of the Vaiśhya, Āvika+Sowtrikam-of wool threads, Oordhvavritam.

Purport: The *Yajnopavita*-the sacred thread of a *Brāhmaṇa* shall be made from cotton consisting of three threads, that of a *Kshatriya* shall be made from silk threads and that of the *Vaiśhya* from woolen threads respectively, and it should be worn *Oordhvavritam*, that is, from the top right shoulder to the left part of the body.

ब्राह्मणो बैल्वपालाशौ क्षत्रियो वाटखादिरौ।

पैलवौदुम्बरौ वैश्यो दण्डानर्हन्ति धर्मतः ॥ २० ॥

[२.४५] (२०)

Brāhmano Bailvapālāshow Kshatriyo Vātakhādirow; Pailavowdumbarow Vaishyo Dandānarhanti Dharmatah. -20

Dharmatah-according to the law *Brāhmanah*-the Brāhmana, *Arhanti*-carry, *Dandān*-a staff, *Bailva*+*Pālāshow*-of Bilva or Palāsha, *Kshatriyo*-*Kshatriyah*, *Vāta*+*Khādirow*-of Vata or Khādira, *Pailava*+*Udumbarow*-of Pilu or Udumbara, *Vaishyo*-the Vaishya.

Purport: A Brāhmana shall carry according to the law, a staff made of the Bilva or Palāsha; a Kshatriya of Vata or Khādira, and a Vaishya shall carry a staff made of Pilu or Umdumbara.

केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः।

ललाटसंमितो राज्ञः स्यात्तु नासान्तिको विशः ॥ २१ ॥

[२.४६] (२१)

Keshāntiko Brāhmanasya Dandah Kāryah Pramānatah; Lalātasamito Rājnah Syāttu Nāsāntiko Vishah. -21

Dandāh-the staff, *Kāryah*-be made, *Pramānatah*-to measure, *Keshāntiko*-up to the top of the hair, *Brāhmanasya*-of the Brāhmana, *Lalātasamita*-up to the forehead, *Rājnah*-of the Kshatriya, *Tu*-but, *Syāt*-shall be, *Nāsāntikah*-up to the nose, *Vishah*-for the Vaishya.

Purport: The staff shall be made according to measure, that is, that for a *Brāhmana* it should be of a height to the top of his hair, that of a *Kshatriya* to reach his forehead, and that of a *Vaishya* to reach the tip of his nose.

ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्यदर्शनाः।

अनुद्वेगकराः नृणां सत्वचोऽनग्निदूषिताः ॥ २२ ॥

[२.४७] (२२)

Rijavaste Tu Sarvesyuravranāh Sowmyadarshanāh; Anudvegakarāh Nrinām Satvacho'nagnidooshitāh. -22

Tu-but, *Te*+*Sarve*- all of them, *Syuh*-shall be, *Rijavah*-straight, *Avranāh*-without any blemish, *Sowmya*+*Darshanāh*-of a pleasant look, *Anudvegakarāh*-not causing fear, *Nrinām*-to people, *Satvachah*-with bark, *Anagni*+*Dooshitāh*-not burnt by fire.

Purport: But all of them, that is, the respective staffs shall be straight, without any blemish, with their bark,

not burnt by fire and pleasant looking, that is, not causing fear to other people.

प्रतिगृह्येप्सितं दण्डमुपस्थाप्य च भास्करम्।

प्रदक्षिणं परीत्याग्निं चरेद् भैक्षं यथाविधि ॥ २३ ॥

[२.४८] (२३)

Pratigrihyepsitam Dandamupasthāpya Cha Bhāskaram; Pradakshinam Paretyāgnim Chared Bhaiksham Yathāvidhi. -23

Pratigrihya-having taken, *Ipsitam*-of his choice, *Dandam*-the staff. *Upasthāpya*-standing before, *Bhāskaram*-the sun, *Pradakshinam*-going round, *Paretya*+*Agni*-circumambulating the sacred fire, *Cha*-and, *Charet*-go forth, *Bhaiksham*-for alms, *Yathāvidhi*-according to the prescribed rule.

Purport: The student having taken in his hand, the staff of his choice, he shall stand before the sun, and go round the sacred fire (*Yajagni*), and having circum-ambulated the sacred fire, he shall ask for alms according to the rule prescribed.

भवत्पूर्वं चरेद् भैक्षमुपनीतो द्विजोत्तमः।

भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥ २४ ॥

[२.४९] (२४)

Bhavatpoorvam Chared Bhaikshamupaneeto Dvijottamah; Bhavanmadhyam Tu Rājanyoh Vaishyastu Bhavaduttaram. -24

Upanitah+*Dvijottamah*-the initiated *Brāhmaṇa*, *Bhavat*+*Poorvam*-the word *Bhavat* in the beginning, *Charet*+*Bhaiksham*-shall ask alms, *Tu*-but, *Rājanyah*-the *Kshatriya*, *Bhavat*+*Madhyam*-*Bhavat* in the middle, *Tu*-and, *Vaishyah*-the *Vaishya*, *Bhavat*+*Uttaram*-*Bhavat* at the end.

Purport: The initiated *Brāhmaṇa* shall beg for alms (food) beginning his request with the word *Bhavat*. But the *Kshatriya* shall use the word *Bhavat* in the middle of his sentence and the *Vaishya* shall say the word at the end.

मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम्।

भिक्षेत भिक्षां प्रथमं या चैनं नावमानयेत् ॥ २५ ॥

[२.५०] (२५)

Mātaram Vā Svasāram Vā Māturvā Bhagineem Nijām; Bhiksheta Bhikshām Prathamam Yā Chainam Nāvamānayet. -25

Mātaram-with the mother, *Vā*-or, *Svasāram*-with the sister, *Vā*-or, *Mātuh*+*Nijām* +*Bhagineem*-the sister of his own mother, *Cha*-and, *Vā*-or, *Yā*-who, *Na*+ *Avamānayet*-shall not disgrace, *Einam*-him, *Prathamam*+*Bhiksheta*-shall first beg, *Bhikshām*-alms.

Purport: The initiated *Brahmachāri* shall beg for alms (food) first from his mother or sister or from the own sister of his mother (maternal aunt) or from some other woman who will not disgrace him by a refusal.

समाहृत्य तु तद्भैक्षं यावदन्नमायया।

निवेद्य गुरवेऽश्नीयादाचम्य प्राङ्मुखः शुचिः ॥ २६ ॥

[२.५१] (२६)

Samāhṛitya Tu Tadbhaiksham Yāvadannamamāyayā; Nivedya Gurave'shneeyādāchamya Prāṅmukhah Shuchih. -26

Tu-and, *Samāhṛitya*-having collected, *Tad*+*Bhaiksham*-that alms, *Yāvat*+*Annam*-as much food, *Amāyayā*-without deceit, *Guruve*+*Nivedya*-presenting it to his Guru, *Shuchih*-having purified, *Prāṅ*+*Mukhah*-facing the East, *Āchamya*-sip water, *Ashneeyāt*-eat.

Purport: The initiated, after having collected as much food as is required, shall without deceit present it to his *Guru*, and after purifying himself by the sipping of water, shall eat the food sitting down and facing the East.

उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः।

भुक्त्वा चोपस्पृशेत्सम्यगद्भिः खानि च संस्पृशेत् ॥ २८ ॥

[२.५३] (२७)

Upasprishya Dvijo Nityamannamadyāt Samāhitah; Buktvā Chopasprishetsamyagadbhih Khāni Cha Samsprishet. -27

Nityam-everyday, *Dvijah*-the student, *Upasprishya*-after sipping water, *Annam*+*Adyāt*-shall eat food, *Samāhitah*-with a concentrated mind, *Cha*-and, *Buktvā*-after eating, *Upasprishet*-shall rinse, *Samyak*-well, *Adbhih*-with water, *Khāni*-the cavities, *Cha*-and, *Samsprishet*-shall wash.

Purport: Certainly, that food which is worshipped, that

is, which is consumed daily with a feeling of reverence gives strength and vitality but that which is eaten irreverently destroys both strength and vitality.

पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन्।

दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥ २९ ॥

[२.५४] (२८)

Poojayedashanam Nityamadyāchchaitadakutsayan; Drishtvā Hrishyetpraseedechcha Pratinandechcha Sarvashah. -28

Poojayet-shall worship, Ashanam-the food, Nityam-daily, Adyāt-shall eat, Etat-this, Akutsayan-without contempt, Cha-and, Drishtvā-looking at, Hrishyet-rejoice, Praseedet-feel pleased, Cha-and, Pratinandeta-prays, Sarvashah-always.

Purport: He shall daily worship the food, and eat it without any contempt. Looking at it, he shall rejoice and feel pleased, and he shall always pray to obtain it.

पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति।

अपूजितं तु तद् भुक्तमुभयं नाशयेदिदम् ॥ ३० ॥

[२.५५] (२९)

Poojitam Hyashanam Nityam Balamoorjam Cha Yachchhati; Apoojitam Tu Tad Bhuktamubhayam Nāshayedidam. -29

Poojitam+Hi+Ashanam-certainly worshipped food, Nityam-daily, Balam+Cha+Oorjam-strength and vitality, Yachchhati-gives, Tu-but, Tad-that, Apoojitam-not worshipped, Bhuktam-eaten, Nāshayet-shall destroy, Idam+Ubhayam-these two.

Purport: Certainly, that food which is worshipped, that is, which is consumed daily with a feeling of reverence gives strength and vitality but that which is eaten irreverently destroys both strength and vitality.

नोच्छिष्टं कस्यचिदद्यान्नाद्याच्चैव तथान्तरा।

न चैवात्यशनं कुर्यान्न चोच्छिष्टः क्वचिद् व्रजेत् ॥ ३१ ॥

[२.५६] (३०)

Nochchhistam Kasyachiddadyānnādyāchchaiva Tathāntarā; Na Chaivātyashanam Kuryānna Choch-

chhishtah Kvachid Vrajat. -30

Na+Dadyāt-do not give, Uchchhistam-leavings, Kasyachit- to anybody, Cha-and, Eva-also, Na+Adyāt-do not eat, Antarā-in between, Tathā-and, Eva-also, Ati-too much, Ashanam-food, Na+Kuryāt-do not eat, Na-nor, Uchishtah-after eating, Vrajat-shall go, Kvachid-anywhere.

Purport: He shall not give to anybody the leavings after taking his meal. Nor, he shall eat now and then between the meals, nor he shall eat too much food, that is, he shall not over-eating, and also he shall not go anywhere without washing his mouth after eating.

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम्।

अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥ ३२ ॥

[२.५७] (३१)

Anārogyamanāyushyamasvargyam Chātibhojanam; Apunyam Lokavidvishtam Tasmāttatparivarjayet. -31

Ati+Bhojanam-over eating, An+Ārogyam-is injurious, An+Āyushyam-shortens life, Cha-and, A+Svargyam- destroys happiness, A+Punyam-do not procure spiritual merits, Loka+Vidvishtam-condemned by the world, Tasmāt-therefore, Tat-that, Parivarjayet-shall avoid.

Purport: Over-eating is injurious to health and it shortens the duration of life. It destroys happiness and spiritual merits in life. It is condemned by the world that is, by the wise. Therefore, ove-reating should be carefully avoided.

ब्राह्मेण विप्रस्तीर्थेन नित्यकालमुपस्पृशेत्।

कायत्रैदशिकाभ्यां वा न पितृयेण कदाचन ॥ ३३ ॥

Brāhmena Viprasteerthena Nityakālamupasprishet; Kāyatraidashikābhyām Vā Na Pitryena Kadāchana. -32

Brāhmena+Teerthena-with the Brahma Teertha, Vipra-the Dvija, Nitya+Kālam-always, Upasprishet-sip water, Vā-or, Kāyatraida-shikābhyām- with the Kāyateertha or the Traidashika-Devateertha, Na-not, Pitryena-with the Pitriteertha, Kadāchana-never.

Purport: The Dvija-the twice born, that is, duly educated person shall always sip water with the *Brahmateertha*, or the *Kāyateertha*, or with the *Devateertha*, but never with the *Pitriteertha*.

अङ्गुष्ठमूलस्य तले ब्राह्मं तीर्थं प्रचक्षते।

कायमङ्गुलिमूलेऽग्रे दैवं पित्र्यं तयोरधः ॥ ३४ ॥

[२.५८, ५९] (३२, ३३)

Anggushthamoolasya Tale Brāhmam Teertham Prachakshate; Kāyamanggulimule'gre Daivam Pitryam Tayoradhah. -33

Anggushtha+Moolasya+Tale-at the root of the thumb, *Brāhma+Teertham-Brahmateertha, Prachakshate*-is called, *Kāyam-kāyateertha, Anggulimule*-at the root of the small finger, *Agre+Daivam*-at the tips is *Devateertha, Pitryam*-the *Pitriteertha, Tayoh+Adhah*-below them.

Purport: That part, at the root of the thumb is called *Brahmateertha*, and that region at the root of the little finger is the *Devateertha*, and the *Pitriteertha* lies below them, that is, between the little finger and the thumb.

त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम्।

खानि चैव स्पृशेदद्भिरात्मानं शिर एव च ॥ ३५ ॥

[२.६०] (३४)

Trirāchāmedapah Poorvam Dvih Pramrijyāttato Mukham; Khāni Chaiva Sprishedadbhirātmānam Shira Eva Cha. -34

Poorvam-first, *Tri+Āchāmet*-sips three times, *Apah*-water, *Tatah*-then, *Dvih*-two times, *Pramrijyāt*-wash, *Mukham*-the mouth, *Cha*-and, *Eva*-also, *Khāni*-the cavities, *Sprishet*-wash, *Adbhih*-with water, *Cha*-and, *Eva*-also, *Ātmānam+Shira*-the chest and the head.

Purport: First, let him sip water thrice and then wash his mouth two times, and also touch the cavities of the head, that is, the nose, the ears, and the eyes with water and after that touch his chest and head with water.

उद्धृते दक्षिणे पाणावुपवीत्युच्यते द्विजः।

सव्ये प्राचीन आवीती, निवीती कण्ठसज्जने ॥ ३८ ॥

[२.६३] (३५)

Uddhrite Dakshino Pānāvupaveetyuchyate Dvijah; Savye Prācheena Āveetee Niveetee Kanthasajjane. -35

Uddhrite-raised, Dakshinah-right, Pānow-hand, Upaveetee-Upavitir, Uchyate-is called, Dvijah-the twice born, Savye-left, Prācheena+Āveetee-Pracheena Āveetee, Niveetee-Niveetee, Kantha+Sajjane-worn round the neck.

Purport: The *Dvija* who wears his *Yajnopavita* on his left shoulder and hangs it under the right hand raised up, is called *Upaveetee*. He is called *Prācheena Āveetee* when the *Yajnopavita* is worn on the right shoulder and it hangs under the left arm, and when he wears the *Yajnopavita* round his neck, like a necklace, then he is called *Niveetee*.

मेखलामजिनं दण्डमुपवीतं कमण्डलुम्।

अप्सु प्रास्य विनष्टानि गृहीतान्यानि मन्त्रवत् ॥ ३९ ॥

[२.६४] (३६)

Mekhalāmajinam Dandamupaveetam Kamandalum; Apsu Prāsyā Vinashtāni Grihneetānyāni Mantravat. -36

Mekhalām+Ajīnam+Dandam+Upaveetam+Kamandalum-the girdle, the antelope skin, the staff, the Yajnopavita, the water pot, Prāsyā-cast, Apsu-in water, Vinashtāni-when broken, Grihneetāni-be taken, Anyāni-others, Mantravat-with mantra.

Purport: The girdle, the antelope skin, the staff, the *Yajnopavita*, the water pot when torn or broken should be cast into the water, and others should be taken with the recitation of the mantras.

केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते।

राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः ॥ ४० ॥

[२.६५] (३७)

Keshāntah Shodashe Varshe Brāhmanasya Vidheeyate; Rājanyabandhordvāvīnshē Veishyasya Dvayadhike Tatah. -37

Keshāntah-the clipping of the hair, *Shodashe+Varshe*-in the sixteenth year, *Brāhmanasya*-for a Brāhmana, *Vidheeyate*-is ordained, *Rājanyabandhoh*-for the Kshatriya, *Dvāvinshe*-in the twenty second, *Tatah*-and, *Veishyasya*-for the Vaishya, *Dvayadhike*-in two more.

Purport: The *Keshānta*-clipping of the hair, the *Mundana* rite is ordained in the sixteenth year for a *Brāhmana*, in the twenty second year for the *Kshatriya*, and for a *Vaishya* two years later, that is, in the twenty fourth year.

एष प्रोक्तो द्विजातीनामौपनायनिको विधिः।

उत्पत्तिव्यञ्जकः पुण्यः, कर्मयोगं निबोधत ॥ ४३ ॥

[२.६८] (३८)

Esha Prokto Dvijāteenāmowpanāyaniko Vidhih; Utpattivyanjakah Punyah Karmayogam Nibodhata. -38

Esha-thus, *Dvijāteenām+Owpanāyanikah+Vidhih*-the initiation of the *Dvijas*, *Utpattivyanjakah*-which indicates the second birth, *Punyah*-sanctifies, *Proktah*-described, *Nibodhata*-learn, *Karma+Yogam*-apply to their duties.

Purport: Thus, has been described the rule for the initiation, *Upanayana* of the twice-born ones which indicates their second birth and which sanctifies them. Now, learn from me the duties to which they must afterwards apply themselves.

उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः।

आचारमग्निकार्यं च संध्योपासनमेव च ॥ ४४ ॥

[२.६९] (३९)

Duties of the Brahmachāris

Upaneeya Guruh Shishyam Shikshaye chhowchamāditah; Āchāramagnikāryam Cha Sandhyopāsanameva Cha. -39

Guruh+Shishyam+Upaneeyam-the Guru after having performed the *Upanayana Samskāra* of the *Shishya*-pupil, *Shikshayet*-shall instruct, *Showcham*-cleanness, *Āditah*-first, *Āchāram*-conduct, *Cha*-and, *Agni+Kāryam*-Agnihotra, *Eva*-also, *Sandhyopāsanam*-Samdhyā,

Upāsana.

Purport: The *Guru* after having performed the *Upanayana Samskāra*, should first instruct his pupil about cleanliness, that is, hygiene, about good conduct and about *Agnihotra*-daily offerings of oblations into the sacred fire, and also about *Samdhyā* and *Upāsana*-daily worship and meditation.

ब्रह्मारम्भेऽवसाने च पादौ ग्राह्यौ गुरोः सदा।

संहत्य हस्तावधेयं स हि ब्रह्माञ्जलिः स्मृतः ॥ ४६ ॥

[२.७१] (४०)

Brahmārambhe'vasāne Cha Padow Grāhyow Guroh Sadā; Samhatya Hastāvadhyeyam Sa Hi Brahmānjali Smrita.-40

Sadā-always, *Grāhyow*-touch, *Padow*-both feet, *Guroh*-of the Guru, *Brahma+Arambhe*-at the beginning of the study of the Vedas, *Cha*-and, *Avasāne*-at the closing, *Samhatya+Hastow*- both hands joined, *Ādhyeyam*- shall study, *Sa*- that, *Hi*- indeed, *Brahmānjali*-united palms, *Smritah*-is called.

Purport: At the beginning and the closing of the study classes of the Vedas, the student shall touch both feet of the Guru, with both hands the joined. This united hands is called *Brahmānjali*.

व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः।

सव्येन सव्यः स्प्रष्टव्यो, दक्षिणेन च दक्षिणः ॥ ४७ ॥

[२.७२] (४१)

Vyatyastapāninā Kāryamusamgrahanam Guroh; Savyena Savyah Sprashtavyoh Dakshinena Cha Dakshinah. -41

Kāryam-the student shall do, *Vyatyasta+Pāninā*-with crossed hands, *Upasamgrahanam+Guroh*-the touching of the feet of the Guru, *Savyena*-with the left, *Savyah*-the left, *Sprashtavyah*-shall touch, *Cha*-and, *Dakshinena*-with the right, *Dakshinah*-the right.

Purport: The pupil shall do the act of touching the feet of the Guru with his hand crossed so that he is able to

touch the left foot with his left hand and the right foot with his right hand.

अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः।

अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति चारमेत् ॥ ४८ ॥

[२.७३] (४२)

Adhyeshyamānam Tu Gururnityakālamatandritah;
Adhishva Bho Iti Brooyadvirāmo'stviti Chāramet. -42

Tu-and, *Guru*-the guru, *Nityakālam*-always, *Atandritah*-without weariness, *Iti*-thus, *Brooyāt*-shall address, *Bho*-O, *Adhyeshyamānam*-the student, *Bho*-O, *Adheeshva*-do read, *Cha*-and, *Virāmah*+*Astu*-now stop, *Iti*-and, *Āramet*-shall stop.

Purport: And, the Guru shall always without weariness when starting his classes address his pupil thus: "O my son! Do read, now." And, after the class, he shall say, "Now, let us stop!" He shall then, stop.

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा।

स्रवत्यनोड्कृतं पूर्वं, पुरस्ताच्च विशीर्यति ॥ ४९ ॥

[२.७४] (४३)

Brahmanah Pranavam Kuryādādāvante Cha Sarvadā;
Sravatyanonkritam Poorvam Purastāchcha Visheeryati. -43

Sarvadā-always, *Kuryāt*-shall pronounce, *Pranavam*-Om, *Ādow*-in the beginning, *Cha*-and, *Ante*-at the end, *Brahmanah*-of the Vedas, *Anonkritam*-Om not pronounced, *Poorvam*-in the beginning, *Sravati*-will slip away, *Cha*-and, *Purastāt*-at the end, *Visheeryati*-will fade away.

Purport: When studying the Vedas, he shall always pronounce Om in the beginning and the end of the lesson. Otherwise, if Om is not pronounced in the beginning, the reading will slip away, and if not pronounced at the end of the class, the study will fade way.

अकारं चाप्युकारं च मकारं च प्रजापतिः।

वेदत्रयान्निरदुहद् भूर्भुवःस्वरितीति च ॥ ५१ ॥

[२.७६] (४४)

*AkāramChāpyukāram Cha Makāram Cha Prajāpatih;
VedatrayānniraduhadBhoorbhuvahsvariteeti Cha. -44*

Prajāpatih-the Lord of all creatures, *Niraduhat*-certainly milked, *Vedatrayāt*-from the three Vedas, *Akāram*-the letter A, *Cha*-and, *Ukāram*-the letter U, *Cha*-and, *Makāram*-the letter M, *Cha*-and, *Api*-also, *Bhooh+bhuvah+Svah-Iti*-as it were.

Purport: *Prajāpati*, the Lord of all creations, certainly milked, as it were, the three letters a, u, m, comprised in the word *Om*, and the three *Vyāhritis*, *Bhooh*, *Bhuvah*, and *Svah* from the three Vedas, that is, the three range of Vedic Knowledge referred to as *Rk*, *Yajuh*, and *Sāmā*.

त्रिभ्यः एव तु वेदेभ्यः पादं पादमदूदुहत्।

तदित्यृचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥ ५२ ॥

[२.७७] (४५)

*Tribhyah Eva Tu Vedebyah Pādām Pādam adooduhat;
Tadityricho'syāh Sāvityāh Paramesthi Prajāpatih. -45*

Tu-and, *Eva*-certainly, *Tribhyah+Vedebyah*-from the three Vedas, *Paramesthi*-the great, *Prajāpatih-Prajāpati*, *Pādām+Pādam*-each one of the three parts, *Adooduhat*-milked, *Asyāh+Sāvityāh+Richah*-this *SāvitriRichā*, *Tad+Iti*-thus with *Tat*.

Purport: The Great *Prajāpati*, the indweller of the three worlds, milked as it were, from the three Vedas, the three parts of *SāvitriRichā*-mantra which starts with the word *Tat*. The first part is *Tatsaviturvarenyam*, the second part is *BhargoDevasyaDheemahi*, and the third part is *DhiyoYo Nah Prachodayāt*.

एतदक्षरमेतां च जपन् व्याहृतिपूर्विकाम्।

सन्ध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥ ५३ ॥

[२.७८] (४६)

*Etadaksharametām Cha Japan Vyāhritirpoorvikām;
Samdhyayorvedavidvipro Vedapunyena Yujyate. -46*

Etat+Aksharam-this word, *Cha*-and, *Etām*-this, *Vyāhritih+Poorvikām*-preceded by the *Vyāhritis*, *Vedavid+Viprah*-the learned

in the Vedas, *Samdhyayoh*+*Japan*-chant during *Samdhyā*, *Yujyate*-gains, *Veda*+*Punyena*-the merit of the Vedas.

Purport: The twice born, learned in the Vedas, who chant this mantra (*Gāyatri*), which is preceded by the syllable *Om*, and the three *Vyāhritis*, during *Samdhyā*-daily prayer time, that is, when the day and the night meet early in the morning and the evening, gains the entire merit of studying the Vedas.

इन्द्रियाणां विचरतां विषयेष्वपहारिषु।

संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥ ६३ ॥

[२.८८] (४७)

Indriyānām Vicharatām Vishayeshvapahārishu; Samyame Yatnamātishthetdvidvānyanteva Vājinām. -47

Iva-like, *Vidvān*-the learned, *Yantā*-the charioteer, *Vājinām*-the horses, *Indriyānām*-of the senses, *Vicharatām*-are attracted, *Vishayeshu*+*Apahārishu*-alluring to their objects, *Ātishthet*-shall do, *Yatnam*-effort, *Samyame*-to bring under control.

Purport: The learned one shall strive like the charioteer, who keeps under control his horses, to master his senses which are attracted towards their respective sensual objects.

एकादशेन्द्रियाण्याहुर्यानि पूर्वे मनीषिणः।

तानि सम्यक्प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ६४ ॥

[२.८९] (४८)

Ekādashendriyānyāhuryāni Poorve Maneeshinah; Tāni Samyakpravakshyāmi Yathāvadanupoorvashah. -48

Poorve+*Maneeshinah*-by the seers of yore, *Yāni*-those, *Ekādasha*+*Indriyāni*-eleven senses, *Āhuh*-have named, *Tāni*-of them, *Samyak*+*Pravakshyāmi*-shall enumerate properly, *Yathāvat*+*Anupoorvashah*-precisely in an order.

Purport: The eleven senses which the seers of yore, have named I shall enumerate them properly and in a precise way and in due order.

श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका चैव पञ्चमी।
पायूपस्थं हस्तपादं वाक्चैव दशमी स्मृता ॥ ६५ ॥

[२.९०] (४९)

Shrotram Tvakchakshushee Jihvā Nāsika Chaiva Panḥami;
*Pāyoo*pastham Hastapādam Vākchaiva Dashamee Smritā. -49

Shrotram-the ears, *Tvak*-the skin, *Chakshushee*-the eyes, *Jihvā*-the tongue, *Cha*-and, *Nāsika*-the nose, *Panḥami*-these five, *Eva*-also, *Pāyuh*+*Upastham*+*Hasta*+*Pādam*-the anus, the reproductive organ, the hands, the feet, *Vākchaiva*-and the organ of speech, *Dashamee*-these ten, *Smritā*-are named.

Purport: The ears, the skin, the eyes, the tongue, and the nose, these five, and also the arms, the reproductive organ, the hands, the feet and the organ of speech, are located in the body. These ten senses are named by the seers.

बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्यनुपूर्वशः।
कर्मेन्द्रियाणि पञ्चैषां पाय्यवादीनि प्रचक्षते ॥ ६६ ॥

[२.९१] (५०)

Buddheendriyāni Pancheishām Shrotrādeenyānu-
poorvashah; *Karmendriyāni* Panchaishām Pāyyavādeeni
Prachakshate. -50

Buddhee+*Indriyāni*-organs of senses, *Pancheishām*-five of them, *Shrotrādeeni*-the ears etc., *Anupoorvashah*-in the order, *Karmendriyāni*-the organs of action, *Panchaishām*-five of them, *Pāyyavādeeni*-the anus etc., *Prachakshete*-are called.

Purport: Five of them, the ears etc. as mentioned in the due order are the organs of senses, and the other five, that is, the anus and the rest in the order they are named are the organs of actions.

एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम्।
यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गणौ ॥ ६७ ॥

[२.९२] (५१)

*Ekādasham Mano Jneyam Svagunenobhayātmakam;
Yasminjite Jitāvetow Bhavatah Panchakow Ganow. -51*

Jneyam-know, *Ekādasham*+*Manah*-the eleventh is the *Manas*, *Svagunena*-by its quality, *Ubhayātmakam*-is of both characteristics, *Yasmin*+*Jite*-having conquered which, *Etow*-these two, *Ganow*-sets, *Panchakow*-of five, *Jitow*-are conquered, *Bhavatah*-one,

Purport: The *Manas* (mind) is known as the eleventh organ which has the quality of the organ of the senses and the organ of actions, and having conquered (subdued) which, one has verily conquered both the two sets of five.

इन्द्रियाणां प्रसङ्गेन दोषमुच्छत्यसंशयम्।

सनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥ ६८ ॥

[२.९३] (५२)

*Indriyānām Prasangena Doshamrichchhatyasamshayam;
Sanniyamya Tu Tānyeva Tatah Siddhim Niyachchhati. -52*

Prasangena-through the contact, *Indriyānām*-of the organs, *Dosham*+*Richchhati*-acquires guilt, *Tu*-but, *Asamshayam*-no doubt, *Sanniyamya*-by good control, *Tāni*-these, *Eva*-certainly, *Tatah*-then, *Siddhim*-success, *Niyachchhati*-achieves.

Purport: There is no doubt that if the senses of a person are too much involved with their objects of gratification, he will incur guilt (sin), but by the good control of his senses, certainly he achieves success in life.

न जातु कामः कामानामुपभोगेन शाम्यति।

हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ ६९ ॥

[२.९४] (५३)

*Na Jātu Kāmah Kāmānāmupabhogena Shāmyati;
Havishā Krishnavartmeva Bhooya Evābhivardhate. -53*

Iva-like, *Krishnavartma*-the fire, *Havishā*-by offerings, *Bhooya*+*Abhivardhate*-grows stronger, *Kāmah*-desire, *Na*-never, *Shāmyati*-extinguishes, *Jātu*-attains, *Upabhogena*-by enjoying, *Kāmānām*-of desired objects.

Purport: Desire is never extinguished by the enjoyment of the desired objects, it certainly grows

stronger, like the fire which grows stronger when oblations of ghee are offered into it.

यश्चैतान्प्राप्नुयात्सर्वान्यश्चैतान्केवलांस्त्यजेत्।

प्रापणात्सर्वकामानां परित्यागो विशिष्यते ॥ ७० ॥

[२.९५] (५४)

Yashcheitānprāpnuyātsarvānyashcheitānkevalānstyajeta; Prāpanātsarvakāmānam Parityāgo Vishishyate. -54

Yah-who, Etān+Sarvān-these all, Prāpnuyāt-enjoys, Cha-and, Ya-who, Etān-these, Kevalān-only, Tyajet-shall renounce, Prāpanāt-to enjoy, Sarva+Kāmānam-all desired objects, Parityāgo-to renounce, Vishishyate-is superior.

Purport: He, who shall obtain and enjoy all the objects of his desire, and the other one who shall renounce them all, of the two, to renounce is superior than to enjoy.

न तथैतानि शक्यन्ते संनियन्तुमसेवया।

विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥ ७१ ॥

[२.९६] (५५)

Na Tathaitāni Shakyante Sanniyantumasevayā; Vishayeshu Prajushtāni Yathā Jnānena Nityashah. -55

Etāni-these, Na+Shakyante-cannot be effectively, Sanniyantum-controlled, Tathā-and, Asevayā-by withholding, Vishayeshu-the sensual pleasures, Prajushtāni-attached, Yathā-as, Jnānena-by right knowledgs, Nityashah-always.

Purport: These senses which are strongly attached to their sensual pleasures, cannot be effectively controlled by withholding them from their objects, but by a constant pursuit of right knowledge.

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च।

न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥ ७२ ॥

[२.९७] (५६)

Vedāstyāgashcha Yajnāshcha Niyamāshcha Tapānsi Cha; Na Vipradushtabhāvasya Sidhim Gachchhanti Karhichit. -56

Vipra+Dushta+Bhāvasya-the educated who is wicked,

Vedāh+Tyāgah+Yajñāh+Niyamāh+Tapānsi+Cha, -the Vedas, renunciation, Yamas, disciplines, and austerities, *Na+Sidhim+Gachchhati*-do not procure success, *Karhichit*-never.

Purport: The educated man who is wicked at heart, for him, his study of the Vedas, his renunciation, his *Yajnas* and observances of the personal and social disciplines, and spiritual austerities can never procure him the attainment of success or reward.

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥ ७३ ॥

[२.९८] (५७)

Shrutvā Sprishtvā Cha Drishtvā Cha Bhuktvā Grātvā Cha Yo Navah; Na Hrishyati Glāyati Vā Sa Vijneyo Jitendriyah. -57

Shrutvā-having heard, *Sprishtvā*-touched, *Drishtvā*-seen, *Bhuktvā*-eaten, *Cha*-and, *Grātvā*-smelled, *Na+Hrishyati*-does not rejoice, *Vā*-or, *Glāyati*-feel pain, *Vijneyah*-know, *Sah*-he, *Jitendriyah*-one who has conquered his senses.

Purport: That man, know him to be a *Jitendriyah*, that is, one who has conquered his senses, who, does not rejoice or feel pain after having heard self-praise or criticism, having touched smooth or rough objects, having seen attractive or dull scenes, having eaten tasty or tasteless food, or having smelled nice or bad smell.

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम्।
तेनास्य क्षरति प्रज्ञा दृतेः पादादिवोदकम् ॥ ७४ ॥

[२.९९] (५८)

Indriyānām Tu Sarveshām Yadyekam Ksharateendriyam; Tenāsyā Ksharati Prajnā Driteh Pādādivodakam. -58

Tu-but, *Sarveshām+Indriyānām*-of all the senses, *Yat+Ekam+Indriyam*-even one sense organ, *Ksharati*-slips away, *Tena*-by it, *Ksharati*-slips away, *Asya*-his, *Prajnā*-wisdom, *Iva*-like, *Udakam*-the water, *Driteh*-drips, *Pādāt*-from the water bladder.

Purport: If among all the senses of man, only one slips away, that is, goes out of control, then by its escape his

wisdom also slips away; like the water which drips out of the water bladder through one opening.

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा।

सर्वान्संसाधयेदर्थानक्षिणवन् योगतस्तनुम् ॥ ७५ ॥

[२.१००] (५९)

Vashe Kritvendriyagrāmam Samyamya Cha Manastathā; Sarvānsamsādhayedarthānakshinvan Yogatastanum. -59

Vashe+Kritvā-having controlled, *Indriyagrāmam*-the groups of the senses, *Samyamya*-properly, *Cha*-and, *Manah*-the Manas, *Tathā*-also, *Sarvān+Samsādhayet*-shall realize all, *Arthāna*-aims, *Akshinvan+Tanum*-averting the pain of the body, *Yogat*-by means of Yoga.

Purport: That man having controlled, that is, subdued properly the group of senses, that is, the sets of five organs of senses of actions and five organs of action and also the mind, let him realize all his aims by the practice of Yoga, and by averting the pain of the body.

पूर्वा संध्यां जपंस्तिष्ठेत्सावित्रीमर्कदर्शनात्।

पश्चिमां तु समासीनः सम्यगृक्षविभावनात् ॥ ७६ ॥

[२.१०१] (६०)

Poorvām Sandhyām Japanstishthetsāvitreemarka darshanāt; Pashchimām Tu Samāseenah Samyagrikshavibhāvanāt. -60

Poorvām+Sandhyām-the morning Samdhyā, *Japan*-do Japa, *Sāvitreem*-the Savitree mantra, *Tishthet*-seated, *Arka+Darshanāt*-until the sun appears, *Tu*-but, *Pashchimām+Sandhyam*-the evening Samdhyā, *Samāseenah*-properly seated, *Samyag+Rikshavibhāvanāt*-appearance of the stars.

Purport: During the morning *Samdhyā*, let him do *Japa*, that is, recite the *Sāvitri mantra* until the sun appears on the horizon but during the evening *Samdhyā*, let him do this act of devotion, properly seated until the appearance of the stars.

पूर्वा संध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति।

पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम् ॥ ७७ ॥

[२.१०२] (६१)

*Poorvām Sandhyām Japantishthannaishameno Vyapohati;
Pashchimām Tu Samāseeno Malam Hanti Divākṛitam.* - 61

*Poorvām+Sandhyām-the morning Samdhyā, Japa-do Japa,
Tishthan-seated, Naisham-of the night, Enah-sin, Vyapohati-removes,
Tu-and, Pashchimām-the evening one, Samāseeno-well seated, Hanti-
destroys, Malam-sin, Divā+Kṛitam-committed during the day.*

Purport: He, who during the morning *Samdhyā*, properly seated do *Japa* of *Sāvītri*, the sin he accumulated during the night is removed, and by doing the same in the evening, this act of devotion destroys the sin committed during the day;

न तिष्ठति तु यः पूर्वा नोपास्ते यश्च पश्चिमाम्।

स शूद्रवद्वहिष्कार्यः सर्वस्माद्विजकर्मणः ॥ ७८ ॥

[२.१०३] (६२)

*Na Tishthati Tu Yah Poorvām Nopāste Yashcha Pashchimām;
Sa Shoodravat Bahishkāryah Sarvasmāddvijakarmanah.* - 62

*Tu-but, Yah-who, Na+Tishthati-does not sit, Poorvām+Cha+
Pashchimām-morning and evening, Na+Upāste-does not do
devotional acts, Sah-he, Shoodravat-like a Shoodra, Bahishkāryah-
be excluded, Sarvasmāt-from all, Dvija+Karmanah-duties of a Dvija.*

Purport: But, he who does not sit for the morning and the evening *Samdhyā* and does not do the sacred act of worship should be excluded, that is, stripped from all responsibilities and duties of a *Dvija*.

अपां समीपे नियतो नैत्यकं विधिमास्थितः।

सावित्रीमप्यधीयत गत्वारण्यं समाहितः ॥ ७९ ॥

[२.१०४] (६३)

*Apām Sameepe Niyato Naityakam Vidhimāsthitaḥ;
Sāvītreemapyadheeyeeta Gatvā'ranyam Samāhitaḥ.* - 63

Apām+Sameepe-near water, Niyatah+Naityakam-always the

daily act, *Vidhimāsthita*-conforming to the regulation, *Sāvitree*-the Savitree, *Api*-also, *Adheeyeeta*-rectified with knowledge, *Gatvā*-going, *Aranyam*-the forest, *Samāhitā*-with concentrated mind.

Purport: Going to the forest, or at a secluded place, near the water, that is, a river or a lake, and conforming to the regulation, the *Dvija*, shall always perform his daily sacred act of worship with a concentrated mind, and also do *Japa* of *Sāvitree*, with knowledge that is, pondering over its meaning.

वेदोपकरणे चैव स्वाध्याये चैव नैत्यके।

नानुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि ॥ ८० ॥

[२.१०५] (६४)

Vedopakarane Chaiva Svādhyāye Chaiva Naityake; Nānurodho'styanadhyāye Homamantreshu Chaiva Hi.-64

Veda+*Upakarane*-the Vedas and its subordinate texts, *Chaiva*-and also, *Svādhyāya*-in study, *Naityake*-daily sacred acts, *Hi*-indeed, *Na*+*Anurodhah*-no excuse, *Asti*-is, *Anadhyāye*-holiday, *Homamantreshu*-in the Homa mantras.

Purport: There is indeed no holiday or excuse so far as, the study of the Vedas and its subordinate texts are concerned, and also regarding the performance of the daily acts of worship, *Samdhyā* and *Gāyatri Japa*, and for the recitation of mantras of *Homas*, that is, there is no holiday regarding the performance of *Agnihotra*.

नैत्यके नास्त्यनध्यायो ब्रह्मसत्रं हि तत्स्मृतम्।

ब्रह्माहुतिहुतं पुण्यमनध्यायवषट्कृतम् ॥ ८१ ॥

[२.१०६] (६५)

Naityake Nāstyānādhyāyo Brahmasatram Hi Tatsmritam; Brahmāhutihutam Punyamānādhyāyavashatkritam.-65

Naityake-in daily sacred duties, *Nāsti*-there is not, *Anadhyāye*-holiday, *Brahmasatram*-Brahmayajna, *Hi*-because, *Tat*-which, *Smritam*-are known, *Brahmāhutihutam*-*Agnihotra* etc., *Punyam*-meritorious acts, *Anadhyāya*-no holiday, *Vashat*-an exclamation, *Kritam*-is performed.

Purport: There is no holiday in respect of the sacred daily duties, which are known as *Samdhyā*, *Sāvitrī Japa* and the recitation of Veda mantras which are known as *Brahmayajna* and even for the *Agnihotra* and other the *Yajnas* which are performed with exclamation of the term *Vashat*, because they are meritorious acts.

यः स्वाध्यायमधीतेऽब्दं विधिना नियतः शुचिः।

तस्य नित्यं क्षरत्येष पयो दधि घृतं मधु ॥ ८२ ॥

[२.१०७] (६६)

Yah Svādhyāyamadheete'bdam Vidhinā Niyatah Shuchih; Tasya Nityam Ksharatyesha Payo Dadhi Gritam Madhu. -66

Yah-who, Svādhyāyam+Adheete-does the study, Abdam-throughout the year, Vidhinā-according to the rule, Niyatah-constantly, Shuchih-purified, Tasya-to him, Esha-this, Nityam-always, Ksharati-rains, Payah-milk, Dadhi-curd, Gritam-ghee, Madhu-honey.

Purport: To that person who being always pure, is constantly engaged daily throughout the year in the study of the Vedas strictly according to the rule, to him this daily study will ever cause milk, ghee, curd and honey to rain in his life, that is, will procure him all happiness.

अग्निन्धनं भैक्षचर्यामधःशय्यां गुरोर्हितम्।

आसमावर्तनात्कुर्यात्कृतोपनयनोद्विजः ॥ ८३ ॥

[२.१०८] (६७)

Agneendhanam Bhaikshacharyāmadhahshayyām Gurorhitam; Āsamāvartanātkuryātkritopanayano Dvijah. -67

Dvijah-the student, Kritah+Upanayanah-have been initiated, Kuryāt-shall carry on Agneendhanam-agnihotra, Bhaikshacharyām-beg for food, Adhah+Shayyam-sleep on the ground, Guroh+Hitam-serve the Guru, Ā+samāvartanāt-until the time of Samāvartana.

Purport: The *Dvijah*-the *Ārya* student who has gone through the *Upanayana*-initiation *Samskāra* shall carry on with the daily *Agnihotra*, beg for food, sleep on the ground and serve his *Guru*, until the time of the

Samāvartana Samskāra.

आचार्यपुत्रः शुश्रूषुर्ज्ञानदो धार्मिकः शुचिः।

आप्तः शक्तोऽर्थदः साधुः स्वोऽध्याप्या दश धर्मतः ॥ ८४ ॥

[२.१०९] (६८)

Āchāryaputrah Shushrooshurjnānado Dhārmikah Shuchih; Āptah Shakto'rthadah Sādhuh Svo'dhyāpyā Dasha Dharmatah. -68

Āchāryaputrah-the son of the *āchārya*, *Shushrooshuh*- who is devoted to service, *Jnānadah*-who imparts knowledge, *Dhārmikah*-who follows Dharma, *Suchich*-who is pure, *Āptah*-a close friend, *Shaktah*-who is capable, *Arthadah*-who gives presents, *Sādhuh*-who is honest, *Svah*-a relative, *Dasha*-these ten, *Adhyāpyā*-may be taught, *Dhar:natah*-according to Dharma.

Purport: According to Dharma, that is, the sacred law the following ten persons may be taught, that is, instructed in the Vedas, the teacher's son, one who desires to do service, one who imparts knowledge, one who follows Dharma, one who is pure, that is, who has shun all vices, a close friend, one who is capable, one who gives gifts, that is, who is charitable, one who is honest, and a relative.

नापृष्टः कस्यचिद् ब्रूयान्न चान्यायेन पृच्छतः।

जानन्नपि हि मेधावी जडवल्लोके आचरेत् ॥ ८५ ॥

[२.११०] (६९)

Nāprishtah Kasyachid Brooyānna Chānyāyena Prichchhatah; Jānannapi Hi Medhāvee Jadavalloke Ācharet. -69

Loke-in this world, *Na+Aprishtah*-not aksed, *Cha*-and, *Anyāyena*-improperly, *Prichchatah*-asked, *Kasyachid*-by any one, *Na+Brooyāt*-do not speak, *Medhāvee*-a wise man, *Jānani+Api+Hi*-though he knows, *Ācharet*-shall behave, *Jadavat*-as an idiot.

Purport: In this world, a wise man should not speak if he is not asked, nor should he answer to anyone who asks improperly though he knows the answer, he should behave like an idiot.

अधर्मेण च यः प्राह यश्चाधर्मेण पृच्छति।

तयोरन्यतरः प्रैति विद्वेषं वाधिगच्छति ॥ ८६ ॥

[२.१११] (७०)

*Adharmena Cha Yah Prāha Yashchādharmena Prichchhati;
Tayoranyatara Praiti Vidvesham Vā'dhigachchhati. -70*

Yah-who, Prāha-replies, Adharmena-contrary to Dharma, Cha-and, Yah-who, Adharmena-illegally, Prichchhati-asks, Tayoh-of the two, Anyatara-one of them, Praiti-dies, Vā-or, Adhigachchhati-incurs, Vidvesham-enmity.

Purport: He, who asks contrary to the rules of Dharma, that is, illegally or the one who answers improperly, both of them, or one of the two dies, that is, fall into disrepute and the other incurs enmity.

धर्मार्थौ यत्र न स्यातां शुश्रूषा वाऽपि तद्विधा।

तत्र विद्या न वक्तव्या शुभं बीजमिवोषरे ॥ ८७ ॥

[२.११२] (७१)

*Dharmārthow Yatra Na Syātām Shushrooshā Vā'pi Tadvidhā;
Tatra Vidyā Na Vaktavyā Shubham Beejamivoshare. -71*

Yatra-where, Dharma+Arthow-Dharma and Artha, Na+Syātām-are not obtained, Vā-and, Shushrooshā-service, Api-also, Tadvidhā-as due, Tatra-there, Vidyā-knowledge, Na+ Shubham-not good, Vaktavyā-to impart, Iva-like, Beejam-the seed, Ushare-in barren soil.

Purport: Where *Dharma*-merit and virtue and *Artha*-wealth are not obtained, and where there is no prospect to getting due service, there that is, to such un-worthy persons, the sacred knowledge of the Vedas should not be imparted, like the gardener who never sows his good seeds in the barren soil.

विद्ययैव समं कामं मर्तव्यं ब्रह्मवादिना।

आपद्यपि हि घोरायां न त्वेनामिरिणे वपेत् ॥ ८८ ॥

[२.११३] (७२)

*Vidyayaiva Samam Kāmam Martavyam Brahmvādinā;
Āpadyapi Hi Ghorāyām Na Tvenāmirine Vapet. -72*

Brahmavādinā-the master of the Vedas, *Eva*-even, *Kāmam*-shall wish, *Martavyam*-to die, *Samam*-with, *Vidyā*-the knowledge, *Tu*-but, *Hi*-certainly, *Irine*-in barren soil, *Na+Vapet*-shall not sow, *Enām*-it, *Āpad+Api*-even in times of distress, *Ghorāyām*-in dire difficulties.

Purport: Even in times of dire distress, the *Brahmavādin*-the master of the Vedas should rather wish to die with his knowledge of Vedas, but should not sow it in barren soil, that is, should not give it to an un-worthy recipient; pupil.

विद्या ब्राह्मणमेत्याह शेवधिष्तेऽस्मि रक्ष माम्।

असूयकाय मां मा दास्तथा स्यां वीर्यवत्तमा ॥ ८९ ॥

[२.११४] (७३)

Vidyā Brāhmanametyāha Shevadhiste'smi Raksha Mām; Asooyakāya Mām Mā Dāstathā Syām Veeryavattamā.-73

Vidyā-the sacred knowledge, *Etya*-approached, *Brāhmanam*-the *Brāhmana*, *Āha*-implored, *Te+Shevadhīh+Asmi*-your treasure I am, *Raksha+Mām*-protect me, *Asooyakāya*-to the malicious, *Mā+Dāh+Mām*-do not give me, *Tathā*-thus, *Veeryavattamā*-extremely strong, *Syām*-I shall become.

Purport: It is said, that once the sacred knowledge approached a *Brāhmana* and implored him, "I am thy treasure, protect me, and preserve me. Do not give me to the malicious person, to the scorner who has no respect for knowledge. Thus, I shall become extremely strong and free from blemishes."

यमेव तु शुचिं विद्यान्नियतब्रह्मचारिणम्।

तस्मै मां ब्रूहि विप्राय निधिपायाप्रमादिने ॥ ९० ॥

[२.११५] (७४)

Yameva Tu Shuchim Vidyānniyatabrahmachārinam; Tasmai Mām Broohi Viprāya Nidhipāyāpramādine. -74

Tu-but, *Yam*-whom, *Vidhyāt*-know, *Shuchim*-is pure, *Niyatah*-continent, *Nidhipāya*-custodian of the treasure, *Apramādine*-free from laziness *Brahmachārinam*-a *Brahmachāri*, *Tasmai+Viprāya*-to such *Brāhmana*, *Mām*-me, *Broohi*-teach.

Purport: But, to that *Brāhmaṇa Brahmachāri* whom you know to be pure, perfectly continent, who is the worthy custodian of the sacred knowledge, and who is ever free from laziness to him you shall teach me.

लौकिकं वैदिकं वाऽपि तथाऽध्यात्मिकमेव च।
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत् ॥ ९२ ॥

[२.११७] (७५)

*Lowkikam Vaidikam Vā'pi Tathā'dhyātmikameva Cha;
Ādādeeta Yato Jnānam Tam Poorvamabhivādayet. -75*

Yatah-from whom, *Ādadeeta*-acquires, *Lowkikam+Jnānam*-worldly knowledge, *Tathā*-and, *Vaidikam*- Vedic science, *Vā+ Api*-and also, *Adhyātmikam*-science of the soul and God, *Eva*-certainly, *Abhivādayet*-shall greet, *Tam*-him, *Poorvam*-first.

Purport: The student shall certainly first greet him with reverence, from whom (the teacher) he acquires the knowledge pertaining to this world, that is, the sciences, the knowledge of the Vedas, and the knowledge of the soul and God, that is, spiritual knowledge.

शय्यासनेऽध्याचरिते श्रेयसा न समाविशेत्।

शय्यासनस्थश्चैवैनं प्रत्युत्थायाभिवादयेत् ॥ ९४ ॥

[२.११९] (७६)

*Shayyāsane'dhyācharite Shreyasā Na Samāvishet;
Shayyāsanesthashcheiveinam Pratyutthāyābhivādayet. -76*

Shayyā+Āsane-on the bed or on the seat, *Adhyācharite*- used, *Shreyasā*-by the superiors, *Na+Samāvishet*-shall not sit, *Cha*-and, *Shayyā+Asana+Sthah*-is seated on the bed or on the seat, *Eva*-indeed, *Einam*-to them, *Prati+Utthāya*-stand up, *Abhivādayet*-shall greet.

Purport: One must not use, that is, sit down on the bed or the seat which is used by the superiors, and whenever he is seated on his couch or the seat, the student shall stand up before his Guru and the superiors and shall greet them.

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविरे आयति।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते ॥ १५ ॥

[२.१२०] (७७)

*Oordhvam Prānā Hyutkrāmanti Yoonah Sthavire Āyati;
Pratyuthānābhivādābhyām Punastānpratipadyate. -77*
*Hi-but, Sthavire-the elder, Āyati-approaches, Yoonah-of the
young, Oordhvam-upwards, Prānā-the vital airs, Utkrāmanti-moves,
Prati+Uthāna-by standing up to them, Abhivādābhyām-by greeting,
Punah-again, Pratipadyate-recovers, Tān-them.*

Purport: The vital airs-the Prānas- of the young man move upwards, that is, become unstable when the elders, that is, those who are advanced in age and knowledge approach but he recovers them when he stands up and greet them reverently.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।

चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥ १६ ॥

[२.१२१] (७८)

*Abhivādanasheelasya Nityam Vridhopasevinah;
Chatvāri Tasya Vardhante Āyurvidyāyasho Balam. -78*

*Abhivādanasheelasya-of him who salutes, Nityam-always,
Vridhopasevinah-serves the elders, Tasya-his, Chatvāri-four,
Vardhante-increase, Āyuh-length of life, Vidyā-knowledge, Yashah-
fame, Balam-strength.*

Purport: For the young man who habitually salutes and always pays reverence to the elders, and serves them, for him, his length of life, knowledge, fame and strength, these four are bound to increase.

अभिवादात्परं विप्रो ज्यायांसमभिवादयन्।

असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् ॥ १७ ॥

[२.१२२] (७९)

*Abhivādātparam Vipra Jyāyānsamabhivādayan;
Asow Nāmāhamasmeeti Svam Nāma Parikeertayet. -79*
Abhivādayan-while greeting, Jyāyānsam-the elders,

Abhivādāt+Param-after the salutation term, *Viprah*-the Dvija, *Parikeertayet*-shall pronounce, *Svam+Nāma*-his own name, *Nāmā+Aham+Asmi*-I am of this name, *Asow*-so and so, *Iti*-thus.

Purport: The *Dvija*-the student while greeting the elders, should pronounce his name after the salutation term, thus "I am *so* and *so*."

भोः शब्दं कीर्तयेदन्ते स्वस्य नाम्नोऽभिवादाने।

नाम्नां स्वरूपभावो हि भो भाव ऋषिभिः स्मृतः ॥ ११ ॥

[२.१२४] (८०)

Bhohshabdam Keertayedante Svasya Nāmno'bhivādane;
Nāmnām Svaroopbhāvo Hi Bho Bhāva Rishbhih Smritah. -80

Abhivādane-in greeting, *Bhoh+Shabdam*-the word *Bhoh*, *Keertayet*-shall pronounce, *Ante*-in the end, *Svasya*-of his own, *Nāmnah*-name, *Hi*-because, *Bho*-the term *Bhoh*, *Bhāva*-the same, *Nāmnām*-in the names, *Svaroopbhāvah*-the nature is, *Rishbhih*-by the seers, *Smritah*-have declared.

Purport: When greeting, he shall pronounce the word *Bhoh* after his own name because the seers have declared that the nature of the term *Bhoh* to be the same of all the proper names.

आयुष्मान्भव सौम्येति वाच्यो विप्रोऽभिवादाने।

अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वाक्षरः प्लुतः ॥ १०० ॥

[२.१२५] (८१)

Āyushmānbhava Sowmyeti Vāchyō Viprō'bhivādane;
Akārashchāsya Nāmno'nte Vāchyah Poorvāksharah Plutah. -81

Vāchyah-to greet, *Viprah*-the Dvija, *Abhivādane*-greeting him, *Āyushmān+Bhava*-be long lived, *Sowmya*-gentle one, *Iti*-thus, *Cha*-and, *Vāchyah*-the one greeted, *Akāra*- the vowel A and the others, *Ante*-at the end, *Asya*-of his, *Nāmnah*- name, *Poorva+Aksharah*-the preceding alphabet, *Plutah*-long.

Purport: In return of a salutation, the *Dvija* should be greeted thus, "*Ayushmān Bhava, Somyah*-O gentle one be long lived!" And, the last vowel of the name of the addressee and the alphabet preceding it, should be

pronounce in the *Pluta*, that is, in a longer sound.

यो न वेत्यभिवादस्य विप्रः प्रत्यभिवादनम्।

नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥ १०१ ॥

[२.१२६] (८२)

Yo Na Vettyabhivādasya Viprah Pratyabhivādanam; Nābhivādyah Sa Vidushā Yathā Shoodrastathaiva Sah. -82

Yah+Viprah-that Dvija, Abhivādasya-for the salutation, Prati+Abhivādanam+Na+Vetti-does not know how to return the salutation, Sah-he, Na+Abhivādyah-would not greet, Vidushā-the learned, Yathā+Shoodrah-like the Shoddra, Sah-he, Tathā+Iva-is as.

Purport: That *Dvija* who does not know how to return a salutation, that is, does not know the formulae of reply to a salutation, or who even does not reply, the learned man should not salute him, because he behaves like a *Shudra*.

ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम्।

वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥ १०२ ॥

[२.१२७] (८३)

Brāhmanam Kushalam Prichchhetkshatrabandhuma-nāmayam; Vaishyam Kshemam Samāgamya Shoodra-mārogyameva Cha. -83

Samāgamya-when meeting, Brāhmanam+Prichchhet-with a Brāhmana enquire, Kushalam-well-being, Cha-and, Kshatrabandhum+Anāmayam-with a Kshatriya enquire about his health ad physique, Vaishyam+Kshemam-with a Vaishya about his economy, Eva-certainly, Shoodram+Ārogyam-with a Shoodra about his health.

Purport: When meeting a *Brāhmana*, after salutation enquire about his well-being as regards his study and teaching of the Vedic lores, with a *Kshatriya* enquire about his good health and strong physique, and with a *Vaishya* ask about his economic activities, and with a *Shoodra* certainly enquire about his health.

अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत्।
भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ॥ १०३ ॥

[२.१२८] (८४)

Avāchyō Deekshito Nāmnā Yaveeyānapi Yo Bhavet; Bhobhavatpoorvakam Tvenamabhibhāsheta Dharmavit. -84

Deekshitah-the initiated, Avāchyah-not to be addressed, Nāmnā-by the name, Api-though, Yah-who, Bhavet-is, Yaveeyān-younger, Bho+Bhavat-Bho or Bhavet, Poorvakam-first, Tu-but, Abhibhāsheta-speaking, Enam-to him, Dharmavit-a virtuous man.

Purport: A virtuous man that is, one who knows the principles of *Dharma*, shall not address the student who has been initiated, that is, who has gone through the *Upanayana Samskāra* by his name, even though he is younger in years but he shall use respectful term like *Bhoh* or *Bhavat* first while speaking to him.

परपत्नी तु या स्त्री स्यादसम्बन्धा च योनितः।

तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥ १०४ ॥

[२.१२९] (८५)

Parapatnee Tu Yā Stree Syādasambandhā Cha Yonitah; Tām Brooyādbhavatēetyevam Subhage Bhagineeti Cha. -85

Tu-but, Parapatnee-the wife of another man, Yā-that, Stree-lady, Syāt-is Asambandhā-not a blood relation, Cha-and, Yonitah-not related by marriage, Tām-to her, Brooyat-say, Bhavati-Bhavati, Cha-and, Evam-so, Subhage+Bhagini-beloved sister, Iti-thus.

Purport: But, when addressing a woman who is the wife of another man, and who is not a blood relation nor is related by marriage, to her one shall say *Bhavati*-O revered lady! And, to a sister he shall say *Subhage*-O beloved sister!

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी।

एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥ १११ ॥

[२.१३६] (८६)

Vittam Bandhurvayah Karma Vidyā Bhavati Panchamee; Etāni Mānyasthānāni Gareeyo Yadyaduttaram. -86

Vittam-wealth, *Bandhuh*-relatives, *Vayah*-age, *Karma*-work, *Panchamee*-the fifth, *Bhavati*-is, *Vidyā*-knowledge, *Etāni*-these, *Mānya*+*Sthānāni*-sources of honour, *Gareeyah*-is greater in weightage, *Yad*+*Yad*-which ever, *Uttaram*-the preceding ones.

Purport: Wealth, family and relatives, age, work, and knowledge which is the fifth one, these five are the sources of honour, that is, a person is honoured if he possesses anyone of these five. However, each of these carry a greater weightage than the preceding one in the order they are enumerated.

पञ्चानां त्रिषु वर्णेषु भूयांसि गुणवन्ति च।

यत्र स्युः सोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः ॥ ११२ ॥

[२.१३७] (८७)

Panchānām Trishu Varneshu Bhooyānsi Gunavanti Cha; Yatra Syuh So'tra Mānārhah Shoodro'pi Dashamee Gatah. -87

Trishu+*Varneshu*-among the three classes, *Panchānām*-the five, *Yatra*-in whom, *Bhooyānsi*-is, *Sah*-he, *Gunavanti*-is qualified, *Cha*-and, *Atra*-here, *Syuh*-is, *Mānārhah*-worthy of honour, *Api*-even, *Shoodrah*-the Shudra, *Gatah*-who entered, *Dashamee*-the tenth decade.

Purport: Among the members of the three *Varnas*, that is, *Brāhmana*, *Kshatriya* and *Vaishya*, he who possesses one or more of the five, that man is worthy of honour according to the number and degree he has acquired. Even, a Shudra who has entered the tenth decade of his life shall be respected by the *Dvijas*.

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः।

स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च ॥ ११३ ॥

[२.१३८] (८८)

Chakrino Dashameesthasya Roginoh Bhārinah Streeyāh; Snātakasya Cha Rājñashcha Panthā Deyoh Varasya Cha. -88

Chakrinah-the man in carriage, *Dashameesthasya*-who is above ninety, *Roginah*-who is diseased, *Bhārinah*-the carrier of burden, *Streeyāh*-the women, *Snātakasya*-the *Snātaka*, *Cha*-and, *Rājnah*-the king, *Cha*-and, *Varasya*-to the bridegroom *Deyah*-give, *Panthā*-the way.

Purport: On the road, one must give way to the man in the carriage, to the person who is above ninety, to the one who is diseased, and to the person who is carrying a burden, and also to the king, the woman, the *Snātaka* (graduate) and to the bridegroom.

तेषां तु समवेतानां मान्यौ स्नातकपार्थिवौ।

राजस्नातकयोश्चैव स्नातको नृपमानभाक् ॥ ११४ ॥

[२.१३९] (८९)

Teshām Tu Samavetanām Mānyow Snātakāpārthivow;

Rājasnātakayoshchaiva Snātako Nripamānabhāk. -89

Tu-but, *Samavetanām*-meet, *Teeshām*-among them, *Mānyow*-to be honoured, *Snātaka+Pārthivow*-the *Snātaka* and the king, *Rājasnātakayoh*-between the king and the *Snātaka*, *Snātakah*-the *Snātaka*, *Nripamānabhāk*-to be respected by the king.

Purport: But, among all of them, if they happen to meet at one time, then the *Snātaka* and the king must be most honoured and given the way. However, between the king and the *Snātaka*, the king must give respect to the latter and give him the way.

उपनीय तु यः शिष्यं वेदमध्यापयेद्विजः।

सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥ ११५ ॥

[२.१४०] (९०)

Upaneeya Tu Yah Shishyam Vedamadhyāpayed Dvijah Sakalpam Sarahasyam Cha Tamāchāryam Prachakshate. -90

Tu-and, *Dvijah*-the twice-born, *Yah*-who, *Adhyāpayet*-shall teach, *Shishyam*-the pupil, *Upaneeya*-after initiation, *Vedam*-the Vedas, *Sa+Kalpam*-with the Kalpa, *Cha*-and, *Sa+Rahasyam*-with the secret knowledge, *Tam*-him, *Prachakshate*-is said, *Āchāryam*-the *Āchārya*.

Purport: And, the *Dvija* who initiates a pupil, that is,

performs the *Upanayana Samskāra*, and invests the child with the sacred thread, and thereafter teaches him the Vedas, together with the *Kalpa* and the *Rahasya*, is called the *Āchārya* of the child.

एकदेशं तु वेदस्य वेदाङ्गान्यपि वा पुनः।

योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते ॥ ११६ ॥

[२.१४१] (११)

Ekadesham Tu Vedasya Vedāṅgānyapi Vā Punah; Yo'dhyāpayati Vṛittyarthamupādhyāyah Sa Uchyate. -91

Tu-but, Yah-who, *Adhyāpayati*-teaches, *Vritti+Artham*-for the purpose of earning a living, *Ekadesham*-one portion, *Vedasya*-of the Vedas, *Vā*-or, *Api*-even, *Punah*-again, *Vedāṅgāni*-the Vedāṅgas, *Sah*-he, *Uchyate*-is called, *Upādhyāyah*-*Upādhyāya*.

Purport: But, he who teaches to a pupil only, one portion of the Vedas or again even the six *Angas* of the Vedas to earn his livelihood is called an *Upādhyāya*-the sub-teacher.

निषेकादीनि कर्माणि यः करोति यथाविधि।

सम्भावयति चान्नेन स विप्रो गुरुरुच्यते ॥ ११७ ॥

[२.१४२] (१२)

Nishekādeeni Karmāni Yah Karoti Yathāvidhi; Sambhāvayati Chānnena Sa Vipra Gururuchyate. -92

Yah-who, *Yathavidhi*-according to the rules, *Nishekādeeni+Karmāni*-the *Garbhādhāna* and other *Samskāras*, *Karoti*-performs, *Cha*-and, *Sambhāvayati*-maintains, *Annena*-with food, *Sah*-he, *Viprah*-the twice-born, *Uchyate*-is called, *Guruh*-*Guru*.

Purport: That *Viprah*-learned man who performs the *Garbhādhāna* and other *Samskāras* according to the established rules of the Vedas, and maintains the child with food etc. is called *Guru*-the father.

अग्न्याधेयं पाकयज्ञानग्निष्टोमादिकान्मखान्।

यः करोति वृतो यस्य च तस्य त्विगिहोच्यते ॥ ११८ ॥

[२.१४३] (१३)

Agnyādheyam Pākayajnānagnishtomādikānmakhān; Yah Karoti Vrito Yasya Sa Tasya Tasyartvigihochyate. -93

Yah-who, Vritah-for livelihood, Karoti-does, Agnyādheyam-Agnihotra, Pākayajnān-Balivaisvadevayajna, Agnishtoma+Adikān-Agnishtoma etc., Makhān-big homas, Yasya- for whom, Sah-He, Uchyate-is called, Tasya-his, Ritvik.

Purport: He, who has been duly selected by someone to perform his *Agnihotra*, *Balivaisvadevayajna* or other *Yajnas* like *Pakshayajnas*, the *Agnishtoma* or other big *Homas*, that *Brāhmaṇa* if he accepts and does his duty to earn his livelihood, he is then called the *Ritvik* of the person who selected him.

य आवृणोत्यवितथं ब्रह्मणा श्रवणावुभौ।

स माता स पिता ज्ञेयस्तं न द्रुह्येत्कदाचन ॥ ११९ ॥

[२.१४४] (९४)

Ya Āvrinotyavitatham Brahmanā Shravanāvubhow; Sa Mātā Sa Pitā Jneyastam Na Druhyetkadāchana. -94

Yah-who, Āvrinoti-fills, Avitatham-truthfully, Brahmanā-with the Vedas, Ubhow+Shravanow-both ears, Jneyah-know, Sah+Mātā+Pitā-he is the mother and the father, Tam-him, Na+Druhyet-do not offend, Kadāchana-at any time.

Purport: He, who truthfully fills both ears of his pupil, with the knowledge of the Vedas, the latter should consider him as his mother and father. He should never offend, or be dis-respectful towards him at any time.

उत्पादकब्रह्मदात्रोर्गरीयान्ब्रह्मदः पिता।

ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम् ॥ १२१ ॥

[२.१४६] (९५)

Utpādakabrahmadātrorgareeyānbrahmadah Pitā; Brahmanjanma Hi Viprasya Pretya Cheha Cha Shāshvatam. 95

Utpādaka+Brahmadātroh-between the giver of birth and the giver of the Veda, Brahmadah+Pitā-the father who gives the Veda, Gareeyān-is superior, Cha-and, Hi-certainly, Viprasya-for the Dvija, Brahmanjanma-born of the Veda, Pretya+Cha+Iha-after death, and

here, *Shāshvatam*-is eternal.

Purport: The two fathers, that is, the giver of natural birth, and the giver of the second birth, that is, the teacher who gives the knowledge of the Vedas to his pupil, of the two the giver of the second birth through the Veda is superior, that is, more venerable because the reward from the Veda is eternal in this world and in the hereafter, that is, even after death.

कामान्माता पिता चैनं यदुत्पादयतो मिथः।

सम्भूतिं तस्य तां विद्याद्यद्योनावभिजायते ॥ १२२ ॥

[२.१४७] (९६)

Kāmānmātā Pitā Chainam Yadutpādayato Mithah; Sambhootim Tasya Tām Vidyādyadyonāvabhijāyate. -96

Mātā+Cha+Pitā-the mother and the father, *Kāmāt*-through mutual affection, *Einam*-this, *Mithah+Utpādayatah*-together give birth, *Yat*-that, *Vidyāt*-consider, *Tām*-this, *Tasya*-his, *Sambhootim*-existence, *Yonow+Abhijāyate*-born from the womb.

Purport: The birth given to a child by the mother and the father together through *Kāma*, that is, through mutual affection, consider that his existence and his birth from the womb is a natural birth. The real birth of a man is the second birth which occurs through the Vedic learning.

आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः।

उत्पादयति सावित्र्या सा सत्या साऽजरामरा ॥ १२३ ॥

[२.१४८] (९७)

Āchāryastvasya Yām Jātim Vidhivadvedapāragah; Utpādayati Sāvitrīyā Sā Satyā Sā'jarāmarā. -97

Tu-but, Āchāryah-the Āchārya, *Vedapāragah*-well versed in the Vedas, *Vidhivad*-according to the law, *Sāvitrīyā*-through Sāvitrī, *Asya*-his, *Yām*-which, *Jātim*-birth, *Utpādayati*-procreates, *Sā*-it, *Satyā*-real, *Sā*-it, *Ajarā*-decayless, *Amarā*-deathless.

Purport: But, the *Āchārya* well versed in the Vedas, that which he pro-creates, that is, the second birth which

he gives to a child according to the law and through the initiation into the *Sāvitri*, that is, through the performance of the *Upanayana Samskāra*, and the teaching of the Vedic lore, that birth is real, decayless and deathless.

अल्पं वा बहु वा यस्य श्रुतस्योपकरोति यः।

तमपीह गुरुं विद्याच्छ्रुतोपक्रियया तया ॥ १२४ ॥

[२.१४९] (९८)

Alpam Vā Bahu Vā Yasya Shrutasyopakaroti Yah; Tamapeeha Gurum Vidyāt Shrutopakriyayā Tayā. -98

Yasya-for whoever, *Yah*-who, *Upakaroti*-does to benefit, *Alpam*-little, *Vā*-or, *Bahu*-much, *Shrutasya*-for the Vedic lores, *Tam*-him, *Api*-also, *Iha*-here, *Gurum*-Guru, *Vidyāt*-know, *Tayā*-for that, *Shruta*+*Upakriyayā*-the good done for education.

Purport: That man who benefits whoever by teaching him the Vedic lores, whether little or much, here in this world is also known as *Guru*, on account of the good he does by imparting to him the Vedic Knowledge.

ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता।

बालोऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥ १२५ ॥

[२.१५०] (९९)

Brāhmasya Janmanah Kartā Svadharmasya Cha Shāsitā; Bālo'pi Vipra Vridhasya Pitā Bhavati Dharmatah. -99

Viprah-the learned man, *Kartā*-the giver, *Janmanah*-of birth, *Brāhmasya*-of the Vedas, *Cha*-and, *Shāsitā*-teaches, *Svadharmasya*-his duties, *Bālo*+*Api*-even younger, *Vridhasya*-of the aged man, *Bhavati*-is, *Pitā*-the father, *Dharmatah*-by Dharma.

Purport: That learned man who gives someone the second birth of the Vedas and teaches the prescribed duties is verily the father (*Guru*) or the aged man even though he may be younger.

अध्यापयामास पितृञ्छिशुराङ्गिरसः कविः।

पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥ १२६ ॥

[२.१५१] (१००)

Adhyāpayāmāsa Pitrinshishurāngirasah Kavih; Putrakā Iti Hovācha Jnānena Parigrihya Tān. -100
Āngirasah-Āngirasa, Shishuh-infant, Kavih-deeply learned, Adhyāpayāmāsa-taught, Pitrin-his relatives, Jnānena+Parigrihya-
for imparting knowledge, Tān- to them, Iti-thus, Uvācha-called, Ha+
Putrakā-O! sons.

Purport: There is an example regarding this. The deeply learned infant, *Angirasa* taught the Vedic lores to his relatives, that is, to his father, and others who were older to him, and he used to called them thus, 'O my little sons!'

ते तमर्थमपृच्छन्त देवानागतमन्यवः।

देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान् ॥ १२७ ॥

[२.१५२] (१०१)

Te Tamarthamaprichchanta Devānāgatamanyavah; Devāshchaitānsametyochurnyāyam Vah Shishuruktavān. -101

Te-they, Tam+Artham-about that meaning, Aprichchanta-asked, Devān-with the Devas, Āgatamanyavah-approached with resentment, Cha-and, Devāh-the Devas, Sametya-together, Uchuh-said, Etān-to them, Vah-that, Shishuh-infant, Nyāyam-properly, Uktavān-spoken.

Purport: They, that is, the fathers approached with resentment, the learned and pious sages (*Devas*) and asked them the meaning of the decorum 'O my little sons' pronounced by *Angirasa*; whether it was right on his part to address his elders as *Shishuh*-little sons. The *Devas* altogether and in one voice replied that you have been properly addressed by the word spoken.

अज्ञो भवति वै बालः पिता भवति मन्त्रदः।

अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥ १२८ ॥

[२.१५३] (१०२)

Ajno Bhavati Vai Bālah Pitā Bhavati Mantradah; Ajnam Hi Bālamityāhuh Pitetyeva Tu Mantradam. -102

Ajnah-destitute of knowledge, *Bhavati*-is, *Vai*-verily, *Bālah*-a child, *Mantradah*-who teaches, *Bhavati*-is, *Pitā*-father, *Ajnam*-the one without knowledge, *Iti*-thus, *Hi*-indeed, *Bālam*-a child, *Tu*-but, *Mantradam*-the giver of knowledge, *Iti*-thus, *Āhuh*-is said, *Pitā*+*Eva*-certainly the father.

Purport: A man destitute of knowledge is verily a child and he who teaches the Vedas to him is his father. The sages have always said that an ignorant man is a child and a learned man who teaches the Vedas is the father though he may be younger in age.

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।

ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥ १२९ ॥

[२.१५४] (१०३)

Na Hāyanairna Palitairna Vittena Na Bandhubhih; Rishayashchakrire Dharmam Yo'noochānah Sa No Mahān. -103

Na-Neither, *Hāyanaih*-by years, *Palitaih*-by grey hair, *Vittena*-by wealth, *Na*-nor *Bandhubhih*-by kinsmen, *Rishayah*-the sages, *Chakrire*-have made, *Dharmam*-the law, *Yah*-who, *Anoochānah*-is learned, *Sah*-he, *Nah*-among us, *Mahān*-great.

Purport: Neither by years (older), nor by the grey hair, neither by wealth nor by kinsmen (friends and relatives) a person is considered to be great. But, the sages have made the law that he, who is learned in the Vedas and the auxiliary texts is indeed great.

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः ।

वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥ १३० ॥

[२.१५५] (१०४)

Viprānām Jñānato Jyaishthayam Kshatriyānām Tu Veeryatah; Vaishyānām Dhānyadhanatah Shoodrānāmeva Janmatah. -104

Viprānām-the Brāhmanas, *Jñānatah*-by knowledge, *Jyaishthayam*-are great, *Kshatriyānām*-the Kshatriyas, *Veeryatah*-by valour, *Vaishyānām*-the Vaishyas, *Dhānyadhanatah*-by grains etc., *Tu*-but, *Shoodrānām*-the Shoodras, *Eva*-certainly, *Janmatah*-by birth.

Purport: The *Brāhmanas* are considered to be great by the extent of Vedic knowledge they possess, and the *Kshatriyas* by their valour. The *Vaishyas* are said to be great by the volume of grains, and other goods they produce, and the seniority or greatness of a *Shoodra* depends on his birth, that is, in the number of years he is old.

न तेन वृद्धो भवति येनास्य पलितं शिरः।

यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः ॥ १३१ ॥

[२.१५६] (१०५)

Na Tena Vridho Bhavati Yenāsyā Palitam Shirah; Yo Vai Yuvā'pyadheeyānastam Devāh Sthaviram Viduh. -105

Na-not, Tena-these, Bhavati-is, Vridhah-old, Yena+Asya-whose, Palitam-grey, Shirah-head, Yah-who, Vai-indeed, Yuvā+Api-even young, Adheeyānah-learned, Tam-him, Devāh-the Devas, Viduh-considered, Sthaviram-old.

Purport: The *Devas* (sages) have indeed considered him, who is learned in the Vedas to be old (venerable) though he may be younger but not those whose head has turned grey.

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः।

यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति ॥ १३२ ॥

[२.१५७] (१०६)

Yathā Kāshthamayo Hastee Yathā Charmamayo Mrigah; Yashcha Vipra'nadheeyānastrayaste Nāma Bibhrati. -106

Yathā-like, Kāshthamayah+Hastee-the wooden elephant, Cha-and, Yathā-like, Charmamayah+Mrigah-the deer made of leather, Viprah-the Brāhmana, Yah-who, Anadheeyānah-is un-educated, Bibhrati-bear, Te-these, Trayah-three, Nāma-the names.

Purport: Like the elephant made of wood and the deer made of leather and a Brāhmana who has not studied the Vedas, these three only bear the names of their kind.

यथा षण्ढोऽफलः स्त्रीषु यथा गौर्गवि चाफला।

यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः ॥ १३३ ॥

[२.१५८] (१०७)

*Yathā Shandho'phalah Streeshu Yathā Gowrgavi Chāphalā;
Yathā Chājne'phalam Dānam Tathā Vipro'nricho'phalam. -107*

Yathā-as, Shandhah-the eunuch, Aphalah-is fruitless, Streeshu-with women, Cha-and, Yathā-as, Gow+Gavi-the cow and the cow, Aphalā-unreproductive, Yathā-as, Cha-and, Dānam-gifts, Ajne-to the ignorant, Aphalam-is of no reward, Tathā-even so, Viprah-the Brāhmana, Anrichah-not learned, Aphalam-is useless.

Purport: As a eunuch is fruitless with women, and a cow with a cow is un-reproductive, and as a gift to an ignorant person is of no reward even so a *Brāhmana* who is not learned in the Vedas is useless-fruitless.

अहिंसयैव भूतानां कार्यं श्रेयोनुशासनम्।

वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥ १३४ ॥

[२.१५९] (१०८)

*Ahimsayeiva Bhootānām Kāryam Shreyo'nu-
shāsanam; Vākchaiva Madhurā Shlakshnā Prayojyā
Dharmamichchhatā. -108*

Eva-Indeed, Dharmam+Ichchatā-who desires Dharma, Ahimsayā-free from violence, Bhootānām-for all creatures, Kāryam-duty, Cha-and, Anushāsanam-instruction, Shreyah- for the welfare, Eva-also, Vāk-the speech, Madhurā-sweet, Shlakshnā-gentle, Prayojyā-shall used.

Purport: It is indeed right for the learned men and the students to be given instruction to use means free from violence, and to do their duty for the welfare of all creatures, and also speak sweet and gentle words if they wish to acquire Dharma, that is, they should abide by truth and always instruct others only what is true.

यस्य वाङ्मनसी शुद्धे सम्यक् गुप्ते च सर्वदा।

स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥ १३५ ॥

[२.१६०] (१०९)

*Yasya Vāṅmanasee Shuddhe Samyaggupte Cha Sarvadā;
Sa Vai Sarvamavāpnōti Vedāntopagatam Phalam. -109*

Yasya-whose, *Vāṅmanasee*-speech and mind, *Shuddhe*-is pure, *Cha*-and, *Samyaggupte*-perfectly guarded, *Sarvadā*-always, *Avāpnōti*-gains, *Phalam*-the reward *Vedāntopagatam*-conferred by Vedānta.

Purport: He, whose speech and mind (thoughts) are always pure and are perfectly guarded (restrained), gains all the rewards of the *Vedānta*, that is, he acquires all the benefits of the spiritual science of the Vedas.

नारुंतुदः स्यादार्तोऽपि न परद्रोहकर्मधीः।

ययास्योद्विजते वाचा नालोक्यां तामुदीरयते ॥ १३६ ॥

[२.१६१] (११०)

*Nāruntudah Syādārto'pi Na Paradrohakarmadheeh;
Yayāsyodvijate Vāchā Nālokyām Tāmudeerayet. -110*

Ārtah+Api-though in pain, *Na+Syāt*-do not, *Aruntudah*-be injurious, *Na+Paradrohakarmadheeh*-harbour no malice to others, *asya*-his, *Yayā+Vāchā*-those words, *Udvijate*-cause pain, *Alokyām*-in this world, *Tām*-that, *Na+ Udirayet*-shall not speak.

Purport: Let him though in pain not be injurious to others. Let him not harbour malice towards others and let him not use those harsh words of his which may hurt others in this world, because it will prevent him to attain the world of happiness.

सम्मानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव।

अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा ॥ १३७ ॥

[२.१६२] (१११)

*Sammānād Brāhmano Nityamudvijeta Vishādiva;
Amritasyeva Chākānkshedavamānasya Sarvadā. -111*

Brāhmanah-the Brāhmana, *Udvijeta*-shall fear, *Sammānād*-homage, *Nityam*-at all times, *Vishāt+Iva*-like poison, *Cha*-and, *Akānkshet*-shall desire, *Avamānasya*-humiliation, *Sarvadā*-always, *Amritasya+Iva*-like nectar.

Purport: The Brāhmana shall fear homage at all times like poison and let him always desire humiliation which is like nectar.

सुखं ह्यवमतः शेते सुखं च प्रतिबुध्यते।

सुखं चरति लोकेऽस्मिन्नवमन्ता विनश्यति ॥ १३८ ॥

[२.१६३] (११२)

*Sukham Hyavamatah Shete Sukham Cha Pratibudhyate;
Sukham Charati Loke'sminnavamantā Vinashyati. -112*

Hi-indeed, Avamatah-who bears humiliation, Sukham-with an easy mind, Shete-sleeps, Sukham-happily, Cha-and, Pratibudhyate-wakes up, Sukham-happily, Charati-walks, Asmin+Loke-here in this world, Avamantā-the humiliator, Vinashyati-perishes.

Purport: Indeed in this world, the person who bears humiliation, that is, looks upon honour and dishonour with equal indifference sleeps with an easy mind and he wakes up happily. He walks here among men happily but he whose mind is disturbed because of humiliation perishes.

अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः।

गुरौ वसन्सञ्चिनुयाद् ब्रह्माधिगमिकं तपः ॥ १३९ ॥

[२.१६४] (११३)

*Anena Kramayogena Samskritātmā Dvijah Shaneih;
Gurow Vasansanchinuyād Brahmādhigamikam Tapah. -113*

Anena+Kramayogena-by these means in due order, Samskrita+Ātmā-the sanctified, Dvijah-the twice-born, Shaneih-gradually, Gurow+Vasan-residing near the Guru, Sanchinuyāt-gathers, Brahma+Adhigamikam-to comprehend the Vedas, Tapah-the austerity.

Purport: The twice-born boy and the girl who has been sanctified by the above described means, while residing at the house of the *Guru* shall gradually gather the skill to comprehend the import of the Vedas by the practice of the austerity prescribed.

तपोविशेषैर्विविधैर्ब्रतैश्च विधिचोदितैः।

वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥ १४० ॥

[२.१६५] (११४)

Tapovisheshairvividhhairvrataishcha Vidhichoditaih;
Vedah Kritsno'dhigantavyah Sarahasya Dvijanmanā. -114

Tapovisheshaih-by special Tapas, *Vividhah*+*Vrataih*-the various vows, *Cha*-and, *Vidhichoditaih*-the rules as described by the Scriptures, *Vedah*+*Kritsna*-all the Vedas, *Adhigantavyah*-study, *Sarahasya*-with the Rahasyas, *Dvijanmanā*-the twice- born.

Purport: The twice-born shall by the practice of the special *Tapa*, and by the observation of the various vows and the rules as described by the Scriptures (the Shāstras) shall study all the Vedas with their *Rahasyas*.

वेदमेव सदाभ्यस्येत्तपस्तप्यन्द्विजोत्तमः।

वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ॥ १४१ ॥

[२.१६६] (११५)

Vedameva Sadābhyasyettapastapsyandvijottamah;
Vedābhyāso Hi Viprasya Tapah Paramihochyate. -115

Eva-indeed, *Dvijottamah*-the foremost Dvija, *Sadā*-constantly, *Tapah*+*Tapsyan*-practice Tapah, *Vedam*-the Vedas, *Abhyasyet*-shall study, *Vedābhyāso*-commit the Vedas to memory, *Hi*-surely, *Viprasya*-for a Brāhmana, *Param*-highest, *Tapah*—austerity, *Iha*-here, *Uchyate*-is said.

Purport: Indeed, the foremost of the *Dvija* shall constantly practice the *Tapas*, that is, the strict observance of the vows, and commit the Veda to memory for surely, here in this world, the study of the Vedas is said to be the highest *Tapah* for a *Brāhmana*.

आ हैव स नखाग्रेभ्यः परमं तप्यते तपः।

यः स्रग्व्यपि द्विजोऽधीते स्वाध्यायं शक्तितोऽन्वहम् ॥ १४२ ॥

[२.१६७] (११६)

Ā Haiva Sa Nakhāgrebhyah Paramam Tapyate Tapah; Yah
Sragvyāpi Dvijo'dheete Svādhyāyam Saktito'nvaham. -116

Yah+ *Dvija*-the twice-born who, *Sragvi*+*Api*-though wearing a garland, *Anu*+*Aham*-everyday, *Saktitah*- to his utmost ability, *Adheete*+*Svādhyāyam*-study the Vedas, *Sah*-he, *Ā*+*Nakhāgrebhyah*+*Ha*+*Eva*-verily to the tip of his nails, *Paramam*-highest,

Tapyate+Tapah-practices Tapah.

Purport: Verily that *Dvija* though wearing a garland, that is, being a householder (married) by his utmost ability (his might) daily studies the Vedas, he is indeed performing the highest *Tapah* to the tip of his nails.

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम्।

स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥ १४३ ॥

[२.१६८] (११७)

Yo'nadheetya Dvijo Vedamanyatra Kurute Shramam; Sa Jeevanneva Shoodratvamāshu Gachchhati Sānvayah. -117

Yah-that, Dvijah-twice-born, Vedam-the Vedas, Anadheetya-does not study, Anyatra-in other fields of study, Kurute+Shramam-does effort, Sah-he, Jeevan+Ava-even while living, Shoodratvam-to the status of a Shoodrah, Āshu+Gachchhati-sooner goes, Sānvayah-with his descendants.

Purport: The *Dvijah*, that is, the *Brāhmaṇa*, the *Kshatriya* or the *Vaishya* who does not study the Vedas but does effort in the other fields of study, certainly he sooner goes down to the status of a *Shoodrah*, that is, he is degraded together with all his descendants even while living.

सेवेतेमांस्तु नियमान्ब्रह्मचारी गुरौ वसन्।

सन्नियम्येन्द्रियग्रामं तपोवृद्धयर्थमात्मनः ॥ १४४ ॥

[२.१७५] (११८)

Sevetemānstu Niyamānbrahmachāree Gurow Vasan; Sanniyamyendriyagrāmam Tapovriddhyarthamātmanah. -118

Brahmachāree-the student, Gurow+Vasan-living with the Guru, Seveta-shall observe, Imān-these, Niyamān-rules, Tu-and, Sanniyam-control, Indriyagrāmam-the group of the organs, Tapah+ Vriddhi+ Artham-for the increase his Tapah.

Purport: The *Brahmachāri* while living with his *Guru*, that is, while staying at the *Gurukula*, duly controlling all his organs (senses), shall observe these rules to increase his spiritual merit, that is, the *Tapah* of study of the Vedas.

नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम्।
देवताऽभ्यर्चनं चैव समिदाधानमेव च ॥ १५१ ॥

[२.१७६] (११९)

*Nityam Snātvā Shuchih Kuryāddevarshipitritarpanam;
Devatā'bhyarchanam Cheiva Samidādhānameva Cha. -119*

Nityam-everyday, *Snātvā*-having bathed, , *Cha*-and, *Shuchih*-be purified, *Kuryāt*-do, *Deva*+*Rishi*+*Pitri*+*Tarpanam*-the act of Tarpana to the Deva, the Rishi and the Pritri, *Devatā*+*Abhyarchanam*-worship of God, *Cheiva*-and also, *Samid*+*Ādhānam*-perform Homam.

Purport: The Brahmachāri shall first take his bath every day and being thus purified, shall do *Tarpanam*, that is, he shall perform those acts of salutation and service that shall please and satisfy the *Devas*-the learned men, the *Rishis*-the masters of the Vedas, the *Pitris*-the elders who provide protection and guidance, and he shall also perform the worship of God and the daily *Homam* by placing fuel on the sacred fire.

Note for details on these daily sacred duties refer to Samskāra-vidhi and the Satyārtha Prakāśh.

वर्जयेन्मधुमांसं च गन्धं माल्यं रसान्त्रियः।

शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥ १५२ ॥

[२.१७७] (१२०)

*Varjayetmadhumānsam Cha Gandham Mālyam
Rasānstriyah; Shuktāni Yāni Sarvāni Prāninām Chaiva
Hinsanam. -120*

Varjayet-shall abstain from, *Madhu*-intoxicants, *Mānsam*-meat, *Cha*-and, *Gandham*-perfumes, *Mālyam*-garlands, *Rasān*-flavouring substances, *Striyah*-women, *Sarvāni*+*Yāni*+*Shuktāni*-all those articles turned into acid, *Prāninām*+*Hinsanam*-injury to creatures.

Purport: Let him abstain from intoxicants, meat, use of perfumes, garlands and avoid flavouring substances, and also the company of women and all those articles which have turned acid. And, he shall also refrain doing injury to all creatures.

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम्।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥ १५३ ॥

[२.१७८] (१२१)

*Abhyangamanjanam Chākshnoroopānachchhatra
Dhāranam; Kāmam Krodham Cha Lobham Cha
Nartanam Geetavādanam.* -121

Abhyangam-anointing the body, *Akshnoh+Anjanam*-collyrium to eyes, *Cha*-and, *Dhāranam*-use of, *Oopānat+Chhatra*-shoes and umbrella, *Kāmam+Krodham+Lobham*-sensual desire, anger, greed, *Cha*-and, *Nartanam*-dancing, *Geeta+Vādanam*-singing and music.

Purport: Let him also avoid anointing his body or organs, applying collyrium to his eyes, using shoes and umbrella. He shall renounce sensual desire, anger, greed, etc., and attachment, fear, grief, envy and jealousy. Let him abstain from dancing, singing and music that arise sensual feelings.

द्यूतं च जनवादं च परिवादं तथाऽनृतम्।

स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥ १५४ ॥

[२.१७९] (१२२)

*Dyootam Cha Janavādam Cha Parivādam Tathā'nritam;
Streenām Cha Preikshanālabhamupaghātam Parasya
Cha.* -122

Dyootam-gambling, *Cha*-and, *Janavādam*-idle gossips, *Cha*-and, *Parivādam*-backbiting, *Tathā*-and, *Anritam*-falsehood, *Preikshana*-staring at, *Streenām*-women, *Ālabham*-touching, *Upaghātam+Parasya*—hurting of others.

Purport: He shall also avoid gambling, idle gossips, back biting, and lies-falsehood, and also staring and touching women and hurting others.

एकः शयीत सर्वत्र न रेतः स्यन्दयेत्क्वचित्।

कामाद्धि स्कन्दयन्रेतो हिनस्ति व्रतमात्मनः ॥ १५५ ॥

[२.१८०] (१२३)

*Ekah Shayeeta Sarvatra Na Retah Skandayetkvachit;
Kāmādhi Skandayanreto Hinasti Vratamātmanah. -123*

Sarvatra-always, *Shayeeta*-sleep, *Ekah*-alone, *Na+Skandayet*-shall not waste, *Kvachit-Kāmāt+Hi*-even through lust, *Retah*-seed, *Skandayan*-wasted, *Retah*-seed, *Hinasti*-has broken, *Vratam*-the vow, *Ātmanah*-his.

Purport: He must always sleep alone and he shall not waste his seed by any means. If ever he wastes his seed through lust, then he has broken his vow of *Brahmacharya*.

उदकुम्भं सुमनसो गोशकृन्मृत्तिकाकुशान्।

आहरेद्यावदर्थानि भैक्षं चाहरहश्चरेत् ॥ १५७ ॥

[२.१८२] (१२४)

*Udakumbham Sumanaso Goshakrinmrittikākushān;
Āharedyāvadarthāni Bhaiksham Chāharahashcharet. -124*

Uda+Kumbham-pitchers of water, *Sumanasah*-flowers, *Goshakrina*-cow dung, *Mrittikā*-clay, *Kushān*-kushā grass, *Āharet*-shall fetch, *Yāvat+Arthāni*-as much is required, *Cha*-and, , *Charet*-shall beg, *Bhaiksham*-alms, *Ahah+Ahah*-daily.

Purport: He shall fetch pitchers of water, flowers, cowdung, clay and *Kushā* grass only as much as is required (by his teacher), and he shall daily beg for alms-food.

वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्मसु।

ब्रह्मचार्याहरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥ १५८ ॥

[२.१८३] (१२५)

*Vedayajñairāheenānām Prashastānām Svakarmasu; Brahma-
chāryāharedbhaiksham Grihebhyaḥ Prayato'nvaham. -125*

Brahmachāri-the student, *Āharet*-shall beg, *Bhaiksham*-alms, *Grihebhyaḥ*-from the houses, *Aheenānām*-from those who are not deficient, *Veda+Yajñaiḥ*-the Vedas and the Yajnas, *Prashastānām+
Svakarmasu*-from those who are loyal to the duties, *Prayataḥ*-diligently, *Anuvaham*-every day.

Purport: The *Brahmachāri*-student shall every day diligently beg for alms (food) from those houses, where the people are not deficient in the knowledge of the Vedas

and in performing the Yajnas, that is, the five daily great duties (*Pancha Mahāyajnas*), and are loyal in the performance of their prescribed duties.

गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु।

अलाभे त्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत् ॥ १५९ ॥

[२.१८४] (१२६)

Guroh Kule Na Bhiksheta Na Jnātikulabandhushu; Alābhe Tvanyagehānām Poorvam Poorvam Vivarjayet. -126

Guroh+Kule-from the family of the Guru,, *Na+Bhikshet*-shall not beg, *Na*-nor, *Jnāti+Kula+Bandhushu*-from family, relatives and friends, *Tu*-if, *Alābhe*-not available, *Anyā*-from other, *Gehānām*-householders, *Poorvam Poorvam+Vivarjayet*-leaving each preceding.

Purport: The *Brahmachāri* shall not beg from the family of his Guru, nor from his own family relatives and friends. However, if other houses are not available, then he shall go to the houses starting from the last named in the order mentioned.

सर्वं वाऽपि चरेद् ग्रामं पूर्वोक्तानामसंभवे।

नियम्य प्रयतो वाचमभिशस्तांस्तु वर्जयेत् ॥ १६० ॥

[२.१८५] (१२७)

Sarvam Vā'pi Chared Grāmam Poorvoktānāmasambhave; Niyamya Prayato Vāchamabhishastāmstu Varjayet. -127

Poorvoktānāma-mentioned above, *Asambhave*-there are not, *Sarvam+Vā+Api*-the whole, *Grāmam*-the village, *Charet*-shall beg, *Niyamya*-abiding by the rules, *Prayatah*-diligently, *Vācham*-speak, *Tu*-but, *Abhishastām*-from the sinners, *Varjayet*-is forbidden.

Purport: If there are no houses as mentioned above, from where a *Brahmachāri* can beg for alms according to the established rules then let him diligently beg from all other houses in the village but not from the houses of sinners, that is, from those people it is forbidden, who are accused of serious crimes. He shall neither beg nor speak to them.

दूरदाहृत्य समिधः सन्निदध्याद्विहायसि।

सायंप्रातश्च जुहुयात्ताभिरग्निमतन्द्रितः ॥ १६१ ॥

[२.१८६] (१२८)

Doorādāhṛitya Samidhah Sannidadhyādvihāyasi;

Sāyamprātashcha Juhuyāttābhiragnimatandritah. -128

Doorāt-from a far place, *Āhṛitya*-bring, *Samidhah*-wood fuel, *Sannidadhyāt*-place, *Vihāyasi*-in the open, *Sāyam+Prātah*-in the evening and in the morning, *Cha*-and, *Juhuyāt*-offer oblations, *Agnim*-into the fire, *Atandritah*-free from weariness.

Purport: He shall bring from a far place, that is, from the forest, the sacred wood fuel and shall place it in the open and shall offer oblations daily in the morning and the evening with it into the fire, free from weariness.

चोदितो गुरुणा नित्यमप्रचोदित एव वा।

कुर्यादध्ययने यत्नमाचार्यस्य हितेषु च ॥ १६६ ॥

[२.१९१] (१२९)

Chodito Gurunā Nityamaprachodita Eva Vā;

Kuryādadhyayane Yatnamāchāryasya Hiteshu Cha. -129

Choditah-instructed, *Gurunā*-by the Guru, *Vā*-or, *Ava*-even, *Aprachoditah*-without instruction, *Nityam*-always, *Kuryāt*-exert, *Adhyayane*-in studies, *Yatnam*-with interest, *Āchārasya*-for the teacher, *Hiteshu*-benefits.

Purport: The *Brahmachāri* shall always exert himself in his studies both when instructed or not by his *Guru*, and he shall evince special interest in service and things which are conducive to his teacher's benefit.

शरीरं चैव वाचं च बुद्धीन्द्रियमनांसि च।

नियम्य प्राञ्जलिस्तिष्ठेद्वीक्षमाणो गुरोर्मुखम् ॥ १६७ ॥

[२.१६७] (१३०)

Shareeram Chaiva Vācham Cha Buddheendriya-
manānsi Cha; Niyamya Prāñjalistishthedveekshamāno
Gūrormukham. -130

Shareeram-the body, *Cha+Eva*-and also, *Vācham*-speech, *Cha*-and, *Buddhee*-intellect, *Indriya+Manānsi*-the senses and the mind, *Niyamya*-under control, *Cha*-and, *Prāñjali*-joined hands, *Tishthet*-shall sit, *Veekshamāno*-looking at, *Guroh+Mukham*-the face of the Guru.

Purport: In the presence of the *Guru*, the *Brahmachāri* shall look at him with joined hands, and keep his body, his speech, his intellect, his senses and also his mind under control, that is, he shall be attentive.

नित्यमुद्धृतपाणिः स्यात्साध्वाचारः सुसंयतः।

आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः ॥ १६८ ॥

[२.१९३] (१३१)

Nityamuddhritapāni Syātsādhvāchārah Susamyatah; Āsyatāmiti Choktah Sannāseettābhimukham Guroh. -131

Nityam-always, *Uddhritapāni*-the right arm uncovered, *Syāt*-be, *Sādhu+Āchārah*-behave decently, *Susamyatah*-self-controlled, *Cha*-and, *Āsyatām+Iti*-sit down, like this, *Uktah+San*-shall say, *Āseetta*-sit down, *Abhimukham*-in front, *Guroh*-of the Guru.

Purport: The *Brahmachāri* shall always cover his body with the upper garments, but keep his right arm uncovered, and behave decently, and be self-controlled. He shall take his seat in front of his *Guru*, and when the latter shall say like this “*Sit down*”, then only he shall take his seat.

हीनान्नवस्त्रवेषः स्यात्सर्वदा गुरुसन्निधौ।

उत्तिष्ठेत्प्रथमं चास्य चरमं चैव संविशेत् ॥ १६९ ॥

[२.१९४] (१३२)

Heenānavastraveshah Syātsarvadā Gurusannidhow; Uttishthetprathamam Chāsyā Charamam Chaiva Sarivishet. -132

Guru+Sannidow-in the presence of the *Guru*, *Sarvadā+Heena*-always of lower value, *Anna*-food, *Vastra*-clothes, *Veshah*-ornaments, *Syāt*-shall be, *Cha*-and, *Prathamam+Asya*-earlier to him, *Uttishthet*-

shall wake up, *Cha*-and, *Ava*-even, *Charamam*-after him, *Samvishet*-shall go to bed.

Purport: In the presence of the *Guru*, the *Brahmachāri* shall eat less and wear clothes and ornaments of a lower value, and he shall wake up earlier to him and even go to bed after the latter.

प्रतिश्रवणसंभाषे शयानो न समाचरेत्।

नासीनो न च भुञ्जानो न तिष्ठन् पराङ्मुखः ॥ १७० ॥

[२.१९५] (१३३)

Pratishravanasambhāshe Shayāno Na Samācharet; Nāseeno Na Cha Bhuinjāno Na Tishthanna Parāngmukah. -133

Na+Samācharet-shall not act, *Shayāno*-reclining in bed, *Āseenno*-while sitting, *Cha*-and, *Bhuinjāno*-while eating, *Na*-nor, *Tishthanna*-while standing, *Parāngmukah*-turning his back, *Pratishravana+**Sambhāshe*-reply and talk to him.

Purport: He shall not reply and talk to his *Guru* reclining on a bed, nor while sitting down or eating, nor standing far from him, and neither turning his back towards him.

आसीनस्य स्थितः कुर्यादभिगच्छंस्तु तिष्ठतः।

प्रत्युद्गम्य त्वाव्रजतः पश्चाद्धावंस्तु धावतः ॥ १७१ ॥

[२.१९६] (१३४)

Āseenasya Sthitah Kuryādabhigachchhanstu Tishthatah; Pratyudgamya Tvāvrajatah Pashchāddhāvanstu Dhāvatah. -134

Kuryāt-shall act, *Āseenasya*-seated, *Sthitah*-standing up, *Tu*-and, *Tishthatah*-standing, *Abhigachchhan*-going, *Āvrajatah*-coming, *Prati+Udgamya*-going towards him, *Tu*-and, *Dhāvatah*-running, *Pashchāt+Dhāvan*-running after him.

Purport: The *Brahmachāri* shall act like this while talking to his *Guru*, if he is seated to stand up before him, if he is standing he shall go towards him, if he is coming he shall walk to him, and if he is running he shall run after him.

पराङ्मुखस्याभिमुखो दूरस्थस्यैत्य चान्तिकम्।

प्रणम्य तु शयानस्य निदेशे चैव तिष्ठतः ॥ १७२ ॥

[२.१९७] (१३५)

Parāṅmukhasyābhimukho Doorasthasyaitya Chāntikam;
Pranamy Tu Shayānasya Nideshe Chaiva Tishthatah. -135

Parāṅmukhasya-his face averted, *Abhimukhah*-to face him, *Cha*-and, *Doorasthasya*-stands at a distance, *Etya*-to get, *Antikam*-near, *Tu*-and, *Pranamy*-bowing, *Shayānasya*-if lying, *Chaiva*-and also, *Nideshe*-is at a lower place, *Tishthatah*-standing.

Purport: He shall go round to face the *Guru* if his face is averted, and if he is standing at a distance, he shall get near him. If the *Guru* is lying on a bed or is standing at a lower place, he shall bow towards him and speak.

नीचं शय्यासनं चास्य सर्वदा गुरुसन्निधौ।

गुरोस्तु चक्षुर्विषये न यथेष्टासनो भवेत् ॥ १७३ ॥

[२.१९८] (१३६)

Neecham Shayyāsanam Chāsyā Sarvadā Gurusannidhow;
Gurostu Chakshurvishaye Na Yatheshtāsano Bhavet. -136

Guru+*Sannidhow*-by this side of his *Guru*, *Asya*-for this, *Shayyā*+*Cha*+*Āsanam*-bed and seat, *Sarvadā*-at all times, *Neecham*-lower, *Guroh*-of the teacher, *Tu*-but, *Chakshuh*+*Vishaye*-withing sight, *Bhavet*-be, *Na*+*Yatheshtāsanah*-not seated carelessly. †

Purport: But the bed or the seat of this *Brahmachāri* shall at all times be lower when he is by the side of his *Guru*, and he shall not be seated carelessly within the sight of his teacher.

नोदाहरेदस्य नाम परोक्षमपि केवलम्।

न चैवास्यानुकुर्वीत गतिभाषितचेष्टितम् ॥ १७४ ॥

[२.१९९] (१३७)

Nodāharedasya Nāma Parokshamapi Kevalam;

Na Chaivāsyānukurveeta Gatibhāshitacheshtitam. -137

Paroksham+*Api*-even from behind, *Na*+*Dāharet*-shall not pronounce, *Kevalam*-merely, *Asya*-his, *Nāma*-name, *Chaiva*-and also,

Na-never, *Anukurveeta*-mimic, *Asya*-his, *Gati*+*Bhāshita*+*Cheshtitam*-his gait, speech and deportment.

Purport: He shall not pronounce the mere name of his *Guru* even from behind his back, that is, he shall always add a honorific title to the name, like *Āchārya*, *Gurudeva*, etc. And also, he shall never mimic the gait, speech and deportment of his teacher.

गुरोर्यत्र परीवादो निन्दा वाऽपि प्रवर्तते।

कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ॥ १७५ ॥

[२.२००] (१३८)

Guroryatra Pareevādo Nindā Vā'pi Pravarttate;
Karnow Tatra Pidhātavyow Gantavyam Vā Tato'nyatah. -138

Yatra-where, *Guroh*-his teacher, *Pareevādah*-is spoken ill, *Vā+Api*-or even, *Pravarttate*-is being, *Nindā*-falsely defamed, *Tatra*-there, *Pidhātavyow*-cover, *Karnow*-the ears, *Tatah* from-there, *Gantavyam+Anyatah*-go to another place.

Purport: He shall cover his ears where his *Guru* is being falsely defamed or spoken ill or he shall even go to another place from there.

दूरस्थो नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः।

यानासनस्थश्चैवैनमवरुह्याभिवादयेत् ॥ १७७ ॥

[२.२०२] (१३९)

Doorastho Nārchayedenam Na Krudho Nāntike Striyāh;
Yānāsanastraschchaiveinamavaruhyābhivādayet. -139

Enam-him, *Doorasthah*-from a distance, *Na+Archayet*-shall not salute, *Na+Krudhah*-not when angry, *Na+Striyāh+Antike*-nor when he is near his wife, *Cha*-and, *Yāna+Āsana+Sthah*-seated in a carriage, *Avaruhya*-come down, *Abhivādayet*-shall pay respect, *Enam*-to him.

Purport: He shall not salute his *Guru* from a distance nor when he himself is angry, and nor when he is near his wife. If he is seated in a carriage or on a raised seat, he shall come down and pay his respect to him.

प्रतिवातेऽनुवाते च नासीत गुरुणा सह।

असंश्रवे चैव गुरोर्न किञ्चिदपि कीर्तयेत् ॥ १७८ ॥

[२.२०३] (१४०)

Prativāte'nuvāte Cha Nāseeta Gurunā Saha; Asamshrave Chaiva Gurorna Kinchidapi Keertayet. -140

Prativāte+Anuvāte+Cha-the wind blowing from the side of the Guru and the contrary, Na+Aseeta-shall not sit, Gurunā+Saha-with the Guru, Cha-and, Guroh-the Guru, Asamshrave-cannot hear, Eva-indeed, Kinchit+Api-even anything, Na+Keertayet-shall not speak.

Purport: He must not sit with his *Guru* at such a place when the wind is blowing from the side of the teacher towards him or the contrary. He must also not even speak anything which the *Guru* cannot hear.

गोऽश्वोष्ट्रयानप्रासादस्त्रस्तरेषु कटेषु च।

आसीत गुरुणा सार्धं शिलाफलकनौषु च ॥ १७९ ॥

[२.२०४] (१४१)

Go'shvōshtrayānaprāsādasrastareshu Kateshu Cha; Āseeta Gurunā Sārdham Shilāphalakanowshu Cha. -141

Āseeta-shall sit, Gurunā+Sārdham-with the Guru, Go+Ashva+Ushtra+Yāna-in a carriage drawn by an ox, a horse or a camel, Cha-and, Prāsādasrastareshu-on the terrace and on a mattress, Kateshu-on a mat, Shilā+Cha+Phalakanowshu-on a rock, wooden bench, or in a boat.

Purport: However, he may sit with his *Guru* in a carriage drawn by oxen, horses or camels, on the terrace of a building or on a large mattress made of reeds, on a mat, on a rock, on a wooden bench or a boat.

गुरोर्गुरौ सन्निहिते गुरुवद्वृत्तिमाचरेत्।

न चानिसृष्टो गुरुणा स्वान्गुरूनभिवादयेत् ॥ १८० ॥

[२.२०५] (१४२)

Gurorgurow Sannihite Guruvadvrittīmācharet; Na Chānīsrishṭo Gurunā Svāngūroonabhivādayet. -142

Guroh+Gurow+Sannihite-the Guru of his Guru being near, *Guruvat+Vrittim*-unto him like his Guru, *Ācharet*-shall behave, *Cha*-and, *Svān+Guroon*-his own parents, *Anisrishtah*-without permission, *Gurunā*-of the Guru, *Na+Abhivādayet*-shall not salute.

Purport: If ever, the *Guru* of his *Guru* being near, he must behave unto him like unto his own *Guru* and he shall not salute or receive his own parents without at first having obtained the permission from his *Guru*.

विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु।

प्रतिषेधत्सु चाधर्मान्हितं चोपदिशत्स्वपि ॥ १८१ ॥

[२.२०६] (१४३)

Vidyāgurushvetadeva Nityā Vrittih Svayonishu;
Pratishedhatsu Chādharmānhitam Chopadishatsvapi. -143

Vidyā+Gurushu-towards the instructors, *Sva+Yonishu*-towards his own relatives, *Cha*-and, *Pratishedhatsu+Adharmān*-the dissuaders from evil ways, *Api*-also *Hitam+Upadishatsu*-the counsellors, *Etat+Eva*-likewise indeed, *Nityā*-always, *Vrittih*-behaviour.

Purport: He shall also always thus behave towards all *Gurus*, that is, the instructors in science, towards those who dissuade him from evil ways, and also towards those counsellors of salutary advice.

गुरुपत्नी तु युवतिर्नाभिवाद्येह पादयोः।

पूर्णविंशतिवर्षेण गुणदोषौ विजानता ॥ १८७ ॥

[२.२१२] (१४४)

Gurupatnee Tu Yuvatirnābhivādyeha Pādayoh;
Poornavinshativarshena Gunadoshow Vijānatā. -144

Tu-but, *Iha*-here, *Poorna+Vinshati+Varshena*-who is twenty years old, *Vijānatā*-knows, *Gunadoshow*-of becoming and unbecoming, *Yuvatih*-the young, *Gurupatnee*-wife of the *Guru*, *Na+Abhivādyā+Pādayoh*-shall not salute by touching her feet.

Purport: But, the *Brahmachārī* who is full twenty years old, and knows what is becoming and un-becoming here in this world, shall not salute the young wife of his *Guru* by touching her feet.

स्वभाव एष नारीणां नराणामिह दूषणम्।

अतोऽर्थान् प्रमाद्यन्ति प्रमदासु विपश्चितः ॥ १८८ ॥

[२.२१३] (१४५)

*Svabhāva Esha Nāreenām Narānāmiha Dooshanam;
Ato'rthānna Pramādyanti Pramadāsu Vipashtitah. -145*

Iha-here, Eshah+Svabhāva-this nature, Nārinām+Narānām-of women and men, Dooshanam-vice, Atah-therefore, Vipashtitah-the wise, Arthāna-for this reason, Na+Pramādyanti-are not careless, Pramadāsu-in dealing withwomen.

Purport: Here, in this world, this is natural that the company or mingling of women and men gives rise to vices, therefore for this reason the wise are never careless to be in the company of the opposite sex, that is, they are always conscious of their conduct.

अविद्वांसमलं लोके विद्वांसमपि वा पुनः।

प्रमदा ह्युत्पथं नेतु कामक्रोधवशानुगम् ॥ १८९ ॥

[२.२१४] (१४६)

*Avidvānsamalam Loke Vidvānsamapi Vā Punah;
Pramadā Hyutpatham Netum Kāmakrodhavaśhānugam. -146*

Punāh-again, Loke-in this world, Pramadā-the women, Hi-quite, Alam-fully, Utpatham+Netum-competent to lead on the wrong path, Avidvānsam-the fool, Vasha+Anugam-subjected to, Kāma+Krodha-lust and anger, Vā-or, Api-even, Vidvānsam-the learned.

Purport: Again, in this world, the women are fully quite competent to lead astray the fools who are subjected to lust and anger and even the learned men.

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत्।

बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥ १९० ॥

[२.२१५] (१४७)

*Mātrā Svasrā Duhitrā Vā Na Viviktāsano Bhavet;
Balavānindriyagrāmo Vidvānsamapi Karshati. -147*

Mātrā+Svasrā+Vā+Duhitrā-with the mother, sister, or the daughter, Na+Bhavet-be not, Viviktā+Āsanah-sit alone, Balavān-

powerful, *Indriyagrāmo*-the senses, *Karshati*-overwhelms, *Vidvānsam+Api*-even the learned.

Purport: One shall not sit or be in a solitary place with his own mother, sister or with the daughter for the group of the senses is so powerful that it overwhelms even the learned man.

कामं तु गुरुपत्नीनां युवतीनां युवा भुवि।

विधिवद्वन्दनं कुर्यादसावहमिति ब्रुवन् ॥ १९१ ॥

[२.२१६] (१४८)

Kāmam Tu Gurupatneenām Yuvateenām Yuvā Bhuvi; Vidhivadvandanam Kuryādasāvahamiti Bruvan. -148

Tu-if, *Yuvā*-the young man, *Kāmam*-wish, *Vandanam*-to greet, *Yuvateenām+Gurupatneenām*—the young wife of the Guru, *Bhoovi*-bowing, *Vidhivat*-according with the rule, *Kuryāt*-shall do, *Asow+Aham*-I am, *Iti*-like this, *Bruvan*-shall say.

Purport: If the young man-the *Brahmachāri* wishes to greet, that is, to prostrate before to the young wife of the *Guru*, he shall bow down and do so according to the rule, and say, 'I am ...pronounce his name' like this.

विप्रोष्य पादग्रहणमन्वहं चाभिवादनम्।

गुरुदारेषु कुर्वीत सतां धर्ममनुस्मरन् ॥ १९२ ॥

[२.२१७] (१४९)

Viproshya Pādagrahanamanvaham Chābhivādanam; Gurudāreshu Kurvita Satām Dharmamanusmaran. -149

Anusmaran-remembering, *Dharmam*-the duty, *Satām*-of the virtuous, *Anvaham*-daily, *Kurvita*-shall do, *Abhivādanam*-salutation, *Gurudāreshu*-to the wife of the Guru, *Cha*-and, *Viproshya*-returning from a journey, *Pādagrahanam*-touch the feet.

Purport: Always remembering the good conduct of the virtuous, the pupil shall daily do salutation to the wife of the *Guru*, bearing in mind that it is a sacred duty, and when returning from a journey from a distant place, he shall bow down in reverence to her and touch her feet.

यथा खनन्खनित्रेण नरो वार्यधिगच्छति।

तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति ॥ १९३ ॥

[२.२१८] (१५०)

*Yathā Khanankhanitrena Naro Vāryadhigachchhati;
Tathā Gurugatām Vidyām Shushrooradhigachchhati. -150*

Yathā-just as, *Khanan*-by digging, *Khanitrena*-with a tool, *Narah*-the man, *Adhigachchati*-obtains, *Vāri*-water, *Tathā*-even so, *Shushrooshu*-by service, *Vidyām*-knowledge, *Gurugatām*-acquired by the Guru.

Purport: Just as a man obtains water by digging into the ground even so an obedient pupil gets the knowledge acquired by the teacher by faithfully serving him.

मुण्डो वा जटिलो वा स्यादथवा स्याच्छिखाजटः।

नैनं ग्रामेऽभिनिल्लोचेत्सूर्यो नाभ्युदियात्क्वचित् ॥ १९४ ॥

[२.२१९] (१५१)

*Mundo Vā Jatilo Vā Syādathavā Syāchchhikhājatah;
Neinam Grāme'bhinimlochetsooraya Nābhyudiyātkvachit. -151*

Athavā-either, *Mundah*-shave his head, *Vā*-or, *Syāt*-shall, *Jatilah*-keep the hair, *Syāt*-shall, *Shikhājatah*-keep a single tuft, *Einam*-this, *Kvachit*-whichever, *Grāme*-in the village, *Sooryah*-the sun, *Na+Abhyudiyāt*-shall not rise, *Na*-nor, *Abhinimlochets*-sets.

Purport: The *Brahmachāri* may either clean shave his head or keep on all his hair or wear only a single tuft of hair on the crown of his head, and the sun shall neither rise nor set in the village where he shall be residing, that is, he shall never feel indolent. In other words, it means that he must wake up before sunrise and accomplish his daily sacred duties, and do the same before sunset.

तं चेदभ्युदियात्सूर्यः शयानं कामचारतः।

निम्लोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ १९५ ॥

[२.२२०] (१५२)

*Tam Chedabhyudiyātsoorayah Shayānam Kāmachāratah;
Nimlochedvā'pyavijnānājjapannupavaseddinam. -152*

Chet-if, *Sooryah*+*Abhi*+*Udiyāt*-the sun has risen, *Shayānam*+*Kāmachāratah*-was sleeping as he wished, *Avijnānāt*-unintentionally, *Vā*+*Api*-or even, *Nimlochet*-has set, *Tam*-for him, *Upavaset*-shall fast, *Dinam*-the day, *Japan*-repeat.

Purport: For him, if the sun has risen or the sun has set and he was sleeping either out of his wilful wish or unintentionally, to him as penance, he shall fast the whole day repeating (muttering) the *Gāyatri mantra*.

सूर्येण ह्यभिनिर्मुक्तः शयानोऽभ्युदितश्च यः।

प्रायश्चित्तमकुर्वाणो युक्तः स्यान्महतैनसा ॥ १९६ ॥

[२.२२१] (१५३)

Sooryena Hyabhinirmuktah Shayāno'bhyuditashcha Yah;
Prāyashchittamakurvāna Yuktah Syānmahatainasā. -153

Yah-who, *Sooryena*+*Hi*+*Abhinirmuktah*-at the setting of the sun, *Cha*-and, *Abhyuditah*-at sun rise, *Shayānah*-sleeps, *Akurvān*-does not do, *Prāyashchittam*-penance, *Yuktah*+*Syāt*-is tainted, *Mahatā*+*Einasā*-of great guilt.

Purport: The *Brahmachāri* who sleeps at the time of sunrise or sunset, and who does not perform the penance is indeed tainted by great guilt.

आचम्य प्रयतो नित्यमुभे संध्ये समाहितः।

शुचौ देशे जपञ्जप्यमुपासीत यथाविधि ॥ १९७ ॥

[२.२२२] (१५४)

Āchamya Prayato Nityamubhe Samdhye Samāhitah;
Shuchow Deshe Japanjapyamupāseet Yathāvidhi. -154

Nityam-daily, *Ubhe*+*Samdhye*-at both twilights, *Āchamya*-sip water, *Prayatah*-diligently, *Samāhitah*-with a concentrated mind, *Shuchow*+*Deshe*-at a clean place, *Japan*+*Japyan*-praise God, *Upāseeta*-worship, *Yathāvidhi*-as prescribed.

Purport: Let him, during both twilights, that is, at sunrise and sunset daily engage himself with a concentrated mind sip water, and praise God (by the recitation of mantras) and do worship, that is, *Samdhyopāsanā* as prescribed by the Vedic texts.

यदि स्त्री यद्यवरजः श्रेयः किञ्चित्समाचरेत्।

तत्सर्वमाचरेद्युक्तो यत्र वाऽस्य रमेन्मनः ॥ १९८ ॥

[२.२२३] (१५५)

Yadi Stree Yadyavarajah Shreyah Kimchitsamācharet; Tatsarvamācharedyukto Yatra Vā'sya Ramenmanah. -155

Yadi+Stree-if a woman, *Yadi+Avarajah*-if a Shoodra, *Kimchit*-any, *Shreyah*-good, *Samācharet*-shall do well, *Tat*-that, *Sarvam*-all, *Ācharet*-shall practice, *Vā*-or, *Yatra*-where, *Yuktah*-accordingly, *Asya*-his, *Manah*-his mind, *Ramet*-finds pleasure.

Purport: If a woman or a *Shoodra* does well any good act, he shall learn from them and practice it or where whatever is in the *Shāstra*, and in which his mind finds pleasure that he shall do that do accordingly.

श्रद्धधानः शुभां विद्यामाददीतावरादपि।

अन्त्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि ॥ २१३ ॥

[२.२३८] (१५६)

Shraddadhānah Shubhām Vidyāmādadeetāvarādapi; Antyādapi Param Dharmam Streeratnam Dushkulādapi. -156

Shraddadhānah-who possesses faith, *Shubham+Vidyām*-auspicious knowledge, *Ādadeet*-acquire, *Āvarāt+Api*-even from the lower class, *Antyāt+Api*-even from a lowest, *Param+Dharmam*-highest virtue, *Streeratnam*-good wife, *Dushkulāt+Api*-even from a base family.

Purport: He, who possesses faith, that is, believes in a virtuous way of living, may acquire auspicious knowledge even from a man of a lower class, highest virtue even from the lowest and a good wife even from a base family.

विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम्।

अमित्रादपि सद्वृत्तममेध्यादपि काञ्चनम् ॥ २१४ ॥

[२.२३९] (१५४)

Vishādapyamritam Grāhyam Bālādapi Subhāshitam; Amitrādapi Sadvrittamamedhyādapi Kānchanam. -157

Vishāt+Api-even from poison, *Amritam*-nectar, *Grāhyam*-take,

Bālāt+Api-even from a child, *Subhāshitam*-a good word, *Sat+Vrittam*-good conduct, *Amritrāt+Api*-from even the enemy, *Amedhyāt+Api*-even from a dirty place, *Kānchanam*-gold.

Purport: Even from poison nectar may be taken, and a good word may be taken even from a child, even a good conduct may be learnt from an enemy and a piece of gold or valuable objects may be taken even from a dirty place.

स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम्।

विविधानि च शिल्पानि समादेयानि सर्वतः ॥ २१५ ॥

[२.२४०] (१५८)

Striyoh Ratnānyatho Vidyā Dharmah Showcham Subhashitam; Vividhāni Cha Shilpāni Samādeyāni Sarvatah. -158

Striyah-excellent women, *Ratnāni*-gems, *Vidyā*-knowledge, *Dharmah*-virtue, *Showcham*-purity, *Subhashitam*-good counsel, *Cha*-and, *Vividhāni+Shilpāni*-various arts, *Samādeyāni*-may be acquired, *Sarvatah*-from all quarters.

Purport: Excellent woman (wife), valuable gems, right knowledge, virtue, purity, good counsel and various arts may be acquired from all quarters, that is, from anywhere or from anybody.

अब्राह्मणादध्ययनमापत्काले विधीयते।

अनुव्रज्या च शुश्रूषा यावदध्ययनं गुरोः ॥ २१६ ॥

[२.२४१] (१५९)

Abrāhmanādadhyayanamāpatkāle Vidheeyate; Anuvrajyā Cha Shushrooshā Yāvadadhyayanam Guroh. -159

Āpatkāle-in times of distress, *Vidheeyate*-is prescribed, *Abrāhmanāt*-from a non-brāhmana, *Adhyayanam*-to learn, *Yāvat*-as long as, *Adhyayanam*-study, *Anuvrajyā+Cha+Shushrooshā*-shall follow and serve, *Guroh*-the Guru.

Purport: In time of distress, it is duly prescribed that a student may learn from a *non-brāhmana*, that is, from the *Kshatriya* or the *Vaishya* and he shall follow the instructions of the *Guru* and serve him as long as the study lasts.

नाब्राह्मणे गुरौ शिष्यो वासमात्यन्तिकं वसेत्।

ब्राह्मणे चाननूचाने काङ्क्षन् गतिमनुत्तमाम् ॥ २१७ ॥

[२.२४२] (१६०)

Nābrāhmane Gurow Shishyo Vāsamātyantikam Vaset;
Brāhmane Chānanoochāne Kāngkshangatimanuttamām. -160

Shishyah-the student, *Kāngkshan*-desires, *Gatim*+*Anuttamām*-most exalted existence, *Abrāhmane*-non-brāhmana, *Gurow*-Guru, *Cha*-and, *An*+*Anoochāne*-not a master of the Vedas, *Na*+*Vaset*-not dwell, *Ātyantikam*-forever, *Vāsam*-the house, *Brāhmane*-a Brāhmana.

Purport: A student who desires the most exalted state, that is, bliss after death, shall not dwell forever at the house of the non-*Brāhmana* *Guru* nor to a *Brāhmana* *Guru* who is not the master of Vedas.

यदि त्वात्यन्तिकं वासं रोचयेत गुरोः कुले।

युक्तः परिचरेदेनमाशरीरविमोक्षणात् ॥ २१८ ॥

[२.२४३] (१६१)

Yadi Tvātyantikam Vāsam Rochayeta Guroh Kule;
Yuktah Paricharedenamāshareeravimokshanāt. -161

Yadi-if, *Tu*-however, *Ātyantikam*-throughout his life, *Vāsam*-shall dwell, *Guroh*+*Kule*-at the house of the *Guru*, *Yukta*+*Paricharet*-shall diligently serve, *Enam*-him, *Āsharira*+*Vimokshanāt*-is freed from his body.

Purport: However, if the student desires to dwell at the house of his *Guru* throughout his life, then he shall serve him diligently until he is freed from this body, that is, until his death.

न पूर्व गुरवे किञ्चिदुपकुर्वीत धर्मवित्।

स्नास्यंस्तु गुरुणाऽऽज्ञप्तः शक्त्या गुर्वर्थमाहरेत् ॥ २२० ॥

[२.२४५] (१६२)

Na Poorvam Guruve Kinchidupakurveeta Dharmavit;
Snāsyānstu Gurunā"jnaptah Shaktyā Gurvarthamāharet. -162

Tu-but, *Dharmavit*-accomplished in Dharma, *Snāsyān*-to take bath, *Gurunā*+*Ājnaptah*-with the permission of the *Guru*,

Guruh+Artham-for the Guru, *Āharet+Upakurveeta*-shall procure and present, *Kinchit*-any, *Shaktyā*-according to his ability, *Guruve*-to the Guru, *Na*-not, *Poorvam*-before.

Purport: The student who is well accomplished in *Dharma* shall not present any gift to his *Guru* before his study-bath (*Samāvartana Samskāra*), but when with permission of the *Guru* after the completion of his studies, he is to take his bath, then let him procure and present according to his ability a gift to him.

क्षेत्रं हिरण्यं गामश्वं छत्रोपानहमासनम्।

धान्यं वासांसि वा शाकं गुरवे प्रीतिमावहेत् ॥ २२१ ॥

[२.२४६] (१६३)

Kshetram Hiranyam Gāmashvam Chhhatropānahamāsanam; Dhānyam Vāsānsi Vā Shākam Guruve Preetimāvahet. -163

Kshetram-plot of land, *Hiranyam*-gold, *Gām+Ashvam*-a cow, a horse, *Chchhatrah*-an umbrella, *Upānaham*-a pair of shoes, *Āsanam*-a seat, *Dhānyam*-grains, *Vāsānsi*-clothes, *Vā*-or, *Shākam*-vegetables, *Āvahet*-shall present, *Preetim*-with pleasure, *Guruve*-to the Guru.

Purport: He shall present to his *Guru* according to his ability and with pleasure a plot of land, some gold, a cow, a horse, an umbrella, a pair of shoes, a seat, grains and cereals, clothes or vegetables.

एवं चरति यो विप्रो ब्रह्मचर्यमविप्लुतः।

स गच्छत्युत्तमस्थानं न चेहाजायते पुनः ॥ २२४ ॥

[२.२४९] (१६४)

Evam Charati Yo Viproh Brahmacharyamaviplutah; Sa Gachchhatyuttamasthānam Na Chehājāyate Punah. -164

Yah-that, *Viprah*-Dvija, *Evam*-thus, *Aviplutah*-without breaking, *Charati*-lives, *Brahmacharyam*-student life, *Sah*-he, *Gachchhati*-goes, *Uttamam+Sthānam*-highest abode, *Cha*-and, *Iha*-here, *Na+Ājāyate*-is not born, *Punah*-again.

Purport: That *Dvija*-the learned *Brahmachāri* who lives his life of studentship without breaking his vows of

Brahmacharya, having completed his study of the Vedas, goes to the highest abode, that is, *Moksha* and is not born again in this world.

Iti Samskaara

Brahmacharyāshramātmako Dviteeyo'dhyāyah.

**The end of Chapter Two on the subject *Samskāra* and
Brahmacharyāshrama.**

Atha Triteeyoh'dhyāyah

Chapter Three

Samāvartana, Vivāha and Panchamahāyajnas

षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम्।

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥ १ ॥ (१)

Shattrinshadābdikam Charyam Gurow Traivedikam Vratam; Tadardhikam Pādikam Vā Grahanāntikameva Vā. -1

Gurow-with the Guru, *Charyam*-practice, *Traivedikam*+*Vratam* -the vows of the three Vedas, *Tat*-that, *Shattrinshat*+*Ābdikam*-for thirty six years, *Ardhikam*-half, , *Vā*-or *Pādikam*-one fourth, *Vā*-or, *Eva*-indeed, *Grahana*-acquire, *Antikam*-final.

Purport: The *Brahmachāri* shall study the three Vedic branches of knowledge, that is, *Jnāna*, *Karma* and *Upāsana*, the main subjects of the four Vedas with the *Guru*, while living at his residence for thirty six, eighteen years, or nine years or indeed until the study of the four Vedas is completed while maintaining his vow of *Brahmacharya*.

वेदानधीत्य वेदौ वा वेदं वाऽपि यथाक्रमम्।

अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥ २ ॥ (२)

Vedānadheetya Vedow Vā Vedam Vā'pi Yathākramam; Aviplutabrahmacharyo Grihasthāshramamāvaset. -2.

Vedān+*Vedow*+*Vā*+*Vedam*-the four Vedas, three, two or one, *Adheetya*-having studied, *Yathākramam*-in due order, *Vā*-or, *Api*-even, *Aviplutah*-without breaking, *Brahmacharyah*-bramacharya, *Grihastha*+*Āshramam*-the order of householders, *Āvaset*-shall enter.

Purport: The *Brahmachāri* having studied the four

Vedas, three, two or even one Veda, in due order without breaking his vow of *Brahmacharya* shall enter the order of householder-the *Grihasthāshrama*.

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः।

स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥ ३ ॥ (३)

Tam Prateetam Svadharmena Brahmadāyaharam Pituh; Sragvinam Talpa Āseenamarhayet Prathamam Gavā. -3

Tam-that, Prateetam+Svadharmena-dedicated to his duty, Brahmadāyaharam-have received his share of Vedic knowledge, Pituh-from his father, Sragvinam-wearing a garland, Āseenam+Talpa-seated on a cushion, Prathamam+Arhayet-shall first honour, Gavā-with a cow.

Purport: That *Brahmachāri* who is appreciated for his strict adherence to the vows of performing his duty regarding the study of the Vedas, and having completed his study, that is, having received his legacy of the Veda from his father (the preceptor), seated on a couch wearing a garland of flowers shall be honoured with the gift of a cow. Note: The gift of a cow-*Godāna* also consists of offering *Madhuparka*, i.e. a cup of curd and honey.

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि।

उद्वहेत द्विजो भार्या सवर्णा लक्षणान्विताम् ॥ ४ ॥ (४)

Gurunā'numatah Snātvā Samāvritto Yathāvidhi; Udvaheta D. ijoh Bhāryām Savarnām Lakshanānvitām. -4

Dvijah-the twice born, Gurunā+Anumatah-with the permission of his Guru, Snātvā-having bathed, Samāvritta-having well acquired, Yathāvidhi-according to the rule, Udvaheta-shall marry, Bhāryām-a wife, Savarnām-of the same Varna, Lakshanānvitām-endowed with noble qualities.

Purport: The *Dviija Brahmachari*, that is, the *Brāhmaṇa*, the *Kshatriya* or the *Vaishya* having taken his sacred bath with the permission of the *Guru* and having well acquired his share of Vedic knowledge, and having properly maintain his vow according to the rule of Vedic

studies, shall marry a wife of his *Varna* endowed with noble qualities.

असपिण्डा च या मातुरसगोत्रा च या पितुः।

सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥ ५ ॥ (५)

Asapindā Cha Yā Māturasagotrā Cha Yā Pituh;

Sā Prashastā Dvijāteenām Dāraakarmani Maithune. -5

Yā-that, *Asapindā*-who is not of the same family, *Cha*-and, *Asagotrā*-not of the same lineage, *Mātuh*-of the mother, *Cha*-and, *Yā*-that, *Pituh*-of the father, *Sā*-she, *Prashastā*-is recommended, *Dvijāteenām*-for the *Dvijas*, *Dāraakarmani*-for marriage, *Maithune*-conjugal union.

Purport: That girl who is not from the family of his mother for six generations, and who is not from the lineage of his father, she is recommended for marriage and conjugal union.

महान्त्यपि समृद्धानि गोऽजाविधनधान्यतः।

स्त्रीसंबंधे दशैतानि कुलानि परिवर्जयेत् ॥ ६ ॥ (६)

Mahāntyapi Samriddhāni Go'jāvidhanadhānyatah;

Streesambandhe Dashaitāni Kulāni Parivarjayet. -6

Mahāntyapi-even great, *Samriddhāni*-rich, *Go+Ajā+Avi+* *Dhanadhānyatah*-in cows, goats, sheep, horses, money, grain and cereal, *Dashaitāni+Kulāni*-these ten families, *Parivarjayet*- shall be avoided, *Streesambandhe*-the conjugal tie.

Purport: He shall carefully avoid these ten families, however great, that is, in political power or rank, and rich they may be in kine, goats, sheep, wealth, and grain and cereal when it is to establish the conjugal tie with a young girl.

हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसम्।

क्षय्यामयाव्यपस्मारिष्वत्रिकुष्ठिकुलानि च ॥ ७ ॥ (७)

Heenakriyam Nishpurusham Nishchchhando

Romashārshasam; Kshayyāmayāvyapasmārishvitrikush-
thikulāni Cha. -7

Kulāni-families, *Heenakriyam*-of mean acts, *Nishpurusham*-of no male child, *Nishchchhandah*-no study of the Vedas, *Romasha*+*Arshasam*-with hairy body and piles, *Kshayi*-with tuberculosis, *Āmayāvi*-suffering from consumption disease, *Apasmāri*-epileptic, *Shvitri*-leprosy, *Cha*-and, *Kushthi*-leucoderma.

Purport: The families which are not religious that is, devoid of righteous acts, which are destitute of men of character, in which no male child is born, where the study of the Vedas is neglected, where the members have long thick hair on their body, where the members suffer from such diseases as piles, tuberculosis, consumptive, epilepsy, leprosy and leucoderma.

नोद्वहेत्कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम्।

नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥ ८ ॥ (८)

Nodvahetkapilām Kanyām Nādhikāngeem Na Rogineem; Nalomikām Nātilomām Na Vāchātām Na Pingalām. -8

Na+*Udvahet*-shall not marry, *Kanyām*-a girl, *Kapilām*-who is pale, *Na*-nor, *Adhikāngeem*-is bigger, *Na*-nor, *Rogineem*-an invalid, *Na*-nor, *Alomikām*-with no hair, *Na*-nor, *Atilomām*-too much hair, *Na*-nor, *Vāchātām*-too talkative, *Na*-nor, *Pingalām*-with red eyes.

नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम्।

न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥ ९ ॥ (९)

Narkshavrikshanadeenāmneem Nāntyaparvatanāmikām; Na Pakshyahipreshyanāmneem Na Cha Bheeshananāmikam. -9

Na-nor, *Nāmneem*-one whose name, *Rksha*-is on a star, *Vriksha*-a tree, *Nadee*-a river, *Na*-nor, *Nāmikām*- one whose name is on, *Antya*+*Parvata*-on the name of any mountain, *Na*-nor, *Nāmneem*-a name denoting, *Pakshee*-a bird, *Ahi*-a snake, *Preshya*-a low origin, *Cha*-and, *Bheeshananāmikam*-a name inspiring terror.

Purport: *Shlokas 8, 9.* He shall not marry a girl who is pale and anaemic, nor one who is altogether a bigger and stronger person than himself, or has a redundant member, nor one who is invalid, nor one who has no hair or too much hair, nor one who is im-moderately talkative, nor one with red eyes. Nor

one with the name of a star, of a tree, of a river, of a snake, or a name that denotes a low origin or servility, nor one whose name inspires terror.

अव्यङ्गाङ्गी सौम्यनाम्नीं हंसवारणगामिनीम्।

तनुलोमकेशदशानां मृद्वङ्गीमुद्वहेत्स्त्रियम् ॥ १० ॥ (१०)

Avyangāngeem Sowmyanāmneem Hansavārṇagāmineem; Tanulomakeshadashanām Mridvangeemudvahetstriyam. -10

Striyam- the woman, *Sowmyanāmneem*-with a sweet name, *Avyanga+Angeem*-well-formed body, *Hansa+Vāranagāmineem*-with the gait of a swan, or an elephant, *Tanu+Loma+Kesa+Dashanām*-with a slender body, moderate hair and teeth, *Mridu+Angeem*-soft limbs, *Uvahet*-shall take for wife.

Purport: He shall take for wife a young woman with a well formed body, with soft limbs, without any defects, having a sweet name and whose gait resembles that of a swan or an elephant, who is slender, with moderate hair on the body, and pearly teeth.

चतुर्णामपि वर्णानां प्रेत्य चेह हिताहितान्।

अष्टाविमान्समासेन स्त्रीविवाहान्निबोधत ॥ २० ॥ (११)

Chaturṇāmapi Varnānām Pretya Cheha Hitāhitān;

Ashtāvimānsamāsenā Streevivāhānnibodhata. -11

Chaturṇām+Varnānām-for the four Varnas, *Iha*-here, *Cha*-and, *Api*-also, *Pretya*-after death, *Hita+Ahitān*-good and evil, *Ashtow+Imān*-of these eight, *Streevivāhān*-marriage with women, *Samāsenā*-in brief, *Nibodhata*-listen.

Purport: Now, listen in brief to the description of the eight forms of marriage with women which contribute to the good and evil for the four *Varnas*, that is, the *Brāhmana*, the *Kshatriya*, the *Vaishya*, and the *Shudra*, here in this world and also after death to the next world.

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽऽसुरः।

गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥ २१ ॥ (१२)

Brāhmo Daivastathaivārshah Prājāpatyastathā"surah;

Gāndharvo Rākshasashcheiva Paishāchashchāshtha-mo'dhamah. -12

Brāhmo+Daivah+Ārshah+Prājāpatyah+Asurah, Tathā+Iva, Cha-and, Gāndharvah+Rākshah, Cheiva-and also, Adhamah-the abhorrent, Paishāchah, Ashtamah-eight.

Purport: The eight forms of marriages are *Brāhma, Deiva, Ārshah, Prājāpatyah, Āsurah, Gāndharvah, Rākshasah* and *Peishachah*, the latter is the most abhorrent.

आच्छाद्य चार्चयित्वा च श्रुतिशीलवते स्वयम्।

आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः ॥ २७ ॥ (१३)

Āchchhādyā Chārchayitvā Cha Shrutisheelavate Svayam; Āhooya Dānam Kanyāyā Brāhmo Dharmah Prakeertitah. -13

Āchchhādyā-properly decked, Cha-and, Archayitvā-welcoming, Cha-and, Shrutisheelavate-learned in the Vedas, Svayam-herself, Āhooya-invites, Kanyāyā+Dānam-giving in marriage, Prakeertitah-is called, Brāhmah+Dharma-is the Brāhmah (duty) rite.

Purport: The gift of a daughter after decking her with fine garments and honouring her with jewels, to a young man who is learned in the Vedas or whom the girl herself chosese, or who is invited by the father himself, that form of giving a daughter in marriage is called the *Brāhma Vivāha*.

यज्ञे तु वितते सम्यगृत्विजे कर्म कुर्वते।

अलंकृत्य सुतादानं दैवं धर्मं प्रचक्षते ॥ २८ ॥ (१४)

Yajne Tu Vitate Samyagritvije Karma Kurvate; Alankritya Sutādānam Daivam Dharmam Prachakshate. -14

Tu-and, Vitate+Yajne-at a big Yajna, Samyak+Ritvije-properly selected, Karma+Kurvate-to perform the Yajna, Alankritya-decked, Sutādānam-the gift of the daughter, Prachakshate-is called, Daivam+Dharmam-of duty of the Deva.

Purport: The gift of a girl who is decked with clothes and ornaments by the father to a young man who is selected to officiate at a big *Yajna*, is called the rite of the *Deiva Vivāha*.

एकं गोमिथुनं द्वे वा वरादादाय धर्मतः।

कन्याप्रदानं विधिवदार्षो धर्मः स उच्यते ॥ २९ ॥ (१५)

Ekam Gomithunam Dve Vā Varādādāya Dharmatah; Kanyāpradānam Vidhivadārsho Dharmah Sa Uchyate. -15

Ekam-one, Gomithunam-one pair of a cow and a bull, Vā-or, Dve-two pairs, Varāt-from the bridegroom, Ādāya-received, Dharmatah-lawfully, Kanyāpradānam-the gift of a daughter, Vidhivad-according to the ordinance, Ārshah+Dharmah-the rite of Ārsha, Sah+Uchyate- it is called.

Purport: That marriage is called *Ārsha* where the father gives his daughter in marriage to the bridegroom according to the ordinance, after having lawfully received from him a pair of a cow and a bull or two pairs.

सहोभौ चरतां धर्ममिति वाचानुभाष्य च।

कन्याप्रदानमभ्यर्च्य प्राजापत्यो विधिः स्मृतः ॥ ३० ॥ (१६)

Sahobhow Charatām Dharmiti Vāchā'nubhāshya Cha; Kanyāpradānamabhyarchya Prājāpatyo Vidhih Smritah. -16

Saha+Ubhow-both of you together, Charatām-discharge, Dharma-duty, Iti-thus, Vācham+Anubhāshya-these words addressed, Cha-and, Kanyāpradānam-the gift of the daughter, Abhyarchya-with the ritual, Prājāpatyah+Vidhih-the Prājāpatya rite, Smritah-is called.

Purport: The gift of a daughter to a bridegroom after the performance of the specific wedding *Yajna*, and with these words thus addressed to them, "May both of you together discharge the duties of a householder!" is called *Prājāpatya Vivāha*.

ज्ञातिभ्यो द्रविणं दत्त्वा कन्यायै चैव शक्तितः।

कन्याप्रदानं स्वाच्छन्दादासुरो धर्म उच्यते ॥ ३१ ॥ (१७)

Jnātibhyo Dravinam Dattvā Kanyāyai Chaiva Shaktitatah; Kanyāpradānam Svachchhandyādāsuro Dharma Uchyate. -17

Jnātibhyah-to the kin, Kanyāyai-to the maiden, Dattvā+Dravinam-after giving wealth, Shaktitatah-according to ability,

Chaiva-and also, *Kanyāpradānam*-the gift of daughter, *Svāchchhandyāt*-out of his desire, *Āsurah*-Āsura, *Dharma*-rite, *Uchyate*- is called.

Purport: That is, called the *Āsura* form of rite of marriage, where the bridegroom receives a maiden after having given as much wealth as he can according to his ability to the kin or to her out of his own desire, and with the performance of the appropriate *Yajna*.

इच्छयाऽन्योन्यसंयोगः कन्यायाश्च वरस्य च।

गान्धर्वः स तु विज्ञेयः मैथुन्यः कामसंभवः ॥ ३२ ॥ (१८)

Ichchhayā'nyonyasamyogah Kanyāyāshcha Varasya Cha; Gāndharvah Sa Tu Vijneyh Maithunyah Kāmasambhavah. -18

Tu-but, Ichchhaya-with the wish, *Kanyāyāh+Varasyu*-of the maiden and the lover, *Cha*-and, *Samyogah*-union, *Anyonya*-with one another, *Vijneyah*-know, *Sah*-it, *Gāndharvah*-the Gāndharva rite, *Maithunyah*-the couple, *Kāmasambhavah*-springs from passionate desire.

Purport: Where with the wish of a maiden and her lover, there is the voluntary union, that form of marriage which springs from the passionate desire of the couple, know it to be the *Gāndarvah* rite.

हत्त्वा छित्त्वा च भित्त्वा च क्रोशन्तीं रुदतीं गृहात्।

प्रसह्य कन्याहरणं राक्षसो विधिरुच्यते ॥ ३३ ॥ (१९)

Hattvā Chchittvā Cha Bhittvā Cha Kroshanteem Rudateem Grihāt; Prasahya Kanyāharanam Rākshaso Vidhiruhyate. -19

Hattvā-by killing, *Chhitvā*-eliminating, *Cha*-and, *Bhittvā*-in fear, *Cha*-and, *Kroshanteem*-screaming, *Rudateem*-weeping, *Grihāt*-from the house, *Prasahya*-helpless, *Kanyāharanam*-abduction of the girl, *Rākshasah*-Rākshasa, *Vidhih*-rite, *Uchyate*-is called.

Purport: The abduction and carrying away by force a helpless maiden who is screaming, weeping, and is in fear from her house after killing and eliminating her guardians and relations is called the *Rākshasa* rite.

सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति।

स पापिष्ठोविवाहानां पैशाचश्चाष्टमोऽधमः ॥ ३४ ॥ (२०)

Suptām Mattām Pramattām Vā Raho Yatropagachchhati;
Sa Pāpishtho Vivāhānām Paishāchashchāshtamo'dhamah. -20

Cha-and, Ashtamah-the eighth, Adhamah-most base, Vivāhānām-
of all the marriages, Peishāchah-the Paishācha, Yatra-where, Suptām-
sleeping, Mattām-not sane, Pramattām-intoxicated, Vā-or, Rahah-
alone, Upagachchhati-finds, Sah-it, Pāpishthah-sinful.

Purport: Where a man finds a lonely, sleeping, insane or intoxicated girl, ravishes her, that form of union is called *Peishācha*, and is the most sinful of the eight forms of marriages.

ब्राह्मादिषु विवाहेषु चतुर्ष्वेवानुपूर्वशः।

ब्रह्मवर्चस्विनः पुत्राः जायन्ते शिष्टसंमताः ॥ ३९ ॥ (२१)

Brāhmādishu Vivāheshu Chaturshvevānupoorvashah;
Brahmavarchasvinah Putrāh Jāyante Shishtasamatāh. -21

Brāhma+Ādishu+Vivāheshu-from the four Brāhma, Deiva,
Ārsha and Prājāpatya marriages, Anupoorvashah-in the order from
the last, Brahmavarchasvinah-radiant with knowledge, Putrāh-
children, Jāyante-are born, Shishta-virtuous, Sammatāh-honoured.

Purport: The children born from the four marriages mentioned successively, that is, from the fourth to the first form of marriage, grow up to become radiant with the knowledge of the Veda, and are honoured by the virtuous and honest men.

रूपसत्त्वगुणोपेताः धनवन्तो यशस्विनः।

पर्याप्तभोगाधर्मिष्ठाः जीवन्ति च शतं समाः ॥ ४० ॥ (२२)

Roopasatvagunopetāh Dhanvanto Yashasvinah;
Paryāptabhogā Dharmishthāh Jeevanti Cha Shatam Samāh. -22

Satvaguna++Upetāh-endowed with good traits, Roopa-beauty,
Dhanvantah-wealthy, Yashasvinah-renowed, Paryāpta+Bhogā-
qualified to enjoy fully, Dharmishthāh-virtuous, Cha-and, Jeevanti-
lives, Shatam-hundred, Samāh-years.

Purport: These children endowed with the qualities

of beauty, noble traits become wealthy and renowned, and are qualified to enjoy life fully, and being most virtuous, they live for a hundred years.

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः।

जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ॥ ४१ ॥ (२३)

Itareshu Tu Shishteshu Nrishamsānritavādinah; Jāyante Durvivāheshu Brahmadharmadvishah Sūtāh. -23

Tu-but, Itareshu+Shishteshu-from the remaining others, Durvivāheshu-blameful marriages, Nrishamsā-cruel, Anritavādinah-untruthful, Jāyante-are born, Brahma+Dharma-Veda and Dharma, Dvishah-hate, Sūtāh-children.

Purport: But from the remaining other four marriages which are blameful are born children who are cruel, untruthful, and who hate the Vedas and Dharma.

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा।

निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत् ॥ ४२ ॥ (२४)

Aninditaih Streevivāhairanindyā Bhavati Prajā; Ninditeirniniditā Nrinām Tasmānnindyānvivarjayet. -24

Aninditaih-from blameless, Streevivāhaih-marriages, Anindyā-blameless, Bhavati-are, Prajā-the children, Ninditeih-from condemnable, Ninditā-blameful, Nrinām-of men, Tasmāt-therefore, Nindyān-marriages, Varjayet-are forbidden.

Purport: From the blameless marriages, blameless children are born whereas from those marriages that are condemnable men give birth to children whose characters are loose. Therefore, the condemnable marriages shall be avoided.

ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा।

पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥ ४५ ॥ (२५)

Ritukālābhigāmee Syātsvadāraniratah Sadā; Parvavarjam Vrajechchhainām Tadvrato Ratikāmyayā. -25

Sadā-always, Svadāraniratah-faithful to his wife, Ritukāla-in due season, Abhigāmee+Syāt-shall-approach, Cha-and, Anam+

Parvavarjam- the forbidden Parvas, *Vrajet*-shall avoid, *Tatvratah*-to that vow, *Ratikāmyayā*-with desire for conjugal union.

Purport: The husband being always faithful to his wife, and to the vow of marriage, shall approach her in due season with a desire for conjugal union and he shall avoid the forbidden *Parvas* dates.

ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः।

चतुर्भिरितरैः सार्धमहोभिः सद्विगर्हितैः ॥ ४६ ॥ (२६)

Rituh Svābhāvikaḥ Streenām Rātrayah Shodasha Smritāḥ; Chaturbhiritaraiḥ Sādharmahobhi Sadvigarhitaiḥ. -26

Svābhāvikaḥ+Rituh-the natural season, *Streenām*-of women, *Shodasha*-sixteen, *Rātrayah*-nights, *Smritāḥ*-are known, *Chaturbhiḥ+Itaraiḥ+Ahobhiḥ*-four days among them, *Sadvigarhitaiḥ*-are condemned, *Sārdham*-by the wise.

Purport: The natural season of women in each month are the sixteen nights, and it includes the first four days of flow which are condemned by the wise.

तासामाद्याश्चतस्रस्तु निन्दितैकादशी च या।

त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः ॥ ४७ ॥ (२७)

Tāsāmādyāshchatasrastu Ninditaikādashee Cha Yā; Trayodashee Cha Sheshāstu Prashastā Dasha Rātrayah. -27

Tu-but, *Tāsām*-among these, *Ādyāḥ+Chatasrah*-the first four, *Ninditāḥ*-condemnable, *Ya+Ekādashee+Cha+Trayodashee*-the eleventh and the thirteenth, *Cha*-and, *Sheshāḥ*-the remaining, *Dasha*-ten, *Rātrayah*-nights, *Prashastā*-are recommended.

Purport: But among these, the first four, the eleventh and the thirteenth nights are also condemnable, and the remaining ten nights are recommendable for sexual cohabitation.

युग्मासु पुत्राः जायन्ते स्त्रियोऽयुग्मासु रात्रिषु।

तस्माद्युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् ॥ ४८ ॥ (२८)

Yūgmāsu Putrāḥ Jāyante Striyo'yugmāsu Rātrishu; Tasmādyugmāsu Putrārthee Samvishedārtave Striyam. -28

Yugmāsu-in even, *Putrāh*-sons, *Jāyante*-born, *Ayugmāsu*-in uneven, *Rātrishu*-nights, *Striyah*-girls, *Tasmāt*-hence, *Putrā*+*Arthee*-desiring a son, *Yugmāsu*-in even, *Ārtave*-during the season, *Samvishet*-shall visit, *Striyam*-the woman.

Purport: Sons are conceived on even nights, and when conception takes place on uneven nights, daughters are born. Hence, a man who desires to have sons should approach his wife in due season or the even nights.

पुमान्पुंसोऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः।

समेऽपुमान्पुंस्त्रियौ वा क्षीणेऽल्पे च विपर्ययः ॥ ४९ ॥ (२९)

Pumānpunso'dhike Shukre Stree Bhavatyadhike Striyāh;
Same'pumānpumstriyow Vā Kshine'lpe Cha Viparyayah. -29

Punsa+*Adhike*+*Shukre*-high potency of the paternal semen, *Pumān*-a male child, *Stree*+*Adhike*-high potency of maternal element, *Striyāh*-a female child, *Same*-of equal potency, *Apumān*-hermaphrodite, *Cha*-and, *Kshine*+*Alpe*- of less and weak potency, *Pum*+*Striyow*-twins male or female, *Vā*-or, *Viparyayah*-failure.

Purport: Where the potency of the semen of the father is high a male child is born, and where the maternal prevalence is high a female child is born. In cases where the prevalence of semen of the father and the mother are equal an impotent boy or a barren girl is born and where the semen qualities is less or weak no conception takes place, that is, there is failure.

निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयन्।

ब्रह्मचार्येव भवति यत्र तत्राश्रमे वसन् ॥ ५० ॥ (३०)

Nindyāsvashtāsu Chānyāsu Striyo Rātrishu Varjayan;
Brahmachāryeva Bhavati Yatra Tatrāshrame Vasan. -30

Nindyāsu-the condemned, *Ashtāsu*-eight, *Cha*-and, *Anyāsu*-the others, *Rātrishu*-in the nights, *Varjayan*-avoiding, *Striyah*-the women, *Eva*-certainly, *Bhavati*-is, *Brahmachāri*-a Brahmachāri, *Vasan*-living, *Yatra*+*Tatra*+*Āshrame*-in the Gṛihastha Āshrama.

Purport: He, who avoids women on the six nights, and on the eight other nights of the recommended ten, that is, he who approaches his wife on the two days, that

man is certainly a *Brahmachāri* though he is living the life of a *Grihasthi*, householder.

न कन्यायाः पिता विद्वानृह्णीयाच्छुल्कमणवपि।

गृह्णच्छुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी ॥५१॥ (३१)

Na Kanyāyāh Pitāh Vidvāngrihneeyāchchhulkamanavapi; Grihnachchhulkam Hi Lobhena Syānnaro'patyavikrayee. -31

Vidvān-the erudite, Kanyāyah+Pitāh-the father of the maiden, Na+Grihneeyāt-shall not take, Anu+Api-the smallest, Shulkam-gratuity, Hi-even, Lobhena-out of greed, Grihnan-by taking, Shulkam, Narah-a man, Syāt-is, Apatya+Vikrayee-seller of offspring.

Purport: An erudite father of a maiden shall not take out of greed even the smallest form of gratuity in the marriage of his daughter because he who takes anything by way of payment, it means that he is a seller of offspring.

स्त्रीधनानि तु ये मोहादुपजीवन्ति बान्धवाः।

नारी यानानि वस्त्रं वा ते पापाः यान्त्यधोगतिम् ॥५२॥ (३२)

Streedhanāni Tu Ye Mohādupahajeevanti Bāndhavāh; Nāree Yānāni Vastram Vā Te Pāpāh Yāntyadhogatim. -32

Tu-but, Ye-those, Bāndhavāh-the relations, Mohāt-out of folly, Upahajeevanti-live, Stree+Dhanāni- upon the property of women, Vā-or, Yānāni-means of conveyance, Vastram-clothes, Nāree-of the women, Te-they, Pāpāh-wicked, Adhogatim-hell, Yānti-go into.

Purport: But, those relations, that is, the father, the brother etc. who out of folly, live on the property of the women, or appropriate their means of conveyance like the beasts of burden, carriages, or clothes, they the wicked go to hell.

आर्षे गोमिथुनं शुल्कं केचिदाहुर्मृषैव तत्।

अल्पोऽप्येवं महान्वापि विक्रयस्तावदेव सः ॥५३॥ (३३)

Ārshe Gomithunam Shulkam Kechidāhurmrishaiva Tat; Alpo'pyevam Mahānvā'pi Vikrayastāvadeva Sah. -33

Ārshe-in the Ārsha, Gomithunam+Shulkam-the payment of a cow and the bull, Kechit-some, Ahuh-call, Tat-that, Evam+Api-thus

also, *Mrishā*+*Eva*-indeed wrong, *Alpah*+*Api*+*Va*+*Mahān*-even small or big, *Sah*-it, *Eva*-also, *Tāvāt*-since, *Vikrayah*-a sale.

Purport: Some call the acceptance of a cow and a bull as a payment by the father during the *Ārsha* marriage to be wrong since they say that it is indeed the sale of the daughter no matter whatever gratuity is taken, small or great, insignificant or costly.

यासां नाददते शुल्कं ज्ञातयो न स विक्रयः।

अर्हणं तत्कुमारीणामानृशंस्यं च केवलम् ॥ ५४ ॥ (३४)

Yāsām Nādadate Shulkam Jnātayo Na Sa Vikrayah; Arhanam Tat Kumāreenāmānrishamsyam Cha Kevalam. -34

Jnātayah-the relations, *Na*+*Ādadate*-do not take, *Shulkam*-gratuity, *Yāsām*-for them, *Sah*-it, *Na*-not, *Vikrayah*-sale, *Tat*-that, *Kumāreenām*-for maidens, *Arhanam*-adoration, *Cha*-and, *Kevalam*-only, *Ānrishamsyam*-respect and kindness.

Purport: Where the relations of the bride, that is, the father or others do not take any gratuity or gift from the bridegroom party, that is, not the sale of the girl, in fact where the marriage is settled without the exchange of any wealth, there in that case it is only an adoration and a token of respect and kindness towards the maidens.

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा।

पूज्याः भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥ ५५ ॥ (३५)

Pitribhirbhrātribhishchaitāḥ Patibhirdevaraistathā; Poojyāḥ Bhooshayitavyāścha Bahukalyānameepsubhiḥ. -35

Pitribhiḥ+*Bhrātribhiḥ*+*Cha*-by the father and the brothers, *Patibhiḥ*+*Devaraiḥ*+*Tathā*-and by the husband and the brothers in law, *Etāḥ*-these, *Poojyāḥ*+*Bhooshayitavyā*+*Cha*-to be adored and adorned, *Ipsubhiḥ*-desire *Bahukalyānam*-many a blessing.

Purport: These women must be adored and honoured by the father, the brothers, the husband, the brothers-in-law if they wish many a blessing in their life, and they shall be provided all items of beauty and ornament, food and clothes, and sweet and kind words spoken to them.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥ ५६ ॥ (३६)

Yatra Nāryastu Poojyante Ramante Tatra Devatāh; Yatraitāstu Na Poojyante Sarvāstatrāphalāh Kriyāh. -36

Yatra-where, *Nāryah*+*Tu*+*Poojyante*-women are respected, *Ramante*-roam, *Tatra*-there, *Devatāh*-the Devas, *Yatra*-where, *Etāstu*+*Na*+*Poojyante*-these are not honoured, *Sarvāh*-all, *Tatrā*-there, *Aphalāh*-fruitless, *Kriyāh*-the acts.

Purport: Where the women are honoured, there in that family the *Devas*-divine qualities roam, that is, are available there quality food and enjoyments and noble children are born. But, in those families where the women are ill-treated, there all acts go fruitless.

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम्।

न शोचन्ति तु यत्रैताः वर्धते तद्धि सर्वदा ॥ ५७ ॥ (३७)

Sochanti Jāmāyo Yatra Vinashyatyāshu Tatkulam; Na Shochanti Tu Yatraitāh Vardhate Tadhi Sarvadā. -37

Sochanti-grieve, *Jāmāyah*-the females, *Yatra*-there, *Tat*-that, *Kulam*-family, *Vinashyati*-perishes, *Āshu*-soon, *Tu*-but, *Yatra*-there, *Etāh*-they, *Na*+*Shochanti*-do not grieve, *Tat*+*Hi*-indeed that, *Sarvadā*-always, *Vardhate*-propers.

Purport: In the families, where the females live in grief, there that family perishes soon. But, where they are held in respect and they do not grieve, those families always proper.

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः।

तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥ ५८ ॥ (३८)

Jāmāyoh Yāni Gehāni Shapantyapratipoojitāh; Tāni Krityāhatāniva Vinashyanti Samantatah. -38

Yāni+*Gehāni*-the houses, *Jāmāyah*-the females, *Apratipoojitāh*-not worshipped, *Shapanti*-curse, *Tāni*-those, *Iva*+*Krityāhatāni*-like those acts of crime, *Vinashyanti*-perish, *Samantatah*-entirely.

Purport: In those houses where the females are not worshipped, that is, they are not adored and honoured,

there due to their curse, those houses (families) entirely perish just like many are at once killed by acts of crime.

तस्मादेताः सदाः पूज्याः भूषणाच्छादनाशनैः।

भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ ५९ ॥ (३९)

Tasmādetāh Sadā Poojyāh Bhooshanāchchhādanāshanaiḥ; Bhootikāmairnarairnityam Satkāreshootsaveshu Cha. -39

Tasmāt-hence, Etāh-these, Sadā-always, Poojyāh-worthy of worship, Bhooshanāt+Cha+Chhādanā+Ashanaiḥ-with ornaments, clothes and food Nareih-the men, Bhootikāmeih-desiring prosperity, Nityam-always, Satkāreshu+Cha+Utsaveshu-in holdays and festivals.

Purport: These women are always worthy of worship, that is, they are to be adored and respected. Hence, the men seeking their own welfare and prosperity shall always honour them with gifts of ornaments, clothes, food, etc. on the occasion of holidays and festivals.

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च।

यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ ६० ॥ (४०)

Samtushto Bhāryayā Bharttā Bhartrā Bhāryā Tathaiva Cha; Yasminneve Kule Nityam Kalyānam Tatra Vai Dhruvam. -40

Yasmin+Kule-in the family, Bharttā-the husband, Samtushtah-is pleased, Bhāryayā-with the wife, Tatha+Eva-and also, Bhāryā-the wife, Nityam-always, Bhartrā-with the husband, Tatra-there, Eva-only, Kalyānam-prosperity, Vei-certainly, Dhruvam-is steadfast.

Purport: In the family where the wife is pleased with her husband and also the husband with the wife, there in that family, only steadfast prosperity and happiness certainly dwell.

यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत्।

अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्तते ॥ ६१ ॥ (४१)

Yadi Hi Stree Na Rocheta Pumānsam Na Pramodayet; Apramodātpunah Punsah Prajanam Na Pravartate. -41

Yadi-if, Stree-the wife, Na+Rocheta-is not attracted,

Pumānsam+Na+Pramodayet-does not attract the husband with pleasure, *Punah+Punsah*-again the husband, *Hi*-certainly, *Apramodāt*-by the non-attraction, *Prajanam*-progeny, *Na+Pravartate*-does not follow.

Purport: If the wife is not radiant with beauty and is not attracted towards her husband, and certainly if the husband is not attracted to her, because of lack of attraction progeny does not follow, that is, children are not born and if they are born, they become wicked.

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम्।

तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥ ६२ ॥ (४२)

Streeyām Tu Rochamānāyam Sarvam Tadrochate Kulam;
Tasyām Tvarochamānāyām Sarvameva Na Rochate. -42

Tu-and, *Streeyām*-the wife, *Rochamānāyam*-is happy, *Tat*-that, *Sarvam*-all, *Kulam*-in the family, *Rochate*-is bright, *Tu*-but, *Tasyām*-she, *Arochamānāyam*-not happy, *Ava*-certainly, *Sarvam*-all, *Na+Rochate*-is not happy.

Purport: Where the wife is happy in her marriage and as a result she is radiant with beauty then the whole family is happy and the house is bright and colourful, but where she is not happy then certainly there no one is happy, and all appear gloomy.

The Panchamahāyajna

वैवाहिकेऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि।

पञ्चयज्ञविधानं च पक्वितं चान्वाहिकीं गृही ॥ ६७ ॥ (४३)

Veivāhike'gnow Kurveeta Grihyam Karma Yathāvidhi;
Panchayajnavidhānam Cha Panktim Chānvāhikim Grihee. -43

Grihee-the *Grihasta*, *Veivāhike+Agnow*-in the marital fire, *Kurveeta*-shall perform, *Yathāvidhi*-as prescribed, *Grihyam+Karma*-the household sacred duties, *Cha*-and, *Panchayajnavidhānam*-the five great duties, *Cha*-and, *Panktim*-cook, *Ānvāhikim*-daily.

Purport: The householder-*Grihasta* shall perform all the household duties, that is, the domestic ceremonies as prescribed, in the marital fire, that is, the sacred fire which

was lit during the marriage ceremony. He shall also perform the five daily duties, and cook his food daily.

पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः।

कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥ ६८ ॥ (४४)

Pancha Soorā Grihathasya Chullee Peshanyupaskarah; Kandanee Chodakumbhashcha Badhyate Yāstu Vāhayan. -44

Pancha-five, Soonāh-places of harm, Grihathasya-for the householder, Chullee-the hearth, Peshanee-the grinding stone, Upashkarah-the broom, Kandanee-the pestle and the mortar, Cha-and, Udakumbhah-the water pot, Tu-and, Vāhayan-by using, Yāh-these, Badyate-is bound.

Purport: For the *Grihastha*, there are five places of harm. They are the hearth, the grinding stone, the broom, the pestle and the mortar, the water pot, and by using which he is bound to the fetters of sin. These five when used kill animal life.

तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः।

पञ्च क्लृप्ताः महायज्ञाः प्रत्यहं गृहमेधिनाम् ॥ ६९ ॥ (४५)

Tāsām Kramena Sarvāsām Nishkrityartham Maharshibhih; Pancha Klriptāh Mahāyajnāh Pratyaham Grihamedhinām. -45

Kramena-successively, Nishkritya+Artham-for the purpose of expiation, Sarvāsām-of all, Tāsām-these, Pancha-the five, Mahāyajnāh-great duties, Klriptāh-is ordained, Maharshibhih-by the great sages, Pratyaham-daily, Grihamedhinām-for the Grihasthas.

Purport: The great sages have ordained the daily performance of the five great duties - *Panchamahāyajnas*-for the *Grihasthas*, successively in the expiation of the harm done to creatures by these tools at all these places.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।

होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ ७० ॥ (४६)

Adhyāpanam Brahmayajnah Pitriyajnastu Tarpanam; Homo Daivo Balirbhowto Nriyajno'tithipoojanam. -46

Adhyāpanam-Teaching and studying, *Brahmayajnah*, *Ti*-and, *Tarpanam*-to care and to serve, *Pitriyajna*, *Homah*-oblations into fire, *Daivah*-Devayajna, *Balih*-offerings, *Bhootah*-Bhootayajna, *Nriyajnah*-*Atithiyajna*+*Poojanam*-service to the Atithis.

Purport: The five *Mahāyajnas* are *Brahmayajna*, that is, to teach and study the Vedas and to do *Samdhyopāsānā*, worship and meditation; *Pitriyajna*-is to care and serve the parents and elders with devotion and dedication so that they feel satisfaction by the service of the children. *Devayajna* is the morning and the evening *Homam*, that is, the daily offering of oblations into the sacred fire, *Bhootayajna* which also called *Balidevayajna* is to offer food to the animals every day, and *Nriyajnah* is hospitality, that is, receiving of guests who may call without giving any date of arrival.

पञ्चैतान्यो महायज्ञान् हापयति शक्तितः।

स गृहेऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ॥ ७१ ॥ (४७)

Panchaitānyo Mahāyajnānna Hāpayati Shaktitah;

Sa Grihe'pi Vasannityam Soonādoshairna Lipyate. -47

Etān+Pancha+Mahāyajnān-these five Mahayajnas, *Na+Hāpayati*-does not neglect, *Shaktitah*-to his ability, *Sah*-he, *Grihe+Api+Vasan*-even living in his house, *Nityam*-constantly, *Soonādoshaih*-the sin of the Soonā, *Na+Lipyate*-is not tainted.

Purport: He, who neglects not but performs these five *Mahāyajnas* daily, according to his ability, is not tainted by the sins which are committed at the five places of harm though he constantly lives the life of a *Grihastha*.

देवताऽतिथिभृत्यानां पितृणामात्मनश्च यः।

न निर्वपति पञ्चानामुच्छ्वसन्न स जीवति ॥ ७२ ॥ (४८)

Devatā'tithibhṛityānām Pitrināmātmanashcha Yah; Na

Nirvapati Panchānāmuchchhavasanna Sa Jeevati. -48

Yah-who, *Na+Nirvapati*-does not provide, *Panchānām*-these five, *Devatā+Atithi+Bhṛityānām+Pitrinām*-the Devas, the guests, the servants, the father+mother+elders, *Ātmanah*-himself, *Sāh*-he,

Uchchhavasna-breathing, Na+Jeevati-is not living.

Purport: He, who does not provide and does not give their share to these five, that is, to the *Devas* (Devayajna), the guests (Atithiyajna), the servants, the needy and the animals, (Bhootayajna), the mother, the father, the grand parents and the elders, (Pitriyajna), and do not serve himself (Brahmayajna), he is indeed not living though he breathes.

अहुतं च हुतं चैव तथा प्रहुतमेव च।

ब्राह्म्यं हुतं प्राशितं च पञ्चयज्ञान्प्रचक्षते ॥ ७३ ॥ (४९)

Ahutam Cha Hutam Chaiva Tathā Prahutameva Cha; Brāhmyam Hutam Prāshitam Cha Panchayajnānprachakshate. -49

Panchayajnān-the five great duties, Prachakshate-are called, Ahutam, Hutam, Prahutam, Brāhmyam Hutam and Prāshitam.

Purport: These five great duties prescribed for the *Grihastha* are also called *Ahutam, Hutam, Prahutam, Brāhmyamhutam* and *Prāshitam*.

जपोऽहुतो हुतो होमः प्रहुतो भौतिको बलिः।

ब्राह्म्यं हुतं द्विजाग्र्यार्चा प्राशितं पितृतर्पणम् ॥ ७४ ॥ (५०)

Japo'huto Huto Homah Prahuto Bhowtiko Balih; Brāhmyam Hutam Dvijāgrayārchā Prāshitam Pitritarpanam.-50

Purport: *Japah-is Ahutah, Hutah-is Homah, Prahuto+Bhowtikah+Balih-is offering food to the poor and the animals, Brāhmyam+Hutam-is Brahmayajna, Dvijāgrayārchā-is the respectful reception (hospitality) of the learned and the pious-Atithiyajna, and the daily care and provision of food to the parents is called Prāshitam.*

स्वाध्याये नित्ययुक्तः स्यादैवे चैवेह कर्मणि।

दैवकर्मणि युक्तो हि बिभर्तीदं चराचरम् ॥ ७५ ॥ (५१)

Svādhyāye Nityayuktah Syāddaive Chaiveha Karmani; Daivakarmani Yukto Hi Bibharteedam Charācharam.-51

Svādhyāye+Nityayuktah+Syāt-be constantly engaged in the study, *Daive+Karmani+Cha+Eva*-and also do Deva Karma, *Hi*-indeed, *Daiva+Karmani+Yuktah*-engaged in Deva Karma, *Bibharti*-supports, *Idam*-all, *Chara+Acharam*-the movable and immovable.

Purport: The *Grihastha* man and woman shall be constantly engaged in the study of the Vedas which is *Brahmayajna* and also be diligent in doing *Deva Karma* (*Devayajna*) because by the performance of the *Devayajna*, they indeed supports the movable and the non-movable, that is, the living and the non-living worlds.

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते।

आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ ७६ ॥ (५२)

Agnow Prāstāhuti Samyagādityamupatishthate;

Ādityājāyate Vrishtirvrishterannam Tatah Prajā. -52

Agnow-in the fire, *Prāstā+Āhuti*-oblations, *Samyak*-duly, *Upatishthate*-reaches, *Ādityam*-the sun, *Ādityāt*-by the sun, *Jāyate*-originates, *Vrishtih*-the rain, *Vrishteh*-by the rain, *Annam*-food, *Tatah*-from that, *Prajāh*-the creatures.

Purport: When oblations of ghee and other substances are duly offered into the fire, the oblations reach the sun, that is, the sunrays, and they act as catalysts in the process of rain formation and rain falls, from the rain water plants and crops grow to produce food and from food the living creatures derive their subsistence.

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः।

तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः ॥ ७७ ॥ (५३)

Yathā Vāyum Samāshritya Vartante Sarvajantavah;

Tathā Grihasthamāshritya Vartante Sarve Āshramāh. -53

Yathā-just as, *Sarvajantavah*-all living creatures, *Samāshritya*-subsist, *Vāyum*-on the air, *Vartantante*-live, *Tathā*-even so, *Grihasthamāshritya*-support from the *Grihasthas*, *Vartante*-subsists, *Sarve*-all, *Āshramāh*-orders, *Ashrmās*.

Purport: Just as all living creatures subsist by having recourse to air and live even so the members of all the

orders, *Brahmacharya*, *Vānaprastha* and *Sannyāsa* subsist by receiving support from the *Grihasthas*.

यस्मात्त्रयोऽप्याश्रमिणो दानेनान्नेन चान्वहम्।

गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ ७८ ॥ (५४)

Yasmātrayo'pyāshramino Dānenānnena Chānvaham; Grihasthenaiva Dhāryante Tasmajjyeshthāshramo Grihee. -54

Yasmāt-by which, *Trayah+Api+Āshramiṇah*-the three orders, *Dānena+Annena*-by gifts and food, *Cha*-and, *Anuvaham*-daily, *Grihasthena*-by the *Grihastha*, *Dhāryante*-is supported, *Tasmāt*-therefore, *Eva*-indeed, *Jyeshthah*-foremost, *Āshramah+Grihee*-the *Grihastha* Order.

Purport: The *Āshrama* by which the other three *Āshramas* are daily supported with donations and food is the *Grihastha*, therefore it is indeed the foremost of all the *Āshramas*.

स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता।

सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥ ७९ ॥ (५५)

Sa Sandhāryah Prayatnena Svargamakshaya-michchhatā; Sukham Chehechchhatā Nityam Yo'dhāryo Durbalendriyaih. -55

Svargam+Akshayam-imperishable bliss, *Ichchhatā*-desire, *Sukham+Ichchhatā+Iha*-desire happiness here, *Sah*-that, *Nityam*-constantly, *Sandhāryah+Prayatnena*-assiduously discharge, *Cha*-and, *Adhāryah*-cannot be discharged, *Yah+Durbalendriyaih*-by those with weak organs.

Purport: O *Grihastha* man and woman if you desire imperishable bliss and happiness here in this life then constantly and assiduously discharge the duties of the householder which cannot be discharged by those with weak organs.

ऋषयः पितरो देवा भूतान्यतिथयस्तथा।

आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता ॥ ८० ॥ (५६)

Rishayah Pitaro Devā Bhootānyatithayastatha; Āshāsate Kutumbibhyastebhyah Kāryam Vijānatā. -56

Rishayah+Pitarah+Devāh+Bhootāni+Atithayah+Tatha-the Rishis, the mother, the father etc., the Devas like Agni etc. the animals and the needy, and the guests, *Āshāsate*-expect, *Kutumbibhyah*-from the *Grihastha*, *Vijānatā*-know, *Kāryam*-the duties, *Tebhyah*-towards them.

Purport: The *rishis*-the masters of the Vedas, the mother, the father and the grand-parents, the *Devas*, the animals and the needy, and the un-expected guests expect donations from the *Grihastha*, therefore he who knows his household responsibilities and duties must give to them their due.

स्वाध्यायेनार्चयेतर्षीन्होमैर्देवान्यथाविधि।

पितृश्राद्धैश्च नृननैर्भूतानि बलिकर्मणा ॥ ८१ ॥ (५७)

Svādhyāyēnārchayedarsheenhomairdevānyathāvidhi;
Pitrinshrāddhaishcha Nrinannairbhootāni Balikarmanā. -57

Svādhyāyēna-by study of the Vedas, *Archayet*-shall worship, *Risheen*-the sages, *Homai*+*Devān*-the Devas by Homa, *Yathāvidhi*-accordig to the rule, *Cha*-and, *Pitrin*+*Shrāddhai*-the parents with *Shrāddha*, *Nrin*+*Annai*-men with food, *Bhootāni*-the animals, *Balikarmanā*-by Bali offering.

Purport: He shall worship or perform his sacred duties-the Yajnas according to the rule and satisfy the sages by the study of the Vedas, the Devas by the performance of Homa, the parents by service with faith, the guests by food etc, and the animals by offering of *Bali*-food.

कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।

पयोमूलफलैर्वापि पितृभ्यः प्रीतिमावहन् ॥ ८२ ॥ (५८)

Kuryādaharahah Shrāddhamannādyenodakena Vā;
Panyomolaphalairvā'pi Pitribhyah Preetimāvahan. -58
Kuryāt-do, *Ahah*+*Ahah*-daily, *Shrāddham*-*Shrāddha*, *Annādyēna*-with food, *Vā*-and, *Udakena*-with water, *Vā*+*Api*-and also, *Panyah*+*Moola*+*Phalai*-with milk, roots and fruits, *Pitribhyah*-for the parents, *Preetim*+*Āvahan*-daily with love and devotion.

Purport: The *Grihastha* man and woman shall daily perform *Shrāddha* for their parents with love and devotion

by offering them food, water, edible roots, milk and fruits.

वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम्।

आभ्यःकुर्याद्विताभ्यो ब्राह्मणो होममन्वहम् ॥ ८४ ॥ (५९)

Vaishvadevasya Siddhasya Grihye'gnow Vidhipoorvakam; Ābhyah Kuryāddevatābhyo Brāhmaṇo Homamanvaham. -59
Brāhmanah-the Brāhmaṇa, Grihya+Agnow-over the kitchen fire, Vidhipoorvakam-according to the rule, Veishvadevasya-for the Vaishvadevayajna, Siddhasya-cooked, Ābhyah+Devatābhyah-for these Devas, Anuvaham-daily, Kuryāt-do, Homam-offering into the fire.

Purport: The *Brāhmaṇa*, that is, the *Dvija* shall daily do *Homa*, that is, offer oblations of rice cooked over the fire at the kitchen destined for the *Veishvadevayajna*, according to the rule, while meditating on the powers of God.

अग्ने सोमस्य चैवादौ तयोश्चैव समस्तयोः।

विश्वेभ्यश्चैव देवेभ्यो धन्वन्तरये एव च ॥ ८५ ॥ (६०)

Agneh Somasya Chaivāadow Tayoshchaiva Samastayoh; Vishvebhyashchaiva Devebhyo Dhanvantarayeva Cha. -60
Agneh-to Agni, Somasya-to Soma, Chaiva-and also, Āadow-at first, Tayoh+Samastayah-to all these, Vishvebhyah+Devebhyah-to all the Devas, Eva+Cha-and indeed, Dhanvantarayah-to Dhanvantari.

कुह्वै चैवानुमत्यै च प्रजापतये एव च।

सहद्यावापृथिव्योश्च तथा स्विष्टकृतेऽन्ततः ॥ ८६ ॥ (६१)

Kuhvai Chaivānumatyai Cha Prajāpataye Eva Cha; Sahadyāvāprithivyoshcha Tathā Svishtakrite'ntatah. -61
Kuhvai-to Kuhu, Chaiva-and also, Anumatyai-to Anumati, Prajāpataye+Eva-to Prajāpati also, Saha-+Dyāvāprithivyah+Cha-to the heaven and the earth, Tathā-also, Antatah-at the end, Svishtakrite-to Svishtakrit fire.

Purport: *Shlokas 60-61.* First to *Agni*, to *Soma* and then to both together, further to all the *Devas*, and to *Dhanvantari*, to *Kuhu*, to *Anumati*, to *Prajāpati*, to the

heaven and the earth and finally to the *Svishtakrit Agni*-the fire in which are offered these oblations.

एवं सम्यग्घविर्हुत्वा सर्वदिक्षु प्रदक्षिणम्।

इन्द्रान्तकाप्पतनीन्दुभ्यः सानुगेभ्यो बलिं हरेत् ॥ ८७ ॥ (६२)

Evam Samyagghavirhutvā Sarvadikshu Pradakshinam; Indrāntakāppateendubhyah Sānugebhyo Balim Haret. -62

Evam-thus, *Samyak*-duly, *Havih*-oblations, *Hutvā*-offered, *Sarvadikshu*-in all directions, *Pradakshinam*-going round, *Indrāntakāppateendubhyah*-to Indra, Antaka, Appati, and Indu, *Sānugebhyo*-to the servants, *Balim+Haret*-shall place Bali.

Purport: After having thus duly offered oblations to the *Devas*, he shall go round in circle and place *Bali*-share of food in all the directions starting from the East for *Indra*, *Antaka*, *Appati* and *Indu* and to their servants.

मरुद्भ्यः इति तु द्वारि क्षिपेदप्स्वद्भ्यः इत्यपि।

वनस्पतिभ्यः इत्येवं मुसलोलूखले हरेत् ॥ ८८ ॥ (६३)

Marudbhyah Iti Tu Dvāri Kshipedapsvadhbhyah Ityapi; Vanaspatibhyah Ityevam Musalolookhale Haret. -63

Tu-and, *Marudbhyah*-to Maruts, *Iti*-thus, *Dvāri*-near the door, *Kshipet*-shall place, *Apsu+Adbhyah*-to the waters, *Iti+Api*-thus also, *Vanaspatibhyah*-to the *Vanaspatis*, *Iti+Evam*-thus also, *Musala+Ulookhale*-to the pestle and the mortar, *Haret*-shall offer.

उच्छीर्षके श्रियै कुर्याद् भद्रकाल्यै च पादतः।

ब्रह्मवास्तोष्पतिभ्यां तु वास्तुमध्ये बलिं हरेत् ॥ ८९ ॥ (६४)

Uchchheersshake Shriyai Kuryād Bhadrakālyai Chā Pādatah; Brahnavāstoshpatibhyām Tu Vāstumadhye Balim Haret. -64

Ut+Sheersshake-in the, *Shriyai*-to Shri, *Kuryāt*-do, *Bhadrakālyei+Pādatah*-to Bhadrakāli at the back, *Chā*-and, *Brahnavāstoshpatibhyām*-to Brahma and Vāstoshpati, *Tu*-and, *Vāstu+Madhye*-in the middle for Vāstu, *Balim+Haret*-shall place Bali.

विश्वेभ्यश्चैव देवेभ्यो बलिमाकाशे उत्क्षिपेत्।

दिवाचरेभ्यो भूतेभ्यो नक्तचारिभ्यः एव च ॥ ९० ॥ (६५)

Vishvebhyashchaiva Devebhyo Balimākāshe Utkshipet; Divācharebhyo Bhootebhyo Naktamchāribhyah Eva Cha. -65

Vishvebhyah+Cheiva+Devebhyah-and also to all the Devas, *Balim+Utkshipet*- shall place Bali, *Ākāshe*-into the air, *Divācharebhyo+Bhootebhyah*-to the animals that roam during the day, *Eva+Cha*-and even, *Naktamchāribhyah*-that roam at night.

पृष्ठवास्तुनि कुर्वीत बलिं सर्वात्मभूतये।

पितृभ्यो बलिशेषं तु सर्वं दक्षिणतो हरेत् ॥ ९१ ॥ (६६)

Prishthavāstuni Kurveeta Balim Sarvātmabhootaye; Pitribhyo Balishesham Tu Sarvam Dakshinato Haret. -66

Prishthavāstuni-at the back of the house, *Kurveeta*-do, *Balim*-Bali, *Sarvātmabhootaye*-to all living beings, *Pitribhyah*-to the parents, *Tu*-and *Bali+Shesham*-what remains, *Sarvam*-all, *Dakshinatah*-in the South, *Haret*-shall place.

Purport: Shlokas 63-66. He shall place *Bali* near the following saying 'Adoration to the *Maruts*' and thus to *Adbhyah*, to the *Vanaspatis*, to the pestle and to the mortar, to *Shri*, to *Bhadrakāli*, to *Brahma* and *Vāstoshpati*, to all the *Devas*, to the animals that roam during the day and to those that roam during the night, place *Bali* at the back of the house, to all living beings, and place all what remains to the parents in the south direction of the house.

शुनां च पतितानां च श्वपचां पापरोगिणाम्।

वायसानां कृमीणां च शनकैर्निर्वपेद्भुविः ॥ ९२ ॥ (६७)

Shunām Cha Patitānām Cha Svapachām Pāparoginām; Vāyasānām Krimeenām Cha Shanakairnirvaped Bhuvi. -67

Shunām-for the dogs, *Cha*-and, *Patitānām*-the degraded, *Svapachām*-who eats alone, *Pāparoginām*-those afflicted with diseases, *Vāyasānām*-the crows, *Krimeenām*-the insects, *Shanakaih*-gently, *Nirvaped*-shall place, *Bhuvi*-on the ground.

Purport: He shall gently place on the ground *Bali* for the dogs, the de-graded persons, the *Chāndalas* and for those who are afflicted with diseases due to their carelessness, and also for the crows, and the insects.

कृत्वैतद् बलिकर्मैवमतिथिं पूर्वमाशयेत्।

भिक्षुं च भिक्षवे दद्याद्विधिवद्ब्रह्मचारिणे ॥ ९४ ॥ (६८)

Kritveitad Balikarmeivamatithim Poorvamāshayet; Bhikshām Cha Bhikshave Dadyādvidhivad Brahmachārīne. -68

Kritvā-having done, *Etad*-these, *Balikarma*-Bali offerings, *Poorvam*-first, *Āshayet*-shall feed, *Evam*-also, *Atithim*-the guest, *Cha*-and, *Bhikshave*+*Dadyāt*-shall give, *Bhikshām*-alms, *Brahmachārīne*-to the *Brahmachārī*. *Vidhivat*-according to the rule.

Purport: After having done the *Balikarma*, that is, offering of food, he shall first feed the *Atithi* and then give alms to the *Brahmachārī* who has come for this purpose.

सम्प्राप्ताय त्वतिथये प्रदद्यादासनोदके।

अन्नं चैव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥ ९५ ॥ (६९)

Samprāptāya Tvatithaye Pradadyādāsanodake; Annam Cheiva Yathāshakti Satkritya Vidhipoorvakam. -69

Tu-and, *Samprāptāya*+*Atithaye*-the guest who has come, *Vidhipoorvakam*-as prescribed, *Satkritya*-well received, *Yathā*+*Shakti*-according to his ability, *Cheiva*-and also, *Pradadyāt*-offer, *Āsana*+*Udake*+*Annam*-seat, water and food.

Purport: The *Grihastha* shall receive well the *Atithi* who has arrived unexpectedly, and offer him a seat, water for washing his feet etc. and food prepared as prescribed and according to his ability.

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता।

एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ १०१ ॥ (७०)

Trināni Bhoomirudakam Vākchaturthee Cha Soonritā; Etānyapi Satām Gehe Nochchhidyan-te Kadāchana. -70

Trināni-grass, *Bhoomih*-a room, *Udakam*-water, *Cha*-and, *Soonritā*+*Vāk*-a kind word, *Chaturthee*-the fourth, *Etāni*+*Api*-all these, *Satām*+*Gehe*-at the house of the good man, *Na*+*Uchchhidyan-te*-is not wanting, *Kadāchana*-never.

Purport: At the house of the good *Grihasthas*, the grass (a seat), a room for the guest, water and fourthly a kind

and sweet word is never wanting, that is, they are always available for the *Atithis*. He never fails in his duty towards the guests.

एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः स्मृतः।

अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥ १०२ ॥ (७१)

Ekarātram Tu Nivasannatithirbrāhmanah Smritah; Anityam Hi Sthito Yasmāttasmādatithiruchyate. -71

Ekarātram-one night, *Tu*-and, *Brāhmanah*+*Nivasan*-stays, *Smritah*-is called, *Atithih*, *Hi*-certainly, *Yasmāt*+*Tasmāt*-because, *Sthitah*-stays, *Anityam*-not for long, *Atithih*+*Uchyate*-is called *Atithih*.

Purport: That learned *Brāhmana* is called an *Atithi* because he stays only for one night or because the date of his coming and going is not known, or also because he does not stay for long.

नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा।

उपस्थितं गृहे विद्याद्भार्या यत्राग्नयोऽपि वा ॥ १०३ ॥ (७२)

Naikagrāmeenamatithim Vipram Sāngatikam Tathā; Upasthitam Grihe Vidyādbhāryā Yatrāgnayo'pi Vā. -72

Yatra-where, *Bhāryā*-the wife, *Api*+*Vā*- and also, *Agnayah*-the sacred fire, *Ekagrāmeenam*-who dwells in the same village, *Tathā*-and, *Vipram*-the *Brāhmana*, *Sāngatikam*-friend, *Upasthitam*-has come, *Grihe*-at the house, *Na*+*Vidyāt*-not to consider, *Atithim*.

Purport: If a *Brāhmana*-educated *Dvija*, or a friend who dwells in the same village, visits the house of a *Grihasta* who has his wife and where the sacred fire is kept burning must not be considered as an *Atithi*.

उपासते ये गृहस्थाः परपाकमबुद्ध्यः।

तेन ते प्रेत्य पशुतां व्रजन्त्यन्नादिदायिनाम् ॥ १०४ ॥ (७३)

Upāsate Ye Grihasthāh Parapākamabudhayah;

Tena Te Pretya Pashutām Vrajantyanādīdāyinām. -73

Ye+*Grihasthāh*-those house-holders, *Parapākam*+*Upāsate*-calls at another's house to eat, *Te*+*Abudhayah*-they are ignorant, *Tena*-by their, *Pretya*-after death, *Vrajanti*-become, *Pashutām*-animal, *Annādi*+*Dāyinām*-of those who give food.

Purport: Those *Grihasthas* are ignorant who constantly seek food from the house of other house-holders, and because of their eating the food of others, after death they become the domestic animals of those who gave them food.

अप्रणोद्योऽतिथिः सायं सूर्योदो गृहमेधिना।

काले प्राप्तस्त्वकाले वा नास्यानश्नगृहे वसेत् ॥ १०५ ॥ (७४)

Apranodyo'tithi Sāyam Sooryodho Grihamedhinā; Kāle Prāptastvakāle Vā Nāsyānashnangrihe Vaset. -74

Grihemidhinā-the Grihastha, Apranodyah-not send back, Atithi+Sāyam-the Atithi who comes in the evening, Sooryodhah-at sunset, Kāle+Akāle+Tu-in proper or not in proper time, Prāptah-arrived, Na+Vaset-shall not stay, Asya+Grihe-in this house, Anashnan-without being fed.

Purport: An *Atithi* who arrives in the evening after sunset or at any other proper or improper time must not be driven away by the *Grihastha*, and he shall not in any circumstances stay in his house without food.

न वै स्वयं तदश्नीयादतिथिं यन्न भोजयेत्।

धनं यशस्यमायुष्यं स्वर्ग्यं वातिथिपूजनम् ॥ १०६ ॥ (७५)

Na Vai Svayam Tadashneeeyādatithim Yanna Bhojayet; Dhanyam Yashasyamāyushyam Svargam Vā'tithipoojanam. -75

Yat-that, Atithim, Na+Bhojayet-shall not eat, Vai-certainly, Tat-that, Svayam-himself, Na+Ashneeeyāt-shall not eat, Atithipoojanam-hospitality, Dhanyam-wealth, Yashashyam-fame, Āyushyam-long life, Vā-and, Svargam-happiness.

Purport: Certainly, the *Grihastha* shall not eat any food which he has not fed to the *Atithi*, that is, he shall offer that food to his *Atithi* which he himself eats. Indeed, hospitality brings wealth, fame, long life and happiness.

आसनावसथौ शय्यामनुव्रज्यामुपासनम्।

उत्तमेषूत्तमं कुर्याद्धीनं हीने समे समम् ॥ १०७ ॥ (७६)

Āsanāvasathow Shayyāmanuvrājyāmupāsanām; Uttameshootamam Kuryādheene Heenam Same Samam. -76

Āsana+Avasatho-a seat and a room, *Shayyām*-a bed, *Anuvrajyām*-attend him, *Upāsanām*-reverence, *Kuryāt*-shall treat, *Uttameshu-Utamam*-to the most distinguished, the highest, *Heene-Heenam*-to lower ones the lower form, *Same+Samam*-to equals in an equal manner.

Purport: The *Grihasta* shall offer to an *Atithi* a seat, a room and a bed to rest, and at the time of departure he shall follow him and show him due respect and reverence. An *Atithi* shall be treated according to his social position in life, that is, the highest reverence to the most distinguished, the lower or ordinary form to those lower in rank, and to his equals in an equal manner.

वैश्वदेवे तु निर्वृत्ते यद्यन्योऽतिथिराव्रजेत्।

तस्याप्यन्नं यथाशक्ति प्रदद्यान् बलिं हरेत् ॥ १०८ ॥ (७७)

Vaishvadeve Tu Nirvritte Yadyanyo'tithirāvrajet;
Tasyāpyannam Yathāshakti Pradadyānna Balim Haret. -77

Tu-būt, *Vaishvadeve+Nirvritte*-after completion of *Veishvadevayajna*, *Yadi*-if, *Anyah*- another, *Atithih+Āvrajet*-arrives, *Tasya+Api*-to him also, *Annam*-food, *Yathā+Shakti*-according to his ability, *Pradadyāt*-shall offer, *Na+Balim+Haret*-shall not offer *Bali*.

Purport: If ever an *Atithi* arrives at the house of the *Grihasta* after the *Baliveishvayajna* has been completed, to him also must be offered food according to one's ability, but it is not necessary to do the *Bali* offerings if food is prepared again.

न भोजनार्थं स्वे विप्रः कुलगोत्रे निवेदयेत्।

भोजनार्थं हि ते शंसन्वान्ताशीत्युच्यते बुधैः ॥ १०९ ॥ (७८)

Na BhojanārthamSveViprahKulagotreNivedayet;
BhojanārthamHi Te Shamsanvāntashāsheetyuchyate Budhah. -78

Viprah-a *Brāhmana*, *Na+Nivedayet*-shall not mention, *Sve+Kula+Gotre*-his family and Gotra, *Bhojanārtham*-to obtain a meal, *Bhojanārtham*-for the sake of a meal, *Te+Shamsan*-who boasts of them, *Hi*-because, *Uchyate*-is called, *Vāntashāsheet-Vāntāsin*, *Budhah*-by the wise.

Purport: A *Dvija* shall not mention his family and his

Gotra to obtain a better meal, because he who boasts of them, that is, of his family and his Gotra so as to obtain a meal is called a *Vāntāsin*, that is, an eater of foul things.

इतरानपि सख्यादीन्संप्रीत्या गृहमागतान्।

सत्कृत्यान् यथाशक्ति भोजयेत्सह भार्यया ॥ ११३ ॥ (७९)

Itarānapi Sakhyādeensampreetyā Grihamāgatān; Satkṛityārnam Yathāshakti Bhojayetsaha Bhāryayā. -79

Sakhyādeen-friends and relations, *Itarān*+*Api*-others also, *Griham*-at his house, *Āgatān*-come, *Sampreetya*-with affection, *Saha*-with, *Bhāryayā*-his wife, *Satkṛityān*-receive and welcome, *Yathā*+*Shakti*-according to his ability, *Annam*+*Bhojayet*-shall give food.

Purport: The *Grihastha* shall together with his wife and according to his ability receive and offer food etc. to his guests like his friends and relatives with due respect and affection whenever they come.

सुवासिनीः कुमारीश्च रोगिणो गर्भिणीः स्त्रियः।

अतिथिभ्योऽग्र एवैताम्भोजयेदविचारयन् ॥ ११४ ॥ (८०)

Suvāsineeh Kumāreeshcha Rogino Garbhineeh Striyah; Atithibhyo'gra Evaitānbhojayedavichārayan. -80

Suvāsineeh+*Cha*+*Kumāreeh*-the newly married and unmarried women, *Roginah*-the sick, *Garbhineeh*+*Striyah*-pregnant ladies, *Etān*-to them, *Eva*-even, *Agre*-before, *Atithibhyāh*-the *Atithis*, *Bhojayet*-shall offer food, *Avichārayan*-without any consideration.

Purport: He shall offer food to the newly married women, to the young girls, to the sick and the pregnant ladies, even before feeding the *Atithis*, without giving consideration to rank.

भुक्तवत्स्वथ विप्रेषु स्वेषु भृत्येषु चैव हि।

भुञ्जीयातां ततः पश्चादवशिष्टं तु दम्पती ॥ ११६ ॥ (८१)

Bhuktavatsvatha Vipreshu Sveshu Bhrityeshu Chaiva Hi; Bhunjeeyātām Tatah Pashchādavashishtam Tu Dampatee. -81

Tu-and, *Atha*+*Bhuktavatsu*+*Vipreshu*-after the *Brāhmanas* have eaten, *Cheiva*-and also, *Sveshu*+*Bhrityeshu*-his own servants, *Hi*-

certainly, *Bhunjeeyātām*-shall eat, *Tatah+Pashchāt*-thereafter, *Avashishtam*-what remains, *Dampati*-the couple.

Purport: The couple, that is, the house-holder and his wife shall eat of what remains after the *Brāhmanas*, the *Atithis*, the guests, and the servants and the maids have already eaten their food.

देवानृषीन् मनुष्यांश्च पितृन् गृह्याश्च देवताः।

पूजयित्वा ततः पश्चाद् गृहस्थः शेषभुग्भवेत् ॥ ११७ ॥ (८२)

Devānrisheen Manushyānshcha Pitrin Grihyāshcha Devatāh; Poojayitvā Tatah Pashchād Grihasthah Sheshabhugbhavet. -82

Devān-the Devas, *Risheen*-the rishis, *Manushyān*-the guests, *Cha*-and, *Pitrin*-the parents, *Grihyāh+Cha+Devatāh*-persons who depend on the master of the house, *Poojayitvā*-having worshipped, *Tatah+Pashchāt*-thereafter, *Grihastha*, *Sheshe+Bhuk+Bhavet*-shall eat of what remains.

Purport: The *Grihastha* man and woman shall first worship, that is, receive with reverence, the *Devas*, that is, the pious and learned persons, the *Rishis*-masters of the Vedas, the guests, the father, the mother and the elders, the *Devatās* and the animals and all those who are dependent on his family, and then they shall thereafter eat of what remains.

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात्।

यज्ञशिष्टाशनं ह्येतत्सतामन्नं विधीयते ॥ ११८ ॥ (८३)

Agham Sa Kevalam Bhunkte Yah Pachatyātmakāranāt; Yajnashishtāshanam Hyetatsatāmannam Vidheeyate. -83

Yah-who, *Kevalam+Ātmakāranāt*-solely for himself, *Pachati*-cooks, *Sah*-he, *Agham*-sin, *Bhunkte*-eats, *Hi*-because, *Etat*-that, *Ashanam*-food, *Yajna+Shishta*-which remains after the Yajnas, *Satām*-for the virtuous, *Vidheeyate*-is ordained, *Annam*-food.

Purport: He, who cooks food solely for his own consumption, eats nothing but sin, for what remains after the performance of the five great *Yajnas*, is indeed

ordained to be the food of the virtuous men.

विघसाशी भवेन्नित्यं नित्यं वाऽमृतभोजनः।

विघसो भुक्तशेषं तु यज्ञशेषं तथाऽमृतम् ॥ २८५ ॥ (८४)

Vighasāshee Bhavennityam Nityam Vā'mritabhōjanah;

Vighaso Bhuktashesham Tu Yajnashesham Tatha'mritam. -84

Nityam-always, *Bhavet*-shall be, *Vighasāshee*-who eats *Vighasa*, *Vā*-or, *Amritabhōjanah*-who eats *Amrita*, *Tu*-and, *Vighasah*+*Bhukta*+*Shesham*-what remains after feeding the guests is *Vighasah*, *Tathā*-and, *Yajnashesham*+*Amritam*-what remains after the *Yajnas* is *Amritam*.

Purport: The *Grihastha* man and woman shall always eat *Vighasha*, that is, eat of what remains after having fed the guests. They also eat *Amrita*, because they eat the food which remains after having completed the five great duties-the *Panchamahāyajnas*.

एतद्वोऽभिहितं सर्वं विधानं पाञ्चयज्ञिकम्।

द्विजातिमुख्यवृत्तीनां विधानं श्रूयतामिति ॥ २८६ ॥ (८५)

Etadvo'bhihitam Sarvam Vidhānam Pāñchayajnikam;

Dvijātimukhyavritteenām Vidhānam Shrooyatāmiti. -85

Etat+*Vah*-thus to you, *Abhihitam*-is declared, *Sarvam*-all, *Vidhānam*-ordinances, *Pāñchayajnikam*-of the five great duties, *Shrooyatām*-listen, *Dvijāti*-for the *Dvijas*, *Mukhya*-the main, *Vritteenām*-laws governing the earning of livelihood, *Iti*-thus.

Purport: O Seers! All the ordinances relating to the *Panchamahāyajnas* have been duly declared to you. Now, listen from me about the main laws governing the *Dvijas* regarding the earning of their livelihood and way of life.

**Iti Grihasthāshrame Samāvartanavivāha
Panchayajnavidhānātmakastritiyodhyāyah.**

The end of Chapter Three on the subject *Grihasthāshrama*, *Samāvartana*, *Vivāha*, and the *Panchayajna*.

Atha Chaturtho'dhyāyah

Chapter Four

Earning of livelihood and the Vows of the Grihasthas

चतुर्थमायुषो भागमुषित्वाऽऽद्यं गुरौ द्विजः ।

द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ १ ॥ (१)

Chaturthamāyusho Bhāgamushitvā"dyam Gurow Dvijah;

Dviteeyamāyusho Bhāgam Kritadāro Grihe Vaset. -1

Dvijah-the twice-born, Adyam-at first, Chaturtham+Āyushah+ Bhāgam-a fourth part of his life, Ushitvā-having resided, Gurow-with the Guru, Dviteeyam+Āyushah+Bhāgam-the second part of his life, Krita+Dārah-married to a woman, Grihe+Vaset-shall live in his house.

Purport: The *Dvija* having resided at the house of his *Guru* during the first part of his life, that is, the first part of his life shall be devoted to study and observing the vows of *Brahmacharya*, and then in the second part of his life he shall marry a woman and live in his house, and assume the responsibilities of a house-holder-a *Grihastha*.

अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः ।

या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि ॥ २ ॥ (२)

Adrohenaiva Bhootānāmalpadrohena Vā Punah;

Yā Vrittistām Samāsthāya Vipra Jeevedanāpadi. -2

Eva+Indeed, Viprah-the Dvija, Anāpadi-in times of no distress, Adrohena-causing no pain, Bhootānām-to men and animals, Vā-or, Punah-again, Yā-that, Vrittih-livelihood, Samāsthāya-shall seek, Alpa+Drohena-causing little pain, Tām-that, Jeevet-shall live.

Purport: In times of no distress, the *Dvija* shall indeed seek to live the life of a *Grihastha*, that is, he shall earn his living causing no pain to men and animals, or causing the least pain to them.

यात्रामात्रप्रसिद्धयर्थं स्वैः कर्मभिरगर्हितैः ।

अक्लेशेन शरीरस्य कुर्वीत धनसंचयम् ॥ ३ ॥ (३)

Yātrāmātraprasiddhayartham Svaih Karmabhiragarhitaiḥ; Akleshena Shareerasya Kurvita Dhanasanchayam. -3

Yātrāmātra+Prasiddhayartham-for his mere subsistence, Sveih-by his, Karmabhih+Agarhitaiḥ-irreproachable works, Akleshena-giving no pain, Shareerasya-to his body, Kurvita-shall do, Dhana+Sanchayam-accumulation wealth.

Purport: He shall do such works and earn wealth which are irreproachable, that is, which do not disgrace his social Order, and which do not entail much hardship to him or cause pain to his body.

न लोकवृत्तं वर्तेत वृत्तिहेतोः कथंचन ।

अजिह्यामशठां शुद्धां जीवेद् ब्राह्मणजीविकाम् ॥ ११ ॥ (४)

Na Lokavrittam Vartteta Vrittihetoh Kathanchana; Ajihyāmashathām Shuddhām Jeeved Brāhmaṇajeevikām. -4

Na+Vartteta-shall not follow, Lokavrittam-ways of the world, Vrittihetoh-for the sake of subsistence, Kathanchana-never, Ajihyāma honest, Ashattam-artless, Shuddhām-pure, Jeevet-shall live, Brāhmaṇa+Jeevikām-livelihood prescribed by the Vedas.

Purport: The *Dvija* shall never follow the ways of the world for his subsistence, that is, he shall never do the works which are done by common people to earn their livelihood. He shall live a honest, artless and pure life and do the works prescribed by the Vedas.

संतोषं परमास्थाय सुखार्थी संयतो भवेत् ।

संतोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥ १२ ॥ (५)

Santosham Paramāsthāya Sukhārthee Samyato Bhavet; Santoshamoolam Hi Sukham Duhkhamoolam Viparyayah. -5

Sukhārthi-the seeker of happiness, Param+Santosham+Āsthāya-with perfect faith in contentment, Bhavet-shall be, Samyatah-self-controlled, Hi-because, Moolam-the root, Sukham-of happiness, Santosha-is contentment, Viparyayah-the contrary, Dukha-unhappiness.

Purport: He, who is the seeker of happiness shall have perfect faith in contentment, and be self-restrained in the pursuit of wealth because the root of happiness in life is contentment and the root of un-happiness, and all miseries is the contrary, that is, greed.

अतोऽन्यतमया वृत्त्या जीवंस्तु स्नातको द्विजः ।

स्वर्गायुष्ययशस्यानि व्रतानीमानि धारयेत् ॥ १३ ॥ (६)

The Vows of the Grihasthas

Ato'nyatamayā Vṛittyā Jeevamstu Snātako Dvijah;

Svargāyushyayashasyāni Vratāneemāni Dhārayet. -6

Atah-therefore, *Snātakah*+*Dvijah*-the learned *Dvi*ja, *Anyatamayā*-by one of, *Vṛittyā*-occupations, *Jeevam*-shall lead life, *Tu*-and, *Svarga*+*Āyushya*+*Yashah*-happiness, long life and fame, *Vratāni*-rules of conduct, *Imāni*-these, *Dhārayet*-shall adopt.

Purport: Therefore, the *Dvi*ja who is a *Snātaka* shall do one of the occupations mentioned above, and shall adopt and observe the rules of conduct which secure happiness, long life and fame.

वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।

तद्धि कुर्वन् यथाशक्ति प्राप्नोति परमां गतिम् ॥ १४ ॥ (७)

Vedoditam Svakam Karma Nityam Kuryādatandritah;

Tadhi Kurvan Yathāśakti Prāpnoti Paramām Gatim. -7

Hi-indeed, *Vedoditam*-prescribed by the Vedas, *Svakam*-his, *Karma*-duties, *Nityam*-always, *Kuryāt*- shall perform, *Atandritah*-indolently, *Tat*-so, *Kurvan*- shall do, *Yathāśakti*-according to his ability, *Prāpnoti*-attains, *Paramām*-highest, *Gatim*-state.

Purport: The *Dvi*ja shall always perform his duties as prescribed by the Vedas without any indolence because indeed by so doing his duties according to his ability, he attains the highest state.

नेहेतार्थान्प्रसङ्गेन विरुद्धेन कर्मणा ।

न विद्यमानेष्वर्थेषु नात्यामपि यतस्ततः ॥ १५ ॥ (८)

Nehetārthānprasangena Na Virudhena Karmanā;

Na Vidyamāneshvartheshu Nārtiyāmapī Yatastatah. -8

Na+Iheta- shall not seek, *Arthān-wealth, Prasangena-with others, Na-nor, Virudhena+Karmanā-by forbidden acts, Na-nor, Vidyamāneshu+Artheshu-in the presence of wealth, Na-neither, Artyām+Api-even in distress, Yatah+Tatah-from any source.*

Purport: He shall not seek to earn wealth with the company of the wicked persons, and neither by acts which are forbidden by the Vedas. He shall also not strive to earn money by any crooked means if he possesses wealth, not even if he is in distress, that is, in want of wealth from any source or person.

इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।

अतिप्रसक्तिं चैतेषां मनसा संनिवर्तयेत् ॥ १६ ॥ (१)

Indriyārtheshu Sarveshu Na Prasajyeta Kāmatah;

Atiprasaktim Cheiteshām Manasā Sannivartayet. -9

Na+Prasajyeta- shall not get addicted, *Kāmatah-out of desire, Sarveshu+Indriya+Artheshu-for pleasures of the senses, Sannivartayet-shall obviate, Ati+Prasaktim-extreme attachment, Eteshām-to these, Cha-and, Manasā-in the mind.*

Purport: He shall not, out of desire for pleasures of the senses addict himself to the objects of sense gratification. Let him obviate from these extreme attachment by constantly reflecting in his mind on their worthlessness.

सर्वान्परित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।

यथातथाऽध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥ १७ ॥ (१०)

Sarvānparityajedarthānsvādhyāyasya Virodhinah;

Yathātathā'dhyāpayanstu Sā Hyasya Kritakrityatā. -10

Sarvān+Parityajet- shall avoid all, *Arthān-wealth, Virodhinah-* which impede, *Svādhyāyasya-the study of the Veda, Tu-but, Yathātathā-anyhow, Adhyāpayan-the teaching, Sā-that, Hi-indeed, Asya-his, Kritakrityatā-success.*

Purport: He shall avoid all those means of acquiring

wealth which impede in his study of the Veda. Let him maintain his study and teaching of the Veda by anyhow supporting his family because that is, indeed the success in his life.

बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।

नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥ १९ ॥ (११)

Buddhivridhikarānyāshu Dhanyāni Cha Hitāni Cha; Nityam Shāstrānyaveksheta Nigamānshchaiva Vaidikān. -11

Nityam-daily, Aveksheta-shall peruse, Shāstrāni-the Shāstras, Chaiva-and also, Vaidikān+Nigamāni-the Vedic Nigamas, Buddhi+Vridhikarāni-which give increase of wisdom, Cha-and, Dhanyāni-wealth, Āshu-soon, Cha-and, Hitāni-are beneficial.

Purport: He shall daily peruse the *Shāstras* and the *Nigamas* that explain the Vedas, which give increase of wisdom, that is, improve the intellect and which teach about the acquisition of wealth and which are beneficial for other worldly concerns. He shall also regularly study them.

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।

तथा तथा विजानाति विज्ञानं चास्य रोचते ॥ २० ॥ (१२)

Yathā Yathā Hi Purushah Shāstram Samadhigachchhati; Tathā Tathā Vijānāti Vijnānam Chasya Rochate. -12

Hi-indeed, Yathā+Yathā-the more, Purushah-a man, Samadhigachchhati-properly studies, Shāstram-the Shāstras, Tathā+Tathā-the more, Vijānāti-he understands, Cha-and, Asya-his, Rochate-interest grows, Vijnānam-in the sciences.

Purport: For the more, a man properly studies the *Shāstras*—the Institutes of knowledge indeed the more he fully understands them, and the more he acquires proficiency in them, and thus his great learning shines brightly and he is more interested in these sciences.

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।

नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ॥ २१ ॥ (१३)

Rishiyajnam Devayajnam Bhootayajnam Cha Sarvadā; Nriyajnam Pitriyajnam Cha Yathāshakti Na Hapayet. -13

Sarvadā-at all times, Rishiyajnam-Brahmayajna, Devayajnam-Devayajna, Bhootayajnam-Balivaishvayajna, Cha-and, Nriyajnam-Atithiyajna, Pitriyajnam-Pitriyajna, Cha-and, Yathā+Shakti-according to ability, Na+Hapayet-shall not neglect.

Purport: The *Grihasta* shall at all times perform the *Brahmayajna*, the *Devayajna*, the *Balivaishvayajna*, the *Atithiyajna* and the *Pitriyajna* according to his ability. He shall never neglect these *Panchamahāyajnas*.

अग्निहोत्रं च जुहुयादाद्यन्ते द्युनिशोः सदा ।

दर्शनं चार्धमासान्ते पौर्णमासेन चैव हि ॥ २५ ॥ (१४)

Agnihotram Cha Juhuyādādyante Dyunisho Sadā;

Darshena Chārdhamāsānte Purnamāsena Chaiva Hi. -14

Hi-certainly, Juhuyāt-shall offer, Agnihotram-oblations in the fire, Sadā-daily, Cha-and, Ādyante-at the beginning and at the end, Dyu+Nishah-of the day and the night, Cheiva-and also, Darshena+Purnamāsena-on Amāvasya and Poornima, Ardhamāsānte-at the end of the fortnight.

Purport: Certainly, the *Grihasta* shall daily offer oblations in the fire at the beginning and at the end of the day and the night. He shall also perform the *Darsha* and the *Purnamāsa Homa* at the end of the fortnights.

आसनाशनशय्याभिरद्धिर्मूलफलेन वा ।

नास्य कश्चिद्वसेद् गेहे शक्तितोऽनर्चितोऽतिथिः ॥ २९ ॥ (१५)

Āsanāshanashayyābhiradbhirmoolaphalena Vā; Nāsy Kashchidvased Gehe Shaktito'narchito'tithih. -15

Asya+Gehe-in his house, Kashchit-who ever, Atithih-Atithi, Na+Avaset-shall not stay, Anarchitah-not honoured, Āsana+Ashana+Shayyābhih-with seat, food and a couch, Vā-or, Adbhih-with water, Moola+Phalena-roots and flowers, Shaktitah-according to his ability.

Purport: No *Atithi* shall stay at the house of the *Grihasta* without being properly honoured and served,

according to his ability, with a seat, food, a couch, and with water, edible roots or flowers, that is, an *Atithi* shall always be received with due hospitality.

पाखण्डिनो विकर्मस्थान्वैडालव्रतिकाञ्छटान् ।

हैतुकान्बकवृत्तींश्च वाङ्मात्रेणपि नार्चयेत् ॥ ३० ॥ (१६)

Pākhandino Vikarmasthānvaidālavratikānchchhattān;
Haitukānbakavriteenshcha Vāngmātrenāpi Nārchayet. -16

Pākhandinah-the heretic, *Vikarmasthān*-those who do forbidden occupations, *Baidālavratikān*-the cat like nature, *Shattān*-the rogues, *Haitukān*-the logicians, *Cha*-and, *Bakavriteen*-like the heron, *Vāngmātreṇa+Api*-even by greeting, *Na+Archayet*- shall not honour.

Purport: The *Grihastha* shall not honour even with a greeting those persons who are heretics, that is, who do not believe in the Vedas, and those who do forbidden occupations, those who are cat-natured, the rogues, the logicians and also those who behave like the herons.

वेदविद्याव्रतस्नाताञ्श्रोत्रियान्गृहमेधिनः ।

पूजयेद्धव्यकव्येन विपरीतांश्च वर्जयेत् ॥ ३१ ॥ (१७)

Vedavidyāvratasnātānchshrotriyaṅgrihamedhinah;
Poojayedhavyakavyena Vipareetānshcha Varjayet. -17

Vedavidyāvratasnātān-those who have completed their study of the Vedas, and maintained their vows and are *Snātakās*, *Shrotriyaṅ*-the masters of the Vedas, *Grihamedhinah*-the noble house-holders, *Poojayet*-shall worship, *Havya+Kavyena*-with food and other items, *Cha*-and, *Varjayet*- shall avoid, *Vipareetān*-the different.

Purport: The *Grihastha* shall worship, that is, honour and revere with food and other items like clothes etc. those who have completed their study of the Vedas and have maintained their vows of *Brahmacharya* and are now qualified *Snātakas*-scholars, and also those house-holders who are masters of the Vedas, and they shall avoid those who are different.

शक्तितोऽपचमानेभ्यो दातव्यं गृहमेधिना ।

संविभागश्च भूतेभ्यः कर्तव्योऽनुपरोधतः ॥ ३२ ॥ (१८)

Shaktito'pachamānebhyo Dātavyam Grihamedhinā; Samvibhāgashcha Bhootebhyah Kartavyo'nuparodhatah. -18

Grihamedhinā-the Grihastha, Shaktitah+Apachamānebhyah-not capable to cook, Dātavyam-shall give, Samvibhāgah-their share, Bhootebhyah-to the poor and the animals, Cha-and, Anuparodhatah-without detriment, Kartavyah-is duty.

Purport: It is the duty of the *Grihastha*, without detriment to his household to give food to those who are not capable to cook, that is, to the *Brahmachāri*, the *Sannayāsi*, etc. and he shall also give to the poor, the animals and the birds their share of food.

क्लृप्तकेशनखश्मश्रुर्दान्तः शुक्लाम्बरः शुचिः ।

स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥ ३५ ॥ (१९)

Kliptakeshanakhashmashrurdāntah Shuklāmbarah Shuchih; Svādhyāye Cheiva Yuktah Syānnityamāt-mahiteshu Cha. -19

Kesha+Nakha+Shmashruh-the hair, the nails, the beard, Klipta-clipped, Dāntah-subdue passions, Shuklāmbarah-clean clothes, Suchih-pure, Cha-and, Nityam-always, Svādhyāye-in study, Cheiva-always, Yuktah-engaged, Syāt- shall be, Ātmahiteshu-for his own welfare.

Purport: The *Grihastha* shall keep his hair, nails and his beard regularly clipped and subduing his passions, wearing clean clothes, he shall always keep himself pure, and shall be engaged in the study of the Vedas for his own welfare.

नोपगच्छेत्प्रमत्तोऽपि स्त्रियमार्तवदर्शने ।

समानशयने चैव न शयीत तया सह ॥ ४० ॥ (२०)

Nopagachchhetpramatto'pi Striyamārttavadarshane; Samānashayane Chaiva Shayeeta Tayā Saha. -20

Na+Upagachchhet-shall not approach, Pramattah+Api-even mad, Striyam-the wife, Ārttava+Darshane-menses appear, Samāna+

Shayane -on same bed, *Chaiva*-and also, *Na+Shayeeta*-shall not sleep, *Tayā+Saha*-with her.

Purport: He shall not approach his wife during the days her menses appear though he may be mad with desire, and also he shall not sleep with her on the same bed.

रजसाऽभिप्लुतां नारीं नरस्य ह्युपगच्छतः ।

प्रज्ञा तेजो बलं चक्षुरायुश्चैव प्रहीयते ॥ ४१ ॥ (२१)

Rajasā'bhiplutām Nāreem Narasya Hyupagachchhatah; Prajnā Tejo Balam Chakshurāyushchaiva Praheeyate. -21

Hi-certainly, *Rajasā+Abhiplutām+Nāreem*-unto the woman in her menses, *Upagachchhatah*-who goes, *Narasya*-of the man, *Prajnā*-intellect, *Tejah*-vigour, *Balam*-strength, *Chaiva*-and also, *Chakshuh*-vision, *Āyuh*-vitality, *Praheeyate*-are impaired.

Purport: The man who goes unto his wife who is in her period of menses, his intellect, vigour, strength, vision and also his vitality are certainly impaired.

तां विवर्जयतस्तस्य रजसा समभिप्लुताम् ।

प्रज्ञा तेजो बलं चक्षुरायुश्चैव प्रवर्धते ॥ ४२ ॥ (२२)

Tām Vivarjayatastasya Rajasā Samabhiplutām; Prajnā Tejoo Balam Chakshurāyushchaiva Pravardhate. -22

Rajasā+Samabhiplutām-in her menses, *Tām*-that, *Vivarjayatah*-avoid, *Tasya*-his, *Prajnā*-wisdom, *Tejah*-energy, *Balam*-strength, *Chakshuh*-eye-sight, *Cha*-and, *Āyuh*-vitality, *Eva*-certainly, *Pravardhate*-increase.

Purport: He, who avoids her while she is in her menses, for him his wisdom, energy, strength, eye-sight and vitality certainly increase.

नाविनीतैर्ब्रजेद्धुर्यैर्न च क्षुद्रव्याधिपीडितैः ।

न भिन्नशृङ्गाक्षिखुरैर्न वालधिविरूपितैः ॥ ६७ ॥ (२३)

Nāvineetairvrajēddhuryairna Cha Kshudvyaādhipīditaiḥ; Na Bhinnashringākshikhurairna Vāladhivirūpitaiḥ. -23

Dhuryeih-an animal, *Avineetaiḥ*-not trained, *Kshud+Vyādhī*+

Peeditaih-suffering from hunger or disease, *Cha*-and, *Bhinna*+*Shringa*+*Akshi*+*Khuraih*-with broken horns, eyes and hoofs, *Na*-nor, *Vāla*+*Adhiviroopitaih*-with mutilated tail, *Na*+*Vrajet*-shall not travel.

Purport: He must not travel or ride a beast of burden which is un-trained, nor an animal which is hungry or suffering from disease nor whose horns are broken or the eyes and the hoofs are injured and the tail is mutilated.

विनीतैस्तु व्रजेन्नित्यमाशुगैर्लक्षणान्वितैः।

वर्णरूपोपसंपन्नैः प्रतोदेनातुदम्भृशम् ॥ ६८ ॥ (२४)

Vineetaistu Vrajennityamāshugairlakshanānvitaih;
Varnaroopopasampannaih Pratodenātudanbhisham. -24

Tu-but, *Nityam*+*Vrajet*-shall always travel, *Vineetaih*-well trained, *Ashugaih*-swift, *Lakshana*+*Anvitaih*-endowed with lucky marks, *Varna*+*Roopa*+*Upasampannaih*-with good colours and form, *Atudan*-not hitting, *Bhisham*-too much, *Pratodena*-with the whip.

Purport: But, he shall always travel with the beasts which are well trained, swift and endowed with lucky, handsome marks and with good colours and form without hitting them too much with the whip.

न संवसेच्च पतितैर्न चाण्डालैर्न पुलकसैः ।

न मूर्खैर्नावलिप्तैश्च नान्त्यैर्नान्यावसायिभिः ॥ ७१ ॥ (२५)

Na Samvasechcha Patitairna Chāndālairna Pulkasaih;
Na Moorkhairnāvaliptaishcha Nāntyairnāntyāvasāyibhih. -25

Na+*Samvaset*-shall not stay, *Patitaih*-with the degraded, *Na*-nor, *Chāndalaih*-the *Chāndālas*, *Na*-nor, *Pulkasaih*-the *Pulkasas*, *Cha*-and, *Moorkhaih*-the illiterate, *Avaliptaih*-the purse proud, *Cha*-and, *Antyaih*+*Anvasāyibhih*-the low caste men.

Purport: He shall not stay together with the degraded persons, with the *Chāndālas*, the *Pulkasas*, the illiterate and with those who are purse proud nor with the low caste men who always think vile.

ब्राह्मे मुहूर्ते बुध्येत धर्मार्थौ चानुचिन्तयेत् ।

कायक्लेशांश्च तन्मूलान्वेदतत्त्वार्थमेव च ॥ ९२ ॥ (२६)

*Brāhme Muhoortte Budhyeta Dharmārthow Chanu-
chintayet; Kāyaksheshānshcha Tanmoolānvedatatvārtha-
meva Cha. -26*

Brāhme+Muhoortte-in the latter part of the night, *Budhyeta*-shall wake up, *Cha*-and, *Anuchintayet*- shall meditate, *Dharma+Arthow*-on Dharma and wealth, *Cha*-and, *Tat+Moolān*-that cause, *Kāya+Klesha*-of the ailments of the body, *Cha*-and, *Eva*-also, *Veda+Tatva+Artham*-the import of the Vedas,

Purport: He shall wake up in the *Brahma Muhoorta*, that is, forty eight minutes before sunrise, and meditate on *Dharma*-piety and the right means to acquire wealth, and about the ailments of body (if any), and their cause and also about the true import of the Vedas.

उत्थायावश्यकं कृत्वा कृतशौचः समाहितः।

पूर्वा संध्यां जपस्तिष्ठेत्स्वकाले चापरां चिरम् ॥ १३ ॥ (२७)

*Uthāyāvashyakam Kritvā Kritashowchah Samāhitah;
Poorvām Sandhyām Japanstishthetsvakāle Chāparām
Chiram. -27*

Uthāya-having left his bed, *Kritvā*-attended, *Āvashyakam*-necessities, *Krita+Showchah*-having washed, *Tishthet*- shall sit, *Chiram*-for a long time, *Samāhitah*-with concentrated mind, *Poorvām*-morning, *Sandhyām*-devotion, *Japan*-muttering of Gāyatri, *Cha*-and, *Svakāle*-at the proper time, *Aparām*-the evening.

Purport: Having left his bed, he shall attend to the necessities of nature and having washed himself, he shall sit down in the morning and perform *Samdhyā*-devotion to God, with a concentrated mind and for a longer time, and also do *Gāyatri Japa* and perform at the proper time the evening *Samdhyā* too.

ऋषयो दीर्घसंध्यत्वादीर्घमायुरवाप्नुयुः।

प्रज्ञां यशश्च कीर्तिं च ब्रह्मवर्चसमेव च ॥ १४ ॥ (२८)

*Rishayo Deerghasandhyatvā deerghamāyuravāpnuyuh;
Prajñām Yashashcha Keertim Cha Brahmamarcha-
sameva Cha. -28*

Rishayah-the rishis, *Deergha*+*Sandhyatvāt*-by prolonging *Samdhyā*, *Deergham*+*Āyuh*-long life, *Avāpnuyuh*-obtained, *Cha*-and, *Prajñām*-wisdom, *Yashah*-honour, *Cha*-and, *Keertim*-fame, *Cha*-and, *Eva*-also, *Brahmavarchasam*-excellence in Vedic knowledge.

Purport: The rishis, by prolonging their time in the devotional act of *Samdhyā*- meditation obtained long life, wisdom, honour, fame and also excellence in the Vedic knowledge.

अमावस्यामष्टमीं च पौर्णमासीं चतुर्दशीम् ।

ब्रह्मचारी भवेन्नित्यमप्यृतौ स्नातको द्विजः ॥ १२८ ॥ (२९)

Amāvasyāmashtameem Cha Purnamāseem Chaturdasheem; Brahmachāree Bhavennityamapyritow Snātako Dvijah. -29

Snātakah+*Dvijah*-the twice born scholar, *Brahmchāree*+*Bhabet*-be *Brahmachāree*, *Api*-even, *Ritow*-in season, *Amāvasyām*-on *Amāvasyā*, *Ashtameem*-on the eighth, *Cha*-and, *Purnamāseem*-on *Poornimā*, *Chaturdasheem*-on the fourteenth.

Purport: The *Dviija Snātaka* shall remain chaste (*Brahmachāree*) on the new moon day, on the eighth lunar date of each half month, on the full moon day and on the fourteenth, even during the season for conjugal intercourse if it falls during these lunar dates.

वैरिणं नोपसेवेत सहायं चैव वैरिणः ।

अधार्मिकं तस्करं च परस्यैव च योषितम् ॥ १३३ ॥ (३०)

Vairinam Nopaseveta Sahāyam Chaiva Vairinah; Adhārmikam Taskāram Cha Parasyaiva Cha Yoshitam. -30

Vairinam-the enemy, *Cha*-and, *Sahāyam*-the friend of the enemy, *Na*+*Upaseveta*- shall not associate, *Adhārmikam*-with the wicked man, *Taskāram*-the thief, *Eva*-and also, *Parasya*+*Yoshitam*-the wife of another man.

Purport: The *Dviija* shall not associate with an enemy, and with the friend of an enemy, with a person who is wicked, that is, who does not observe *Dharma*, with the thief and also with the wife of another man.

न हीदृशमनायुष्यं लोके किञ्चन विद्यते ।

यादृशं पुरुषस्येह परदारोपसेवनम् ॥ १३४ ॥ (३१)

Na Heedrishamanāyushyam Loke Kinchana Vidyate; Yādrisham Purushasyeha Parādāropasevanam. -31

Hi-certainly, Iha-here, Loke-in this world, Kinchana-which, Eedrisham-as, Anāyushyam-detrimental to the life, Purushasya-of a man, Na+Vidyate-is not known, Yādrisham-like, Upasevanam-of visiting, Parādārā-another man's wife.

Purport: Certainly, here in this world, there is no known act which is as detrimental to the long life of a man as the act of visiting another man's wife.

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।

आमृत्योः श्रियमन्विच्छेन्नैनानां मन्येत दुर्लभाम् ॥ १३७ ॥ (३२)

Nātmānamavamanyeta Poorvābhirasamriddhibhih; Āmrityoh Shriyamanvichchennainām Manyeta Durlabhām. -32

Poorvābhih-in the past, Asamriddhibih-misfortune, Na+Ātmānām+Avamanyeta-shall not despise himself, Āmrityoh-until death, Anvichchhet-shall seek, Shriyam-fortune, Na+Manyet- shall not think, Einām-it, Durlabhām-a despair.

Purport: The *Grihastha* shall not despise himself if ever being wealthy in the past and then having been struck by misfortune. Instead, he shall seek fortune until death but shall never think that it is a despair.

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ १३८ ॥ (३३)

Satyam Brooyātpriyam Brooyānna Brooyātsatyamapriyam; Priyam Cha Nānritam Brooyādesha Dharmah Sanātānah. -33

Satyam+Brooyāt-speak the truth, Priyam+Brooyāt-speak what is pleasant, Na+Brooyāt-speak not, Satyam-truth, Apriyam-not pleasant, Cha-and, Na+Brooyāt-do not speak, Anritam-falsehood, Priyam-which is pleasing, Esha-this, Dharmah-the virtue, Sanātānah-eternal.

Purport: The *Grihastha* shall always speak the truth which is pleasant. He shall not speak that truth which is

not pleasant nor speak any falsehood which is pleasing.
This is the eternal virtue, the *Sanātana Dharma*.

भद्रं भद्रमिति ब्रूयाद्भद्रमित्येव वा वदेत्।

शुष्कवैरं विवादं च न कुर्यात्केनचित्सह ॥ १३९ ॥ (३४)

Bhadram Bhadrhamiti Brooyādbhadramityeva Vā Vadet;
Shushkavairam Vivādam Cha Na Kuryātkenachitsaha. -34

Iti-therefore, *Bhadram*+*Bhadram*-what is good, *Brooyāt*-say, *Na*+*Kuryāt*-do not engage, *Saha*-with, *Kenachit*-whomsoever, *Shushkavairam*-in useless enmity, *Cha*-and, *Vivādam*-dispute, *Iti*-thus, *Vā*-ever, *Eva*+*certainly*, *Vadet*- shall speak, *Bhadram*-good.

Purport: The *Grihastha* shall therefore always say what is good as good, that is, he shall speak that which is beneficial to all. He shall not engage himself with whomsoever in any useless enmity nor even in any futile dispute.

हीनाङ्गानतिरिक्ताङ्गागान्विद्याहीनान्वयोऽधिकान्।

रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत् ॥ १४१ ॥ (३५)

Heenānggānatiriktānggānvidyāheenānvayo'dhikān;
Roopadravyaviheenānshcha Jātiheenānshcha Nākshipet. -35

Heen+*Anggān*+*Atirikta*+*Anggān*-bodily defects, *Vidyāheenān*-destitute in knowledge, *Vaya*+*Adhikān*-advanced in age, *Cha*-and, *Viheenān*-devoid, *Roopa*+*Dravya*-beauty and wealth, *Jāti*+*Heenān*-low class, *Na*+*Akshipet*-shall not insult.

Purport: He shall not insult any person who has bodily defects, that is, possessing limbs in excess or less, nor make fun of those who are devoid of personal beauty or wealth, those who are advanced in age, and those of the low class.

मङ्गलाचारयुक्तः स्यात्प्रयतात्मा जितेन्द्रियः ।

जपेच्च जुहुयाच्चैव नित्यमग्निमतन्द्रितः ॥ १४५ ॥ (३६)

Mangalāchārayuktah Syātprayatātmā Jitendriyah;
Japechcha Juhuyāchchaiva Nityamagnimatandritah. -36

Mangala+*Āchāra*+*Yuktah*-engaged in auspicious conduct, *Syāt*-shall be *Prayatātmanām*-careful of self-purity, *Jitendriyah*-self controlled, *Cha*-and, *Nityam*-always, *Atandritah*-without indolence,

Japet-shall do recitation, *Cha+Eva*-and also, *Juhuyāt*-offer oblations, *Agnim*-in the fire.

Purport: He shall constantly be engaged in auspicious conduct and being self-controlled be careful of self-purity, that is, having his mind and the senses under his control. He shall always do the recitation of the mantras of *Samdyopāsana* and also offer oblations in the sacred fire without any indolence.

मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम् ।

जपतां जुह्वतां चैव विनिपातो न विद्यते ॥ १४६ ॥ (३७)

Mangalāchārayuktānām Nityam Cha Prayatātmanām; Japatām Juhvatām Chaiva Vinipāto Na Vidyate. -37

Mangala+Āchāra+Yuktānām-those who are engaged in auspicious conduct, *Nityam*-daily, *Cha*-and, *Prayatātmanām*-careful of self-purity, *Japatām*-do recitation, *Cha+Eva*-and also, *Juhvatām*-do Homa, *Vinipāta*-calamity, *Na+Vidyate*-is not known.

Purport: Calamity is not known to be-fall to those who are always engaged in auspicious conduct and who are ever careful of self-purity and daily do *Japa*, and *Homa*.

वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः ।

तं ह्यस्याहुः परं धर्ममुपधर्मोऽन्य उच्यते ॥ १४७ ॥ (३८)

Vedamevabhyasennityam Yathākālamatandritah; Tam Hyasyāhuh Param Dharmanupadharmo'nya Uchyate -38

Veda+*Eva*-the Veda only, *Abhyaseta*-shall study, *Nityam*-daily, *Yathā+Kālam*-at the proper time, *Tam*-that, *Hi*-indeed, *Asya*-his, *Āhuh*-is declared, *Param*-highest, *Dharmam*-duty, *Upadharmah*-secondary duties, *Anya*-other, *Uchyate*-are called.

Purport: Indeed, the daily study of the Veda at the proper time, is declared to be the highest duty of the *Dvija*, and all other acts and observances are called secondary duties.

वेदाभ्यासेन सततं शौचेन तपसैव च ।

अद्रोहेण च भूतानां जातिं स्मरति पौर्विकीम् ॥ १४८ ॥ (३९)

Vedābhyāsenā Satatam Showchena Tapasaiva Cha; Adrohena Cha Bhootānām Jātim Smarati Paurvikeem. -39

Vedābhyāsenā-by study of the Veda, *Satatam*-daily, *Cha*-and, *Showchena*-by purity, *Tapasā*-by Tapa, *Cha*-and, *Eva*-also, *Adrohena*-no malice, *Bhootānām*-to all creatures, *Smarati-Paurvikeem+Jātim*-remembers previous birth.

Purport: He, who daily studies the Veda, by its study and by purity of his self, and by the performance of *Tapa* and also by bearing no malice to the created beings, obtains the faculty of remembering his former births.

पौर्विकीं संस्मरञ्जातिं ब्रह्मैवाभ्यसते पुनः ।

ब्रह्माभ्यासेन चाजस्त्रमनन्तं सुखमश्नुते ॥ १४९ ॥ (४०)

Paurvikeem Samsmaranjātim Brahmaivābhyasate Punah; Brahmābhyāsenā Chājasramanantam Sukhamashnute. -40

Paurvikeem+Jātim+Samsmaran-remembering past births, *Brahma+Eva+Abhyasate*-and studying the Vedas, *Punah*-again, *Brahma+Abhyāsenā*-by the study of the Veda, *Cha*-and, *Ajasram+Brahma+Abhyāsenā*-by the constant study of the Veda, *Anantam+Sukham*-endless bliss, *Ashnute*-gains.

Purport: He, who remembers his past and is again engaged in the study of the Vedas, by the constant study of the Vedas, he gains endless bliss.

Note: Endless bliss does not mean eternal happiness or beatitudes. It only means the full and complete period of Moksha, which is limited because it is the result of the limited karmas performed by the Jiva-soul.

अभिवादयेद् वृद्धांश्च दद्याच्चैवासनं स्वकम् ।

कृताञ्जलिरुपासीत गच्छतः पृष्ठतोऽन्वियात् ॥ १५४ ॥ (४१)

Abhivādayed Vridhānshcha Dadyāchchhaivāsanam Svakam; Kritāñjalirupāseeta Gachchhatah Prishthato'-nviyāt. -41

Abhivādayet-shall greet, *Vridhān*-the elders, *Chaiva*-and also, *Dadyāt*-shall give, *Āsanam+Svakam*-his own seat, *Kritāñjalih*-joining his hands, *Upāseeta*-shall sit near them, *Cha*-and, *Gachchhatah*-they

go, *Prishthatah*+*Anviyāt*-go after them.

Purport: The *Grihasta* shall welcome the elders, that is, those who are learned in the Vedas and the venerable old men, and joining his hands he shall greet them *Namaste*, and he shall offer them even his own seat, and when they are leaving, he shall go after them, that is, accompany them to the gate.

श्रुतिस्मृत्युदितं सम्यङ् निबद्धं स्वेषु कर्मसु ।

धर्ममूलं निषेवेत सदाचारमतन्द्रितः ॥ १५५ ॥ (४२)

Shrutismṛityuditam Samyang Nibaddham Sveshu Karmashu; Dharmamoolam Nisheveta Sadāchāramatand-ritah. -42

Shruti+*Smṛiti*+*Uditam*-declared in the *Shruti* and the *Smṛiti*, *Samyang*-properly, *Nibaddham*-engaged, *Sveshu*+*Karmashu*-in his occupations, *Nisheveta*-observe, *Sadāchāram*-good conduct, *Dharma*+*Moolam*-the root of Dharma, *Atandritah*-diligently.

Purport: The *Grihasta* shall be ever engaged in the performance of the occupations of the social Order to which he belongs to, and he shall properly observe diligently the rules of good conduct which is the root of all Dharma as commended in the *Shruti* (Vedas) and the *Smṛiti* (Law book) because these are the sources of all virtues.

आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः ।

आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥ १५६ ॥ (४३)

Āchārāllabhate Hyāyurāchārādeepsitāh Prajāh; Āchārāddhanamakshayyamāchāro Hantyalakshanam. -43

Hi-indeed, *Āchārāt*-through good conduct, *Labhate*-obtains, *Āyuh*-long life, *Āchārāt*+*Eepsitāh*+*Prajāh*-through good conduct acquires desirable progeny, *Āchārāt*+*Dhanam*+*Akshayam*- through good conduct imperishable wealth, *Āchārah*-virtuous conduct, *Hanti*-destroys, *Alakshanam*-inauspicious traits.

Purport: Through good conduct a man obtains long life, acquires desirable progeny and imperishable wealth.

Indeed, virtuous conduct destroys the inauspicious traits of a person.

दुराचारो हि पुरुषो लोके भवति निन्दितः ।

दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥ १५७ ॥ (४४)

Durāchāro Hi Purusho Loke Bhavati Ninditah; Duhkhabhāgee Cha Satatam Vyādhito 'lpāyureva Cha. -44

Hi-indeed, Loke-in this world, *Durāchārah*+*Purushah*-the man of bad conduct, *Bhavati*-is, *Ninditah*-blamed, *Duhkhabhāgee*-suffers misfortunes, *Cha*-and, *Satatam*-constantly, *Vyādhitah*-is afflicted with disease, *Cha*-and, *Eva*-certainly, *Alpāyuh*-short-lived.

Purport: Indeed in this world, a man of bad conduct is blamed and condemned. He constantly suffers misfortunes and is afflicted with disease and is certainly short-lived.

सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः ।

श्रद्धानोऽनसूयश्च शतं वर्षाणि जीवति ॥ १५८ ॥ (४५)

Sarvalakshanaheeno 'pi Yah Sadāchāravānnarah; Shraddadhāno 'nasoooyashcha Shatam Varshāni Jeevati. -45

Yah-who, *Sarvalakshanaheenah*+*Api*-although destitute of all auspicious traits, *Sadāchāravān*+*Narah*-a man of good conduct, *Shraddadhānah*-who believes in truth, *Cha*-and, *Asooyash*-free from envy, *Shatam*-a hundred, *Varshāni*-years, *Jeevati*-lives.

Purport: He, who believes in truth and is free from envy, and is a man of good conduct though destitute of all auspicious traits lives a hundred years.

यद्यत्परवशं कर्म तत्तद्यत्नेन वर्जयेत् ।

यद्यदात्मवशं तु स्यात्तत्तत्सेवेत यत्नतः ॥ १५९ ॥ (४६)

Yadyatparavasham Karma Tattadyatnena Varjayet;

Yadyadātmavasham Tu Syāttattatseveta Yatnatah. -46

Yat+Yat-that which, *Paravasham*-depends on others, *Tat*+*Tat*-those, *Karma*-works, *Yatnena*-studiously, *Varjayet*- shall avoid, *Tu*-and, *Yat*-Yat-whatever, *Ātmavasham*-under his own control, *Syāt*-is, *Tat*+*Tat*-that, *Seveta*- shall pursue, *Yatnatah*-diligently.

Purport: All works which make one depend on others, he shall studiously avoid, and he shall pursue diligently whatever works shall be under his control.

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।

एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥ १६० ॥ (४७)

Sarvam Paravasham Duhkham Sarvamātmavasham Sukham; Etadvidyātsamāsenā Lakshanam Sukha-dukhkhayoh. -47

Sarvam+Paravasham-all that depends on others, *Duhkham*-is pain, *Sarvam+Ātmavasham*-that depends on one self, *Sukham*-is happiness, *Vidyāt*-know, *Etad*-this, *Samāsenā*-in short, *Lakshanam*-the definition, *Sukhadukkhayoh*-of happiness and pain.

Purport: All that depends on others is pain and that which depends on oneself is happiness. This is in short the definition of happiness and pain, that is, liberty is happiness whereas dependence is misery.

यत्कर्म कुर्वतोऽस्य स्यात्परितोषोऽन्तरात्मनः ।

तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥ १६१ ॥ (४८)

Yatkarma Kurvato'sya Syātparitoshō'ntarātmanah;

Tatprayatnena Kurveeta Vipareetam Tu Varjayet. -48

Yat+Karma-that work, *Kurvatah*-by doing, *Antarātmanah*-his heart, *Syāt+Paritoshah*-is satisfied, *Tat+Tat*-that, *Prayatnena*-studiously, *Kurveeta*-shall do, *Tu*-but, *Varjayet*- shall avoid, *Vipareetam*-the contrary.

Purport: The work by doing which his heart is satisfied, that is, while doing it he does not feel fear, doubt and shame that he shall do it studiously but he shall avoid the contrary.

आचार्यं च प्रवक्तारं पितरं मातरं गुरुम् ।

न हिंस्याद् ब्राह्मणान्नाश्च सर्वाश्चैव तपस्विनः ॥ १६२ ॥ (४९)

Āchāryam Cha Pravaktāram Pitaram Mātaram Gurum; Na Hinsyād Brāhmanāṅgāshcha Sarvāṁshchaiva Tapasvinah. -49

Chaiva-and certainly, *Āchāryam*-the Āchārya, *Pravaktāram*-the preacher of the Vedas, *Pitaram*+*Mātaram*-the father and the mother, *Gurum*-the Guru, *Cha*-and, *Brāhmanām*-the Brahmans, *Gāh*-the cows, *Sarvān*+*Tapasvinah*-all the ascetics, *Na*+*Hinsyāt*- shall not offend.

Purport: He shall not offend nor hurt his *Āchārya*, the preacher of the Vedas, his father and mother, his *Guru*, nor the *Brāhmana*, the cows and shall not offend the ascetics. He shall certainly not disobey their teachings and instructions.

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।

द्वेषं दम्भं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत् ॥ १६३ ॥ (५०)

Nāstikyam Vedanindām Cha Devatānām Cha Kutsanam; Dvesham Dambham Cha Mānam Cha Krodham Taikshnyam Cha Varjayet. -50

Nāstikyam-atheism, *Vedanindām*-reviling the Vedas, *Cha*-and, *Kutsanam*+*Devatānām*-contempt of the Devas, *Dvesham*-hatred, *Dambham*-pride, *Cha*-and, *Mānam*-honour, *Krodham*-anger, *Taikshnyam*-harshness, *Varjayet*-shall avoid.

Purport: He shall avoid atheism, reviling the Vedas, contempt of the *Devas*, that is, the learned and pious men, and also shun hatred, pride, honour that causes vanity, anger and harshness.

परस्य दण्डं नोद्यच्छेत्क्रुद्धो नैव निपातयेत् ।

अन्यत्र पुत्राच्छिष्याद्वा शिष्ट्यर्थं ताडयेत्तु तौ ॥ १६४ ॥ (५१)

Parasya Dandam Nodyachchhetkruddho Naiva Nipātayet; Anyatra Putrāchchhishyādvā Shishtyartham Tādayettu Tow. -51

Anyatra-other than, *Putrāt*+*Shishyāt*+*Vā*-the son or the pupil, *Na*+*Udyachchet*-shall not raise, *Dandam*-a stick, *Parasya*-on others, *Na*+*Eva*-neither, *Krudhah*-in anger, *Nipātayet*- shall strike, *Tu*-but, *Shishtyartham*-in order to correct, *Tādayet*-shall beat, *Tow*-the two.

Purport: He shall not raise a stick against another man, nor strike anyone when angry. He may beat his son and pupil while giving instructions in order to correct them.

However, this beating should not be out of anger, but he should show anger outwardly and cherish love for them in his heart.

अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम् ।

हिंसारतश्च यो नित्यं नेहासौ सुखमेधते ॥ १७० ॥ (५२)

Adhārmiko Naro Yo Hi Yasya Chāpyanritam Dhanam; Hinsāratashcha Yo Nityam Nehāsow Sukhamedhate. -52

Hi-certainly, Yah+Adhārmikah+Narah-that man who is not righteous, Cha-and, Api-also, Yasya-whose, Anritam+Dhanam-wealth is acquired by falsehood, Cha-and, Yah+Nityam-who is always engaged in violence, Iha-here, Asow-he, Sukham-happiness, Na+Edhate-does not attain.

Purport: He, who is not righteous in life and whose wealth has been acquired by falsehood and who is always engaged in violence, certainly he shall never attain happiness in this world.

न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।

अधार्मिकाणां पापानामाशु पश्यन्विपर्ययम् ॥ १७१ ॥ (५३)

Na Seedannapi Dharmena Mano'dharme Niveshayet; Adhārmikānām Pāpānāmashu Pashyanviparyayam. -53

Pashyan-seeing, Āshu-the speedy, Viparyayam-reverses, Adhārmikānām+Pāpānām-who are not righteous, the sinners, Seedan+Api-even suffering, Dharmena-in Dharma, Na+Niveshayet-shall not turn, Manah-the mind, Adharme-in Adharma.

Purport: Seeing the speedy reverses and overthrow of those who are un-righteousness in this world, he shall always abide by the rule of Dharma though suffering any consequences but shall never turn his mind towards un-righteousness.

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥ १७२ ॥ (५४)

Nādharmashcharito Loke Sadyah Phalati Gowriva; Shanairāvartamānastu Kartumulāni Krintati. -54

Loke-in this world, *Gauh+Iva*-like the cow, *Adharmah+Charitah*-unrighteousness practiced, *Sadyah*-at once, *Na+Phalati*-does not produce its fruit, *Shanaih*-slowly, *Āvartamān*-advancing, *Krintanti*-cuts, *Mulāni*-the roots, *Kartuh*-of the doer.

Purport: Un-righteousness practiced in this world does not produce its fruits at once, like the cow which does not give milk immediately. But, advancing slowly, it cuts the roots of all happiness of the doer who committed it.

यदि नात्मनि पुत्रेषु न चेत्पुत्रेषु नप्तृषु ।

न त्वेव तु कृतोऽधर्मः कर्तुर्भवति निष्फलः ॥ १७३ ॥ (५५)

Yadi Nātmani Putreshu Na Chetputreshu Naptrishu; Na Tveva Tu Krito'dharmah Karturbhavati Nishphalah. -55

Yadi-if, *Na*-not, *Ātmani*-to himself, *Putreshu*-to the children, *Putreshu+Na+Chet*-if not to the children, *Naptrishu*-to the grand children, *Tu*-but, *Eva*-certainly, *Kritah+Adharmah*-iniquity done, *Kartuh*-of the doer, *Na+Bhavati*-does not, *Nishphalah*-fruitless.

Purport: If ever the punishment of an iniquity does not fall on the doer himself, then it falls on his children and if not, then at least on his grand-children. But certainly any iniquity of the doer does not go fruitless.

अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।

ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥ १७४ ॥ (५६)

Adharmanaidhate Tāvattato Bhadrāni Pashyati;

Tatah Sapatnānjayati Samoolastu Vinashyati. -56

Tāvat-for a while, *Adharmena*-through unrighteousness, *Edhate*-prosperes, *Tatah*-then, *Bhadrāni*-many a good, *Pashyati*-sees, *Jayati*-conquers, *Sapatnān*-the enemies, *Tatah*-there after, *Samoola*-with branch and root, *Tu*-but, *Vinashyati*-attains destruction.

Purport: Through un-righteousness, he prospers for a while and sees many a good fortune and even conquers his enemies through un-just means, but there after he attains destruction, that is, he is destroyed branch and root by the result of the iniquities.

सत्यधर्मार्यवृत्तेषु शौचे चैवारमेत्सदा ।

शिष्यांश्च शिष्याद्धर्मेण वाग्बाहूदरसंयतः ॥ १७५ ॥ (५७)

Satyadharmāyavrittteshu Showche Chaivārametsadā; Shishyānshcha Shishyāddharmena Vāgbāhoordara Sanyatah. -57

Satyadharmā-the true Dharma, Ārya+Vrittteshu-the conduct of an Ārya, Cha-and, Showche-purity, Sadā+Aramet-shall always devote, Vāk+Bāhooh+Cha+Udara-the tongue, the arms and the belly, Sanyatah-under control, Cha+Eva-and indeed, Dharmena-according to the law, Shishyāt-teach, Shishyān-the pupils,

Purport: He shall be always practicing the true Dharma and also maintaining his conduct worthy of an Ārya, abiding by the rules of both outward and inner purity, and constantly keeping his tongue, arms and belly under control. He shall indeed teach his pupils according to the law, that is, Dharma.

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।

धर्मं चाप्यसुखोदरकं लोकविक्रुष्टमेव च ॥ १७६ ॥ (५८)

Parityajedarthakāmow Yow Syātām Dharmavarjitow; Dharmam Chāpyasukhodarkam Lokavikrushtameva Cha. -58

Parityajet- shall avoid, Artha+Kāmow-wealth and desires, Yow-which, Syātām-are, Dharma+Varjitow-opposed to Dharma, Cha-and, Eva-certainly, Api-even, Dharmam-the Dharma, Asukhodarkam-cause of pain in future, Cha-and, Lokavikrushtam-offensive to men.

Purport: He shall avoid the acquisition of wealth and the gratification of his desires, which are certainly opposed to Dharma, and he shall even avoid those acts which are legal but are offensive to men and which may cause pain in future.

न पाणिपादचपलो न नेत्रचपलोऽनृजुः ।

न स्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः ॥ १७७ ॥ (५९)

Na Pānipādachapalo Na Netrachapalo'nrijuh; Na Syādvākchapalashchaiva Na Paradrohakarmedheeh. -59

Na+Chapalah- no fickleness, Pāni+Pāda-in the hand and the feet, Netra-in the eyes, Na+Chapalah-no fickleness, Na+Chapalah-

no fickleness, *Vāk*-in speech, *Chaiva*-and also, *Na+Syāt*-shall not be, *Anrijuh*-crooked, *Na+Paradroha+Karmedheeh*-do not think to do harm to others,

Purport: He shall avoid all fickleness of hands, feet, eyes and speech and he shall also avoid crookedness and he shall never think to do harm to others.

येनास्य पितरो याता येन याताः पितामहाः ।

तेन यायात्सतां मार्गं तेन गच्छन् रिष्यते ॥ १७८ ॥ (६०)

Yenāsyā Pitaro Yātā Yena Yātāh Pitāmahāh; Tena Yāyātsatām Mārgam Tena Gachchhanna Rishyate. -60

Yena-in that, *Asya*-his, *Pitarah*-father, *Pitāmahāh*-great grandfather, *Yātā*-walked, *Tena*-in that, *Yāyāt*-shall walk, *Satām*-learned and pious men, *Tena*-in that, *Gachchhat*-shall follow, *Na+Rishyate*-shall not suffer pain.

Purport: He shall follow the path in which his fathers and his grand-fathers walked but only if his fathers and great grand fathers were learned and pious men, and if he follows their path, he shall certainly not suffer pain.

ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः ।

बालवृद्धातुरैर्वैद्यैर्ज्ञातिसंबन्धिवान्धवैः ॥ १७९ ॥ (६१)

Ritvikpurohitāchāryairmātulātithisamshritaiḥ;

Bālavṛddhāturairvaidyairjnātisambandhibāndhavaiḥ. -61

Ritvij-the officiating priest, *Purohita*-the family priest, *Āchāryaiḥ*-with the teacher, *Mātula*-the maternal uncles, *Atithi*-the guests, *Samshritaiḥ*-with the dependent, *Bāla+Vṛddha*-the children and the old, *Āturaiḥ*-with the sick, *Vaidyaiḥ*-with the physicians, *Jnāti*-the relatives, *Sambandhi*-the in-laws etc., *Bāndhavaiḥ*-with the relations.

मातापितृभ्यां यामीभिर्भ्रात्रा पुत्रेण भार्यया ।

दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥ १८० ॥ (६२)

Mātāpitribhyām Yāmeebhihbhrātrā Putrena Bhāryayā

Duhitrā Dāsavargena Vivādam Na Samācharet. -62

Mātāpitribhyām-with the mother and the father, *Yāmeebhiḥ*-female relatives, *Bhrātrā*-the brother, *Putrena*-with the son, *Bhāryayā*-with the wife, *Duhitrā*-the daughter, *Dāsavargena*-with the servants, *Vivādam*-quarrels, *Na+Samācharet*-shall not engage.

Purport: *Shlokas 61-62.* He shall not engage in quarrels or useless disputes with the officiating priest, the family priest, the teacher, the maternal uncles, the guests, the dependent ones, the children and the old ones, with the sick persons, the physicians, the relatives and with the in-laws, and with those relations after marriage, and also with his father, his mother, his female relatives, his brothers, sons, his wife and daughters, and with his servants.

प्रतिग्रहसमर्थोऽपि प्रसङ्गं तत्र वर्जयेत्।

प्रतिग्रहेण ह्यस्याशु ब्राह्मं तेजः प्रशाम्यति ॥ १८६ ॥ (६३)

Pratigrahasamartho'pi Prasamgam Tatra Varjayet; Pratigraheṇa Hyasyāshu Brāhmam Tejah Prashāmyati. -63

Pratigraha-to accept present, *Samarthah*+*Api*-though entitled, *Tatra*-there, *Prasamgam*-attachment, *Varjayet*- shall avoid, *Pratigraheṇa*-through accepting, *Hi*-certainly, *Asya*-his, *Āshu*-soon, *Brāhmam*+*Tejah*-the divine light, *Prashāmyati*-extinguishes.

Purport: A *Brāhmaṇa* though he is entitled to accept presents, he shall avoid attachment, that is, greed of receiving gifts and accumulate wealth for this too much habit of gift-taking certainly extinguishes the divine light of *Brāhmaṇ*hood in him.

न द्रव्याणामविज्ञाय विधिं धर्म्यं प्रतिग्रहे।

प्राज्ञः प्रतिग्रहं कुर्यादवसीदन्नपि क्षुधा ॥ १८७ ॥ (६४)

Na Dravyāṇāmavijnāya Vidhim Dharmya Pratigrahe; Prājñah Pratigraham Kuryādavaseedannapi Kshudhā. -64

Prājñah-the learned *Brāhmaṇa*, *Avijnāya*-not knowing, *Dharmya*+*Vidhim*, the rule according to Dharma, *Na*+*Pratigrahe*-shall not accept, *Dravyāṇām*-gift, *Avaseedan*+*Api*-although overwhelmed, *Kshudhā*-by hunger, *Pratigraham*+*Na*+*Kuryāt*-shall not accept gifts.

Purport: The learned *Brāhmaṇa* shall not accept any gift if he does not know the rule governing the acceptance of gifts from others as prescribed by Dharma, even if he may be over-welmed by hunger.

अतपास्त्वनधीयानः प्रतिग्रहरुचिर्द्विजः ।

अम्भस्यश्मप्लवेनेव सह तेनैव मज्जति ॥ ११० ॥ (६५)

Atapāstvanadheeyānah Pratigrāharuchirdvijah;

Ambhasyashmaplaveneva Saha Tenaiva Majjati. -65

Tu-but, Dvijah-the Brāhmana, Atapāh-devoid of Tapa, Anadheeyānah-not read in the Vedas, Pratigrāha+Ruchi-h-fond of accepting gifts, Ambhasi-in the water, Ashmaplavena+Iva-like the boat made of stone, Saha-with, Tena-Eva-with him also, Majjati-sinks.

Purport: But the *Brāhmana* who is devoid of the good qualities, like *Tapa*, and is un-read in the Vedas, and fond of accepting gifts from others, sinks in the ocean of miseries together with the donor just like the man who attempts to cross over in a boat made of stone is submerged in the water together with the boat.

न वार्यपि प्रयच्छेत्तु बैडालव्रतिके द्विजे ।

न बकव्रतिके विप्रे नावेदविदि धर्मवित् ॥ ११२ ॥ (६६)

Na Vāryapi Prayachchettu Baidālavratike Dvije;

Na Bakavratike Vipre Nāvedavidi Dharmavit. -66

Dharmavit-a virtuous man, Na+Prayachchet- shall not give, Vipre-to the Brāhmana, Vāri+Api-even water, Tu-and, Baidālavratike-cat-natured, Na-not. Bakavratike-crane-natured, Na-nor, Dvijah-to the Brāhmana, Avedavid-not read the Vedas.

Purport: A virtuous man who strictly abides by Dharma shall never welcome or honour or even give some water to a *Brāhmana* who is cat-natured, nor to the one who behave like a crane, and nor to the one who is un-read in the Vedas.

त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं धनम् ।

दातुर्भवत्यनर्थाय परत्रादातुरेव च ॥ ११३ ॥ (६७)

Trishvapyeteshu Dattam Hi Vidhinā'pyarjitam Dhanam;

Dāturbhavatyanarthāya Paratrādātureva Cha. -67

Dhanam-wealth, Arjitam-earned, Vidhinā-through Dharma, Dattam-given, Trishu+Api+Eteshu-to these three, Hi-indeed,

Bhavati-becomes, *Anarthāya*-a curse, *Dātuh*-to the donor, *Cha*-and, *Evā*-even, *Ādātuh*-to the receiver, *Paratra*-in the next world.

Purport: The wealth earned through Dharma if given as gift to these three kinds of *Brāhmaṇa*, the giver and even to the receiver to both of them it becomes a curse, that is, a cause of misery in their present life and also the next world.

यथा प्लवेनौपलेन निमज्जत्युदके तरन् ।

तथा निमज्जतोऽधस्तादज्ञौ दातृप्रतीच्छकौ ॥ १९४ ॥ (६८)

Yathā Plavenowpalena Nimajjatyudake Taran;

Tathā Nimajjato'dhastādajnow Dātriprateechchhakow. -68

Yathā-like, *Plavena*+*Upalena*-the boat of stone, *Nimajjati*-sinks, *Udake*-into the water, *Taran*-crossing, *Tathā*-even so, *Nimajjatah*-sink, *Adhastāt*-low, *Ajnow*-ignorant, *Dātri*-giver, *Prati*+*Ichchhakow*-the one who accepts.

Purport: Just like the man who tries to cross over in a boat sinks into the water, even so the ignorant giver and the one who accepts, both of them sink low into the ocean of miseries.

धर्मध्वजी सदा लुब्धश्छाद्रिको लोकदम्भकः ।

बैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसंधकः ॥ १९५ ॥ (६९)

Dharmadvaji Sadā Lubdhashchchhādmiko Loka-dambhakah; Baidālavratiko Jneyo Hinsrah Sarvābhisandhakah. -69

Dharmadvaji-who displays the flag of Dharma, *Sadā*+*Lubdhah*-ever covetous, *Chchhādmikah*-hypocrite, *Loka*+*Dambhakah*-deceitful to all people, *Hinsrah*-harmful, *Sarva*+*Abhisandhakah*-who keeps company of all, *Jneyah*-know, *Baidālavratikah*-cat-natured.

Purport: The *Brāhmaṇa* who always displays the flag of Dharma, but is not so in practical life, and is ever covetous, a hypocrite, deceitful, harmful and keep the company of all classes of people, know him to be the one who acts like the cat.

अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः।

शठो मिथ्याविनीतश्च बकव्रतचरो द्विजः ॥ १९६ ॥ (७०)

Adhodrishtirnaishkritikah Svārthasāadhanatatparah;
Shatho Mithyāvineetashcha Bakavratacharo Dvijah. -70

Cha-and, Adhodrishtih-eyes cast down, Naishkritikah-of cruel disposition, Svārtha+Sādhana+Tatparah-always ready to selfishness, Shathah-dishonest, Mithyāvineetah-falsely gentle, Bakavratacharah-crane-natured, Dvijah-the Brāhmana.

Purport: And, the *Brāhmana* who keeps his eyes cast down to conceal his true motives who is of a cruel disposition, and always ready to do any vile act to achieve his selfish aim, who is dishonest and falsely gentle is someone who acts like a crane.

परकीयनिपानेषु न स्नायाच्च कदाचन।

निपानकर्तुः स्नात्वा तु दुष्कृतांशेन लिप्यते ॥ २०१ ॥ (७१)

Parakeeyanipāneshu Na Snāyāccha Kadāchana;
Nipānakartuh Snātvā Tu Dushkritānshena Lipyate. -71

Parakeeyanipāneshu-in the tanks made by others, Na+Snāyāt-do not bathe, Cha-and, Kadāchana-at one time or another, Tu-because, Snātvā-if he bathes, Dushkritānshena-by the impurities, Nipānakartuh-the maker of the tank, Lipyate-shall be tainted.

Purport: He shall not bathe in the tank made by others because he shall be tainted with the impurities of the owner, that is, it is not hygienic to bathe in the same water.

नदीषु देवखातेषु तडागेषु सरःसु च।

स्नानं समाचरेन्नित्यं गर्तप्रस्रवणेषु च ॥ २०३ ॥ (७२)

Nadeeshu Devakhāteshu Tadāgeshu Sarahsu Cha;
Snānam Samācharennityam Gartaprasravaneshu Cha. -72

Nadeeshu-in the rivers, Devakhāteshu-in natural lakes, Tadāgeshu-in ponds, Cha-and, Sarahsu-in fountains, Nityam-always, Samācharet+Snānam-shall take bath, Cha-and, Gartaprasravaneshu-in springs.

Purport: He shall always take his bath in the rivers, in the natural lakes, in the ponds, and the fountains, and in

the springs where there is running water.

यमान्सेवेत सततं न नित्यं नियमान्बुधः ।

यमान्यतत्यकुर्वाणो नियमान्केवलान्भजन् ॥ २०४ ॥ (७३)

Yamānseveta Satatam Na Nityam Niyamānbudhah;
Yamānpatatyakurvāno Niyamānkevalānbhajan. -73

Budhah-the wise, *Satatam*-constantly, *Seveta*-observe, *Yamān*-the Yamas, *Na*-not, *Nityam*-always, *Niyamān*-the Niyamas, *Yamān*-the Yamas, *Akurvān*-not observed, *Niyamān*+*Kevalān*-only the Niyamas, *Bhajan*-practices, *Patati*-falls.

Purport: The wise man who constantly observes the *Yamas*-vows of personal discipline but not always observe the *Niyamas*-vows of social discipline, he meets his fall because he observes only *Yamas*, ignoring the *Niyamas*.

Note: Refer also to Yoga Darshana 2/30-45.

दानधर्म निषेवेत नित्यमैष्टिकपौर्तिकम् ।

परितुष्टेन भावेन पात्रमासाद्य शक्तितः ॥ २२७ ॥ (७४)

Dānadharma Nisheveta Nityamaishtikapaurtikam;
Paritushtena Bhāvena Pātramāsādyā Shaktitah. -74

Pātram+*Āsādyā*-to the worthy recipient, *Paritushtena*+*Bhāvena*-through cheerfulness of heart, *Shaktitah*-according to ability, *Nityam*-always, *Dānadharma*-the duty of giving gift, *Nisheveta*-perform, *aishtikam*-related to *Ishtis*, *Paurtikam*-act of pious liberation.

Purport: The *Dvija* shall always perform his duty of giving gift-donation-for the purpose of *Ishtis*, that is, donation to do *Yajnas* of all types and to do works of *Poorta*, that is, acts of pious liberation for the welfare of all, like building of reservoirs, roads, schools, hospitals etc. through cheerfulness of heart and according to his ability.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।

वार्यन्नगोमहीवासस्तिलकाञ्चनसर्पिषाम् ॥ २३३ ॥ (७५)

Sarveshāmeva Dānānām Brahmadānam Vishishyate;
Vāryannagomaheevāsastilakānchanasarpishām. -75

Eva-indeed, *Sarveshām+Dānānām*-of all gifts, *Brahmadānam*-the gift of the Vedic knowledge, *Vishishyate*-is superior, *Vāri+Anna+Go+Mahee+Vāsah+Tila+Kānchana+Sarpishām*-water, food, cows, land, clothes, sesasum, gold and ghee.

Purport: Indeed the gift of the knowledge of the Vedas-*Vedavidyā* is superior to the gift of water, food cereals, land, clothes, sesamun, gold and ghee.

धर्म शनैः सञ्चिनुयाद्वल्मीकमिव पुत्तिकाः।

परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥ २३८ ॥ (७६)

Dharmam Shanaih Sanchinuyādvalmeekamiva Puttikāh;
Paralokasahāyārtham Sarvabhootānyapeedayan. -76

Valmeekam-+*Iva*-like the white ants, *Puttikāh*-ant-hill, *Shanaih*-slowly, *Sanchinuyāt*-accumulate, *Dharmam*-spiritual merit, *Sarva+Bhootāni*-to all creatures, *Apeedayan*-without giving pain, *Sahāya+Artham*-for the sake of companion, *Paraloka*-in next world.

Purport: Without giving pain to any creature, slowly acquire and accumulate spiritual merits, that is, Dharma, for the sake of a companion in the next world, just like the white ants raise their ant-hill studiously.

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः।

न पुत्रदारा न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥ २३९ ॥ (७७)

Nāmutra Hi Sahāyārtham Pitā Mātā Cha Tishthatah;
Na Putradārā Na Jnātir dharmastishthati Kevalah. -77

Hi-certainly, *Amutra*-there, *Na*-neither, *Pitā+Cha+Mātā*-the father and the mother, *Na*-nor, *Putra+Dārā*-son or wife, *Na*-nor, *Jnāti*-relations, *Sahāya+Artham*-for the sake of companion, *Tishthatah*-stay to be, *Dharmah+Kevalah*-only Dharma, *Tishthati*-stands.

Purport: For certainly there, in the next world neither the father, nor the mother, neither the sons (children) nor the wife, nor the relations stay to be his companion. Only Dharma-the spiritual merits accumulated stands by him.

एकः प्रजायते जन्तुरेक एव प्रलीयते।

एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥ २४० ॥ (७८)

Ekah Prajāyate Jantureka Eva Praleeyate;

Eko'nubhunkte Sukritameka Eva Cha Dushkritam. -78

Ekah-alone, Prajāyate-comes into being, Jantuh-a creature, Ekah-alone, Eva-certainly, Praleeyate-dies, Cha-and, Ekah-alone, Anubhunkte-enjoys, Sukritam-good deeds, Ekah-alone, Eva-indeed, Dushkritam-misdeeds.

Purport: Alone does a creature come into being, that is, like all creatures, man also is born alone, and certainly alone he dies. Alone he enjoys the reward of his good deeds, and indeed he suffers the consequences of his sin alone.

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः।

भोक्तारो विप्रमुच्यन्ते कर्त्ता दोषेण लिप्यते ॥

Ekah Pāpāni Kurute Phalam Bhunkte Mahājanah;

Bhoktāro Vipramuchyante Kartā Doshena Lipyate.

—Mahābhārata Udyoga Parva. 32/47

Meaning: One man commits crime to procure objects, and the relations enjoy together, but the guilt will lie on the sinner whereas those who enjoyed shall not be guilty of the crime.

मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमं क्षितौ।

विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ २४१ ॥ (७९)

Mritam Shareeramutsrija Kāshthaloshthasamam Kshitow; Vimukhā Bāndhavā Yānti Dharmastamanugachchati. -79

Mritam Shareeram-the dead body, Utsrija-leave, Kāshtha+Loshtha+Samam-like a log wood or a clod of earth, Kshitow-on the ground, Vimukhā-turning their face, Bāndhavāh-the relatives, Yānti-go, Dharmah-Dharma, Anugachchati-follows, Tam-with him.

Purport: After death, the relatives leave the dead body on the ground like a log of wood or a clog of earth, and turning their face, they go away. It is only Dharma that follows the soul to the other world.

तस्माद्धर्म सहायार्थं नित्यं सञ्चिनुयाच्छनैः।

धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥ २४२ ॥ (८०)

*Tasmādharmam Sahāyārtham Nityam Samchinuyā-
chchhanaih; Dharmena Hi Sahāyena Tamastarati
Dustaram. -80*

Tasmāt-therefore, *Sahāya*+*Artham*-for the sake of companion, *Nityam*-always, *Dharmam*-Dharma, *Shanaih*-gradually, *Samchinuyāt*-accumulate, *Dharmena*+*Sahāyena*-by the company of Dharma, *Hi*-certainly, *Dustaram*+*Tamah*-the difficult gloom, *Tarati*-he sails.

Purport: Therefore, always accumulate Dharma gradually for the sake of companion to the next world, because by the company of Dharma-virtue accumulated, one is certainly able to sail across the ocean of difficult gloom.

धर्मप्रधानं पुरुषं तपसा हतकिल्बिषम्।

परलोकं नयत्याशु भास्वन्तं खशरीरिणम् ॥ २४३ ॥ (८१)

*Dharmapradhānam Purusham Tapasā Hatakilvisham;
Parlokam Nayatyāshu Bhāsvantam Khashareerinam. -81*

Dharmapradhānam-solely devoted to Dharma, *Purusham*-the man, *Tapasā*-by austerities, *Hatakilvisham*-burn his sin, *Bhāsvantam*+*Kha*+*Shareerinam*-the radiant ethereal body, *Nayati*-carries, *Āshu*-promptly, *Paralokham*-to the next world.

Purport: The man who is solely devoted to his Dharma and who by the constant practice of austerities burns his sin, that Dharma promptly conducts his soul to the next world, that is, to the all-radiant and the ethereal body, the *Paramātman*.

उत्तमैरुत्तमैर्नित्यं संबन्धानाचरेत्सह।

निनीषुः कुलमुत्कर्षमधमानधमांस्त्यजेत् ॥ २४४ ॥ (८२)

*Uttamairuttamairnityam Sambandhānācharetsaha;
Nineeshuh Kulamutkarshamadhamānadhmanstyajet. -82*
Nineeshuh-desires, *Kulam*-family, *Utkarsham*-improvement, *Adhamān*+*Adhamān*-the low and mean, *Sambandhān*-company, *Tyajet*-shall avoid, *Nityam*-always, *Ācharet*-shall live, *Uttamaih*+*Uttamaih*+*Saha*-with the nobler.

Purport: He, who desires the improvement of his

family, let him always live in the company of nobler families and avoid the low and mean ones.

उत्तमानुत्तमानाच्छन्हीनान्हीनांश्च वर्जयन्।

ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम् ॥ २४५ ॥ (८३)

Uttamānuttamāngachchhanheenānheenānshcha Varjayan; Brāhmanah Shreshthatāmeti Pratyavāyena Shoodratām. -83

Brāhmanah-the Brāhmana, Gachchhhan-live, Uttamān+Uttamān-nobler and nobler, Cha-and, Heenān+Heenān-the inferior, Varjayan-avoid, Shreshthatam-most distinguished, Eti-obtains, Pratyavāyena-the contrary, Shoodratām-a Shoodra.

Purport: A *Brāhmana* who always lives, that is, keep company of the progressively nobler and nobler families, and avoids the inferior ones, obtains the most distinguished nobility but if he does the contrary he falls down and becomes a *Shoodra*.

दृढकारी मृदुर्दान्तः क्रूराचारैरसंवसन्।

अहिंस्रो दमदानाभ्यां जयेत्स्वर्गं तथाव्रतः ॥ २४६ ॥ (८४)

Dridhakāree Mridurdāntah Kroorāchāreirasavasan; Ahimsro Damadānābhyām Jayetsvargam Tathāvratāh. -84

Dridhakāree-persevering, Mriduh-gentle, Dāntah-has control, Kroorāchāreih-cruel conduct, Asavāsan-shuns, Ahimsrah-does no injury, Dama+Dānābhyām-by Dama and Dāna, Tathā+Vratāh-keeping his vows, Jayet-gains, Svargam-happiness.

Purport: He, who is ever persevering, keeping his vows, is gentle, has proper control over his senses, and shuns the company of those who are of cruel conduct, and does no injury to any living creature, by *Dama*-control of his mind and *Dāna*-donations and gifts gains happiness.

योऽन्यथा सन्तमात्मानमन्यथा सत्सु भाषते।

स पापकृत्तमो लोके स्तेनः आत्मापहारकः ॥ २४५ ॥ (८५)

Yo'nyathā Santamātmānamanyatha Satsu Bhāshate; Sa Pāpakrittamo Loke Stenah Ātmāpahārah. -85

Yah-who, Anyathā-different, Santam-is, Ātmānam-himself,

Anyatha-different, *Satsu*-to the virtuous, *Anyathā*-different, *Bhāshate*-describes, *Sah*-he, *Pāpakrittamah*-most sinful, *Loke*-in this world, *Stenah* thief, *Ātmā*+*Apahārah*-killer of his self.

Purport: That person who describes about himself in a different way, that is, conceals the truth about himself to the virtuous men, he is the most sinful wretch in this world; he is a thief and a killer of his self.

Note: Refer to Yajurveda 40 about *Ātmahano Janāh*.

वाच्यार्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः।

तांस्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥ २५६ ॥ (८६)

Vāchyarthā Niyatāh Sarve Vāngmoolā Vāgvinihsritāh;
Tamstu Yah Stenayedvācham Sa Sarvasteyakrinnarah. -86

Vāchi-in speech, *Sarve*-all, *Arthā*-meanings, *Niyatāh*-are determined, *Vāngmoolā*-speech is the root, *Vāk*+*Vinihsritāh*-emanate from the speech, *Tu*-but, *Yah*+*Narah*-that man, *Tam*+*Stenayet*+*Vācham*-steals that speech, *Sah*-he, *Sarva*+*Steyakrit*-stealer of all.

Purport: The meanings of all things and activities are determined in speech, that is, in the spoken words. Speech is the root from which emanate all activities but that man who steals the speech, that is, speaks falsehood, is said to be the stealer of all as he is dishonest in respect to speech, therefore he is dishonest to everything.

महर्षिपितृदेवानां गत्वाऽऽनृण्यं यथाविधि।

पुत्रे सर्वं समासज्य वसेन्माध्यस्थमाश्रितः ॥ २५७ ॥ (८७)

Maharshipitridevānām Gatvā"nrinyam Yathāvidhi;
Putre Sarva Samāsajya Vasenmādhyasthamāshritah. -87

Yathavidhi-as prescribed, *Maharshi*+*Pitri*+*Devānām*-Ānrinyam-to the rishis, the parents, the Devas and to all other people, *Gatvā*-having accomplished, *Putre*-to the son, *Sarva*-all, *Samāsajya*-entrust, *Vaset*-shall live, *Mādhyastham*+*Āshritah*-indifferent.

Purport: Having duly accomplished, that is, discharged his duties of a *Grihastha* as prescribed, and re-deemed the debts to the rishis by *Brahmayajna*, to the parents by *Pitriyajna*, to the Devas by *Devayajna*, to all other people

by *Balivaishvayajna*, and *Atithiyajna*, he shall step to the next stage of life-the *Vānaprastha Āshrama*. He shall entrust all household responsibilities to his son, and shall live in solitude being in-different to worldly concerns.

एकाकी चिन्तयेन्नित्यं विविक्ते हितमात्मनः।

एकाकी चिन्तयानो हि परं श्रेयोऽधिगच्छति ॥ २५८ ॥ (८८)

EkākeeChintayennityam Vivikte Hitamātmanah; Ekākee Chintayāno Hi Param Shreyo'dhigachchhati. -88

Nityam-constantly, *Vivikte*-in a lonely place, *Ekākee*-alone, *Hitam+Ātmanah*-salutary for his soul, *Chintayet*-shall meditate, *Hi*-because, *Ekākee*-alone, *Chintayānah*-the meditator, *Param+Shreyah*-supreme bliss, *Adhigachchhati*-attains.

Purport: Seated in a lonely place, he shall alone meditate on that which is salutary for his soul, because he who meditates constantly in solitude attains the supreme bliss.

एषोदिता गृहस्थस्य वृत्तिर्विप्रस्य शाश्वती।

स्नातक व्रतकल्पश्च सत्त्ववृद्धिकरः शुभः ॥ २५९ ॥ (८९)

Eshoditā Grihasthasya Vrittirviprasya Shāshvatee; Snātakavratakalpashcha Satvavridhikarah Shubhah. -89

Eshā-thus, *Uditā*-is declared, *Grihasthasya+Viprasya*-of the *Dvija* householder, *Shāshvatee*-eternal, *Vrittih*-duties, *Cha*-and, *Satvavridhikarah*-that cause the increase of satva, *Shubhah*-is holy, *Snātaka+Vrata+Kalpa*-the duties and vows of the *Snātaka*.

Purport: Thus, is declared the eternal duties of the *Dvija Grihastha*, and also for the *Snātaka Grihastha* who are eager to increase the holy and *Satva* qualities in his life.

अनेन विप्रो वृत्तेन वर्तयन्वेदशास्त्रवित्।

व्यपेतकल्मषो नित्यं ब्रह्मलोके महीयते ॥ २६० ॥ (९०)

Anena Vipra Vrittina Vartayanvedashāstravit; Vyapetakalmasho Nityam Brahmaloke Maheeyate. -90

Viprah-the *dvija*, *Veda+Shāstravit*-learned in the Vedas and the *Shātras*, *Anena+Vrittina+Vartayan*-by these shall conduct himself,

Vyapeta+Kalmashah-shunning all vices, *Nityam*-constantly, *Brahmaloke*-in the world of God, *Maheeyate*-be glorified.

Purport: The *Dvija* who is learned in the Vedas and the Shāstras, shunning all vices and being sinless shall thus conduct himself in earning his livelihood, and accumulating Dharma, and thus be ever happy and constantly glorified in the world of God.

Iti Grihasthavrittivratātmaśchaturtho'dhyāyah.

The end of Chapter Four on the subjects the means of earning of livelihood for the Grihastha, and on the vows of married life.

Atha Panchamo'dhyāyah

Chapter Five

Diet Permissible and Forbidden, Purification of the body and the objects of use, and about the Dharma of the woman.

लशुनं गुञ्जनं चैव पलाण्डुं कवकानि च।

अभक्ष्याणि द्विजातीनाममेध्यप्रभवाणि च॥५॥ (१)

Lashunam Grinjanam Chaiva Palāndum Kavakāni Cha; Abhakshyāni Dvijāteenāmamedhyaprabhavāni Cha. -1

Lashunam-garlic, Grinjanam-turnip, Chaiva-and also, Palāndum-onion, Cha-and, Kavakāni-mushrooms, Cha-and, Prabhavāni-growing, Amedhya-unclean, Abhakshyāni-unfit to eat, Dvijāteenām-for the Dvijas,.

Purport: The *Grihastha Dvija* shall avoid garlic, turnip, onion and mushroom, and also all vegetables growing in un-clean places because they are unfit to be eaten.

अनिर्दशाया गोः क्षीरमौष्ट्रमैकशफं तथा।

आविकं सन्धिनीक्षीरं विवत्सायाश्च गोः पयः॥६॥ (२)

Anirdashāyā Goh Kshiramowshtameikashapham Tathā; Āvikam Sandhineekshiram Vivatsāyāshcha Goh Payah. -2

Kshiram-the milk, Goh-of the cow, Anirdashāyā-within ten days, Owshtam-of the she-camel, Tathā-and also, Ekashapham-of one-hoofed, Āvikam-of the ewe, Sandineeksheeram-the milk of the cow in heat, Vivatsāyāh+Goh-of the cow whose calf is dead, Payah-the milk.

आरण्यानां च सर्वेषां मृगाणां माहिषं विना।

स्त्रीक्षीरं चैव वर्ज्यानि सर्वशुक्तानि चैव हि॥७॥ (३)

Āranyānām Cha Sarvesham Mrigānām Māhisham Vinā; Streekshiram Chaiva Varjayāni Sarvashuktāni Chaiva Hi. -3

Vinā+Māhisham-except the she-buffalo, *Cha*-and, *Sarveshām+Āranyānām+Mrigānām*-of all wild animals, *Chaiva*-and also, *Streekshiram*-milk of the woman, *Hi*-certainly, *Chaiva*-and even, *Varjayāni*-must be avoided, *Sarvashuktāni*-all substances turned sour.

Purport: Shlokas 2, 3. Except the milk of the she-buffalo, the milk of a cow within ten days of calving, and also the milk of the she-camel, of the one-hoofed animals, of the ewe, of the cow in heat, and the milk of the cow whose calf is dead, and of all wild animals, the milk of the woman must certainly be avoided, and even all substances turned sour.

दधि भक्ष्यं च शुक्तेषु सर्वं च दधिसंभवम्।

यानि चैवाभिषूयन्ते पुष्पमूलफलैः शुभैः॥१०॥ (४)

Dadhi Bhakshyam Cha Shukteshu Sarvam Cha Dadhisambhavam; Yāni Chaivābhibhooshayante Pushpamoolaphalaih Shubhaih. -4

Shukteshu-among all turned sour substances, *Dadhi*-sour milk, *Cha*-and, *Sarvam*, *Dadhisambhavam*-all products made from sour milk, *Bhakshyam*-may be eaten, *Cha*-and, *Yāni*-those, *Abhibhooshayante*-well prepared, *Cheiva*-and, *Shubhaih+Pushpamoolaphalaih*-with edible flowers, roots and fruits.

Purport: Among the substances which have turned sour, sour milk and all products made from the sour milk, and also those products prepared from edible flowers, roots and fruits are good to be consumed.

यत्किञ्चित्स्नेहसंयुक्तं भोज्यं भोज्यमगर्हितम्।

यत्पयुषितमप्याद्यं हविः शेषं च यद्भवेत्॥२४॥ (५)

Yatkinchitsnehasamyuktam Bhojyam Bhojyama-garhitam; Yatparyushitamapyādyam Havih Shesham Cha Yadbhavet. -5

Yat+Kinchit-whatever, *Bhojyam+Snehasamyuktam*-food made with clarified butter, *Agarhitam*-not un-lawful, *Yat*-that, *Paryushitam+Api*-even stale, *Ādyam*-can be eaten, *Cha*-and, *Yadbhavet*-that remains, *Havishesham*-after offering oblations.

Purport: Whatever food is prepared with clarified butter, and which is not un-lawful, that is, which is not censured, and even stale can be eaten, and also are commendable what remains after oblations have been offered into the sacred fire.

चिरस्थितमपि त्वाद्यमस्नेहाक्तं द्विजातिभिः ।

यवगोधूमजं सर्वं पयसश्चैव विक्रिया ॥ २५ ॥ (६)

Chirasthitamapi Tvādyamasnehāktam Dvijātibhih; Yavagodhoomajam Sarvam Payasāshchaiva Vikriyā. -6

Tu-and, *Dvijātibhih*-by the *Dvijas*, *Sarvam*-all, *Yava*+*Godhoomajam*-made from barley and wheat, *Cha*-and, *Payasah*+*Vikriyā*+*Eva*-also from modifications of milk, *Asnehāktam*-without butter, *Chirasthitamapi*-even left for sometimes, *Ādyam*-can be eaten.

Purport: And, all food articles prepared from barley and wheat are commendable to the *Dvijas*, and also can be eaten all products made from the modifications of milk which may have been left for some time, that is, which are stale and even which are prepared or not from fat like clarified butter.

योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।

स जीवश्च मृतश्चैव न क्वचित्सुखमेधते ॥ ४५ ॥ (७)

Yo'himsakāni Bhootani Hinastyātmasukhechchhayā; Sa Jeevamshcha Mritashchaiva Na Kvachitsukhamedhate. -7

Yah-he who, *Ātma*+*Sukha*+*Ichchayā*-for the wish of his own pleasure, *Himsakāni*+*Bhootani*-animals not be killed, *Hinasti*-kills, *Sah*-he, *Jeevan*+*Cha*+*Mritah*-while living or dead, *Chaiva*-and even, *Na*-never, *Kvachit*-any, *Sukham*+*Edhate*-finds happiness.

Purport: He, who for the wish of his own pleasure kills those animlas which are not worthy to be killed, he never finds happiness in this life or even after death.

यो बन्धनवधक्लेशान्प्राणिनां न चिकीर्षति ।

स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ॥ ४६ ॥ (८)

*Yo Bandhanavadhakleshānprāninām Na Chikeershati;
Sa Sarvasya Hitaprepsuh Sukhamatyantamashnute. -8*

Yah-he who, Na+Chikeershati-does not wish, Bandhana+Prāninām-captivity of animals, Vada-killing, Ksleshān-causing injuries, Sah-he, Sarvasya+Hitaprepsuh-well-wisher of all, Atyantam+Sukham-endless happiness, Ashnute-gets.

Purport: He, who does not wish to cause sufferings to animals by keeping them in captivity, neither by killing them nor by inflicting injuries them, he who is the well-wisher of all creatures gets endless and perfect happiness.

यद् ध्यायति यत्कुरुते धृतिं बध्नाति यत्र च ।

तदवाप्नोत्ययत्नेन यो हिनस्ति न किञ्चन ॥ ४७ ॥ (९)

*Yad Dhyāyati Yatkurute Dhritim Badhnāti Yatra Cha;
Tadavāpnotyayatnena Yo Hinasti Na Kimchana. -9*

Yat-he who, Na+Hinasti-does not injure, Kimchana-any, Yat+Dhyāyati+Yat Kurute-whatever he thinks, and he does, Cha-and, Yatra+Dritim+Badhnāti-where he puts his heart, Tat+Avāpnoti-that he obtains, Ayatnena-without great effort.

Purport: He, who does not injure any animal, whatever he thinks, does, he strives for or he puts his heart upon, he obtains them without great effort.

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।

न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥ ४८ ॥ (१०)

*Nākritvā Prāninām Himsā Mānsamutpadyate Kvachit;
Na Cha Prānivadhah Svargyastasmānmānsam Vivarjayet. -10*

Na+Akritvā+Himsā-without doing injury, Cha-and, Prānivadhah-killing of animals, Mānsam-meat, Utpadyate-obtained, Kvachit-at any time, Na+Svargayah-is no happiness, Tasmāt-therefore, Mānsam-meat, Vivarjayet-shall avoid.

Purport: Meat is not obtained without injury to the animals, and killing the animals does not lead to happiness at any time, therefore avoid meat eating.

समुत्पत्तिं च मांसस्य वधबन्धौ च देहिनाम् ।

प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणात् ॥ ४९ ॥ (११)

Samutpattim Cha Mānsasya Vadhabandhow Cha Dehinām; Prasameekshya Nivarteta Sarvamānsasya Bhakshanāt. -11

Cha-and, *Samutpattim*+*Mānsasya*-production of meat, *Vadha*+*Bandhow*-by killing and fettering, *Dehinām*-of the animals, *Prasameekshya*-considering, *Nivarteta*-abstain, *Sarva*+*Mānsasya*+*Bhakshanāt*-entirely eating meat.

Purport: Considering well the disgusting way of production of meat, of fettering and killing of the animals, causing atrocities to them one should entirely abstain from eating meat.

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी।

संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥५१॥ (१२)

Anumantā Vishasitā Nihantā Krayavikrayee; Samskartā Chopahartā Cha Khādakashcheti Ghātakāh. -12

Anumantā+*Vishasitā*+*Nihantā*+*Krayavikrayee*-who sanctions, cuts, kills, buy and sells, *Cha*-and, *Samskartā*+*Upahartā*+*Khādakah*-who cooks, serves, *Cha*-and, eats, *Iti*+ *Ghātakāh*-are killers.

Purport: These eight persons are considered killers, that is, he who sanctions the killing of the animal, the one who cuts it, the one who slaughters, the buyer and the seller, and also the one who cooks the flesh, the one who serves and the one who eats. They are all sinners.

देहशुद्धिं प्रवक्ष्यामि द्रव्यशुद्धिं तथैव च ।

चतुर्णामपि वर्णानां यथावदनुपूर्वशः ॥५७॥ (१३)

Dehashuddhim Pravakshāmi Dravyashuddhim Tathaiva Cha; Chaturṇāmapi Varnānām Yathāvadanupoorvashah. -13

Chaturṇām+*Varnānām*+*Api*-also for the four Varnas, *Dehashuddhim*-purification of the body, *Tathaiva*-and also, *Dravyashuddhim*-cleaning of the objects, *Cha*-and, *Yathāvat*+*Anupoorvasha*-in due order, *Pravakshāni*-I shall discourse.

Purport: Now, I shall discourse in due order, that is, first about the ways of the purification of the body, and then about the cleaning of all objects for the four Varnas.

ज्ञानं तपोऽग्निराहारो मृन्मनो वार्युपाञ्जनम् ।

वायुः कर्मा र्ककालौ च शुद्धेः कर्तृणि देहिनाम् ॥ १०५ ॥ (१४)

Jnānam Tapo'gnirāhāro Mṛinmano Vāryupāñjanam;
Vāyuh Karmārkakālow Cha Shudheh Kartrini Dehinām. -14

Jnānam-knowledge, *Tapah*-austerities, *Āhārah*-food, *Mṛid*-the earth, *Manah*-thoughts, *Vāri*-water, *Upāñjanam*-paste, *Vāyuh*-the air, *Karma*-deed, *Arka*+*Kālow*-the sun and time, *Cha*-and, *Shudheh*+*Kartrini*- are means of purification, *Dehinām*-for the embodied creatures.

Purport: Right knowledge, austerities, fire, food, earth, noble thoughts, water, pastes, the air, good deeds and time, all these are the means of purification for the embodied creatures.

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।

योऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः ॥ १०६ ॥ (१५)

Sarveshāmeva Showchānāmārthshowcham Param Smritam; Yo'rthe Shuchirhi Sa Shuchirna Mṛidvārishuchih Suchih. -15

Sarveshām+*Eva*+*Showchānām*-of all the purifications, *Artha*+*Showcham*-purity of wealth, *Smritam*-is declared, *Param*-the best, *Yah*-who, *Arthe*-in wealth, *Shuchih*-is pure, *Hi*-certainly, *Sah*-he, *Shuchih*-is pure, *Na*+*Mṛid*+*Vāri*+*Shuchih*-not purification by earth and water, *Suchih*-is pure.

Purport: Among all the purifications, the purity in the acquisition of wealth is the best, and he who acquires wealth by pure means is certainly pure but not the one who purifies himself with earth and water is pure.

क्षान्त्या शुद्ध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।

प्रच्छन्नापा जप्येन तपसा वेदवित्तमाः ॥ १०७ ॥ (१६)

Kshāntyā Shuddhyanti Vidvānsō Dānenākāryakarinah;
Prachchhanapāpā Japyena Tapasā Vedavittamāh. -16
Kshāntyā-by forgiving, *Shuddhyanti*-are purified, *Vidvānsah*-the learned, *Dānena*-by charity, *Akāryakārinah*-the wrong doers, *Prachchhanapāpā*-the secret sinners, *Japyena*-by constant thoughts, *Tapasā*+*Vedavittamāh*-the foremost masters of the Vedas by austerities.

Purport: The learned men are purified by forgiving disposition, the wrong-doers by giving charity, and the secret sinners are purified by constant thoughts that I shall not do it again, and the foremost masters of the Vedas are purified by the practice of austerities, like *Brahmachāryānism* and adherence to truth-*Satya*.

अद्भिर्गात्राणि शुद्ध्यन्ति मनः सत्येन शुद्ध्यति ।

विद्यातपोभ्यां भूतात्मा बुद्धिज्ञानेन शुद्ध्यति ॥ १०९ ॥

(१७)

Adbhīrgātrāṇi Shuddhyanti Manah Satyena Shuddhyati; Vidyātapobhyām Bhootātmā Buddhirjnānena Shuddhyati. -17

Adbhīh+Gātrāṇi+Shuddhyanti-by water the body is cleansed, *Manah+Satyena*-the mind by truth, *Shuddhyati*-is purified, *Vidyātapobhyām*-by the knowledge and austerities, *Bhootātmā*-the soul, *Buddhih*-the intellect, *Jnānena*-by knowledge.

Purport: The body is cleansed by water, the mind is purified by adherence to truth, the soul is purified by right knowledge and *Tapa* whereas the intellect is purified by knowledge.

एष शौचस्य वः प्रोक्तः शारीरस्य विनिर्णयः ।

नाना विधानां द्रव्याणां शुद्धेः शृणुत निर्णयम् ॥ ११० ॥ (१८)

Esha Showchasya Vah Proktah Shāreerasya Viniryaḥ; Nānā-vidhānām Dravyānām Shuddheh Shrinuta Nirnayam. -18

Esha-thus, *Showchasya*-of purification, *Shāreerasya*-of the body, *Vah+Proktah*-is declared to you, *Viniryaḥ*-precisely, *Nānā+Vidhānām*-the different ways, *Nirnayam*-precisely, *Shudheh*-of cleaning, *Dravyānām*-the articles, *Shrinuta*-listen,

Purport: I have, thus declared to you the precise ways of purification of the body etc. Now, listen in a precise way to the description of cleaning the different articles of daily use.

तैजसानां मणीनां च सर्वस्याश्ममयस्य च ।

भस्मनाद्भिर्मृदा चैव शुद्धिरुक्ता मनीषिभिः ॥ १११ ॥ (१९)

Taijasānām Maneenām Cha Sarvasyāshmamayasa Cha; Bhasmanā'dbhirnridā Chaiva Shudhiruktā Maneeshibhih. -19

Taijasānām-the shinning objects, *Cha*-and, *Maneenām*-pearls and rubies, *Sarvasya*-all, *Ashmamayasa*-made from stone, *Shudhi*-the purification, *Bhasmanā*-by ashes, *Adbhih*-by water, *Chaiva*-and also, *Mridā*-by earth, *Uktā*-is said, *Maneeshibhih*-by the wise.

Meaning: The purification of shinning objects made from gold, silver, etc., the pearls and the rubies, and all objects made of stone is made pure, that is, they are cleansed by ashes, water and earth. This is what has been said by the wise.

निर्लेपं काञ्चनं भाण्डमद्भिरेव विशुद्ध्यति ।

अब्जमश्ममयं चैव राजतं चानुपस्कृतम् ॥ ११२ ॥ (२०)

Nirlepam Kānchanam Bhāndamadbhireva Vishudhyati; Abjamashmamayam Chaiva Rājatam Chānupaskritam. -20

Nirlepam-with no stains, *Bhāndam*-vessel, *Kānchanam*-of gold, *Eva*-also, *Abjam*-produced in water, *Cha*-and, *Ashmamayam*-of stone, *Chaiva*-and also, *Anuskritam*+*Rājatam*-uncarved silver, *Adbhih*-by water, *Vishudhyati*-is purified.

Purport: A golden vessel which has no stains, is purified by water and in the same way what is produced in water, like the shells and corals and vessels made from stone and un-carved silver are purified by water.

ताम्रायः कांस्यरैत्यानां त्रपुणः सीसकस्य च ।

शौचं यथार्हं कर्तव्यं क्षाराम्लोदकवारिभिः ॥ ११४ ॥ (२१)

Tāmrāyah Kānsyaraityānām Trapunah Seesakasya Cha; Showcham Yathārha Karttavyam Kshārāmlodakarvāribhih. -21

Tāmra-copper, *Ayah*-iron, *Kānsya*-brass, *Raityānām*-zinc, *Trapunah*-tin, *Cha*-and, *Seesakasya*-lead, *Yathārham*-as suitable, *Showcham*-purification, *Karttavyam*-to be done, *Kshāra*+*Amla*+*Udaka*+*Vāribhi*-by ashes, acid and water.

Purport: Vessels made from copper, iron, brass, zinc, tin and lead, their purification should be done as is suitable

by ashes-alkali, acid and water respectively.

द्रवाणां चैव सर्वेषां शुद्धिरुत्पवनं स्मृतम् ।

प्रोक्षणं संहतानां च दारवाणां च तक्षणम् ॥ ११५ ॥ (२२)

Dravānām Chaiva Sarveshām Shuddhirutpavanam Smritam; Prokshanam Samhatānām Cha Dāravānām Cha Takshanam. -22

Dravānām+Sarveshām-all liquids, Shuddhih-the purification, Utpavanam-by straining, Cha-and, Samhatānām-solid objects, Prokshanam-by sprinkling, Cha-and, Dāravānām-wooden articles, Takshanam-by planning, Smritam-is known.

Purport: The purification of all liquids like clarified butter, oils etc. is known to be made by straining with a sieve, that of solid objects by sprinkling water over them and wooden articles are made clean by planing.

मार्जनं यज्ञपात्राणां पाणिना यज्ञकर्मणि ।

चमसानां ग्रहाणां च शुद्धिः प्रक्षालनेन तु ॥ ११६ ॥ (२३)

Mārjanam Yajnapātrānām Pāninā Yajnakarmani; Chamasānām Grahānām Cha Shuddhih Prakshālanena Tu. -23

Tu-and, Mārjanam+Pāninām-rubbing with the hands, Yajnapātrānām-the vessels of Yajna, Yajnakarmani-after the Yajna, Chamasānām+Cha+Grahānām -the spoons and the cups, Shuddhih-purification, Prakshālanena-by washing.

Purport: After the *Yajna*, the purification of the vessels used like the spoons, the cups, the pots etc. is done by rubbing them by the hands, and rinsing them with water.

चरूणां स्रुक्स्रुवाणां च शुद्धिरुष्णेन वारिणा ।

स्प्यशूर्पशकटानां च मुसलोलूखलस्य च ॥ ११७ ॥ (२४)

Charoonām Sruksruvānām Cha Shuddhirushnena Vārinā; Sphyashoorpashakatānām Cha Musaloolookhalasya Cha. -24

Charoonām-the pot in which the cereals are prepared, Sruk+Cha+Sruvānām-the Shruk and Sruva spoons, Sphya-the ladle, Shoorpa-the winnowing basket, Shakata-the cart, Musala+Cha+Ulookhalasya-the pestle and the mortar, Shudhih-purification.

Ushmena+Vārinā-by hot water.

Purport: After the *Yajna*, the purification of the vessels and tools used like the pot for cooking the *Homa* cereals, the different types of spoons, called *Sruk* and *Sruva*, the ladle made of wood, the winnowing basket, the cart and the pestle and the mortar are purified by hot water.

अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम् ।

प्रक्षालनेन त्वल्पानामद्भिः शौचं विधीयते ॥ ११८ ॥ (२५)

Adbhistu Prokshanam Showcham Bahoonām Dhānyavāsasām; Prakshālanena Tvalpānāmadbhih Showcham Vidheeyate. -25

Showcham-the purification, *Bahoonām+Dhānya+Vāsasām*-of many grains and clothes, *Prokshanam*-by plunging, *Adbhih*-into the water, *Tu*-but, *Showcham*-the cleaning, *Alpānām*-of a small quantity, *Prakshālanena*-by washing, *Adbhih*-with water, *Vidheeyate*-is prescribed.

Purport: Large quantities of grain and clothes are purified by plunging them into water but it is prescribed that small quantity of grain and a small number of clothes are cleansed by washing them with water.

चैलवच्चर्मणां शुद्धिर्वैदलानां तथैव च ।

शाकमूलफलानां च धान्यवच्छुद्धिरिष्यते ॥ ११९ ॥ (२६)

Chailavachcharmanām Shuddhirvaidalānām Tathaiva Cha; Shākamoolaphalānām Cha Dhānyavachchuddhirishyate. -26

Chailavat-like the clothes, *Charmanām*-objects made from leather, *Shudhih*-the purification, *Vaidalānām*-made from bamboos, *Tathaiva*-likewise, *Cha*-and, *Shāka+Moola+Phalānām*-the vegetables, the edible roots, the fruits, *Dhānyavat*-like the grains, *Shuddhih*-purification, *Ishyate*-is prescribed.

Purport: The purification for objects made of leather, and bamboos is prescribed to be done in the manner the clothes are washed, whereas the vegetables, the edible roots, and the fruits are cleansed like the grains.

कौशेयाविकयोरूषैः कुतपानामरिष्टकैः ।

श्रीफलैरंशुपट्टानां क्षौमाणां गौरसर्षपैः ॥ १२० ॥ (२७)

Kowsheyāvikayorooshaiḥ Kutapānāmarishtakaiḥ; Shreephalaيرانshupattānām Kshowmānām Gowrasarshapaiḥ. -27

Kowsheya+Āvikayoh-silk and wool, Ushaiḥ-with alkali, Kutapānām-the blankets, Arishtakaiḥ+Anshupattānām+Shreephalaiḥ-from jutes of Bilva etc., Kshowmānām-linen, Gowrasarshapaiḥ-by yellow mustard paste.

Purport: Clothes made from silk and wool are cleansed with alkaline earth, the blankets made from jute, and those clothes made from flax stuff are cleaned with the fruits of *Bilva* whereas the linen garments are purified by washing them with paste of yellow mustard.

क्षौमवच्छुद्ध्युज्जाणामस्थिदन्तमयस्य च ।

शुद्धिर्विजानता कार्या गोमूत्रेणोदकेन वा ॥ १२१ ॥ (२८)

Kshowmavachchhankhashringānāmasthidantamayasya Cha; Shuddhirvijānatā Kāryā Gomootrenodakena Vā. -28

Shankha+Shringānām-of the conch and the horn, Cha-and, Asthi+Dantamayasya-of the bone and ivory, Vijānatā-he who knows, Kshowmavat-as the linen, Gomootrena-with cow urine, Vā-or, Udakena-with water, Kāryā-carry out, Shudhiḥ-purification.

Purport: The purification of the conch shells, and articles made from the horn, the bone, and from ivory, he who knows, shall carry out the process of cleaning with cow urine or water just as it is done for linen objects.

प्रोक्षणात् तृणकाष्ठं च पलालं चैव शुद्ध्यति ।

मार्जनोपाञ्जनैर्वेश्म पुनः पाकेन मृन्मयम् ॥ १२२ ॥ (२९)

Prokshanattrinakāshtham Cha Palālam Chaiva Shudhyati; Mārjanopāñjanairveshma Punah Pākena Mrinmayam. -29

Trina+Kāshtham+Cha+Palālam-made of grass, wood, and straws, Shudhyati-is cleaned, Prokshanāt-by plunging in water, Veshma-the house, Mārjana+Upāñjanaiḥ-by sweeping and smearing, Chaiva-whereas, Mrinmayan-vessels made of clay, Punah+Pākena-by again

baking in fire.

Purport: Objects made from grass, wood and straws are cleaned by washing them with water whereas the house is cleaned by washing, sweeping and smearing, and the earthen vessels by baking them again in fire.

मद्यैर्मूत्रैः पुरीषैर्वा ष्ठीवनैः पूयशोणितैः ।

संस्पृष्टं नैव शुद्ध्येत पुनः पाकेन मृन्मयम् ॥ १२३ ॥ (३०)

Madhairmootreih Pureeshairvā Shtheevanaih Pooyashonitaih; Samsprishtam Naiva Shuddhyeta Punah Pākena Mrinmayam. -30

Mrinmayam-objects made of earth, *Samsprishtam*-touched, *Madhaih*-by liquor, *Mootraih*-urine, *Pureeshaih*-faeces, *Vā*-or, *Shtheevanaih*-sputum, *Pooyashonitaih*-pus and blood, *Naiva*-is never, *Shuddhyeta*-purified, *Punah Pākena*-by again baking in fire.

Purport: Vessels made from earth which have been touched or stained by liquor, urine, faeces, sputum or pus and blood is never purified even by baking them again in fire.

संमार्जनोपाज्जनेन सेकेनोल्लेखनेन च ।

गवां च परिवासेन भूमिः शुद्ध्यति पञ्चभिः ॥ १२४ ॥ (३१)

Sammārganopānjanena Sekenolekhanena Cha; Gavām Cha Parivāsena Bhoomih Shuddhyati Panchabhih. -31

Bhoomih-the ground, *Shuddhyati*-is purified, *Panchabhih*-by these five, *Sammārgan*-by sweeping, *Upānjanena*-by smearing, *Sekena*-by sprinkling water, *Ulekhanena*-by scratching, *Cha*-and, *Gavān+Parivāsena*-by staying the cow.

Purport: The ground which has been defiled is purified by these five means, that is, by sweeping, smearing, sprinkling water, by scratching or by staying a cow on it for sometimes.

यावन्नापैत्यमेध्याक्ताद् गन्धो लेपश्च तत्कृतः ।

तावन्मृद्वारि चादेयं सर्वासु द्रव्यशुद्धिषु ॥ १२६ ॥ (३२)

Yāvannapaityamedhyāktād Gandho Lepashcha Tatkritah; Tāvanmridvāri Chādeyam Sarvāsu Dravyashuddhishu. -32

Yāvat-as long, *Amedhyāt*+*Aktād*-the object stained by the impurity, *Gandhah*+*Lepah*+*Cha*-the smell and the smear, *Tat*+*Kritah*-produced by it, *Na*+*Apeiti*-do not leave, *Tāvat*-so long, *Mrid*+*Vāri*+*Cha*-earth and water, *Ādeyam*-be applied, *Sarvāsu*+*Dravya*+*Shuddhishu*-in the purification of all objects.

Purport: As long as the foul smell and the stain caused by an impure object are not removed, continue for so long to apply earth and water for washing away the impurity. The same rule is applicable for the purification of all other objects.

एष शौचविधिः कृत्स्नो द्रव्यशुद्धिस्तथैव च ।

उक्तो वः सर्ववर्णानां स्त्रीणां धर्मान्निबोधत ॥ १४६ ॥ (३३)

Esha Showchavidhih Kritsno Dravyashuddhistathaiva Cha; Ukto Vah Sarvavarnānām Streenām Dharmānnibodhata. -33

Eshah-thus, *Showchavidhih*-rules of purification, *Kritsna*+*Sarvavarnānām*-entirely for all Varnas, *Tathaiva*+*Cha*-and in the same way, *Dravyashuddhih*-purification of objects, *Uktah*+*Vah*-is declared to you, *Nibodhata*-hear, *Dharmān*-the duties, *Streenām*-of the women.

Purport: Thus, the rules of purification of the entire body of all the four *Varnas* and in the same way the purification of all dirty objects have been declared to you. Now, hear from me the Dharma of the women.

पित्रा भर्त्रा सुतैर्वापि नेच्छेद्विरहमात्मनः ।

एषां हि विरहेण स्त्री गृह्ये कुर्यादुभे कुले ॥ १४९ ॥ (३४)

Pitrā Bhartrā Sutairvāpi Nechchedvirahamātmanah; Eshām Hi Virahena Stree Gahyerkuryādubhe Kule. -34

Stree-the women, *Pitrā*+*Bhartrā*+*Vā*+*Sutaih*-from the father, the brother or the son, *Api*-even, *Na*+*Ichchet*-shall not seek, *Viraham*-separation, *Ātmanah*-in her life, *Hi*-because, *Eshām*+*Virahena*-by separation from them, *Gahyer*+*Kuryād*-could make contemptible, *Ubhe*+*Kule*-both families.

Purport: The woman must not seek separation from her father, her brother or even from his son in her life, for by separation, that is, by leaving them there is the chance that she could make contemptible both families; the family of the father and the family of the husband.

सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।

सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया ॥ १५० ॥ (३५)

Sadā Prahrishtayā Bhāvyam Grihakāryeshu Dakshayā;
Susamskritopaskarayā Vyaye Chāmuktahastayā. -35

Sadā-always, *Prahrishtayā*-cheerful, *Bhāvyam*-shall be, *Grihakāryeshu*+*Dakshayā*-skillful in household affairs, *Susamskrita*+*Upaskarayā*-improvement and cleaning, *Cha*-and, *Vyaye*-in expenditures, *Amuktahastayā*-not spendthrift.

Purport: She must always be cheerful and manage her household affairs skilfully, careful in the cleaning of the house and the purification and preparation of the food etc., and in matters of expenditure, she must be economical and not spendthrift.

यस्मै दद्यात्पिता त्वेनां भ्राता वानुमते पितुः ।

तं शुश्रूषेत जीवन्तं संस्थितं च न लङ्घयेत् ॥ १५१ ॥ (३६)

Yasmai Dadyātpitā Tvenām Bhrātā Vā'numateh Pituh; Tam
Shushroosheta Jeevantam Samsthitam Cha Na Langhayet. -36

Pitā-the father, *Yasmai*-to whom, *Dadyāt*-has given, *Einām*-her, *Va*-or, *Pituh*+*Anumateh*+*Bhrātā*- the brother with the consent of the father, *Shushroosheta*-shall obey and serve, *Tam*-that, *Jeevantam*-*Samsthitam*-as long he lives, *Cha*-and, *Na*+*Langhayet*-shall not transgress.

Purport: She must devotedly obey and serve the man to whom her father or her brother with the consent of his father, has given her in marriage as long as he lives and shall not transgress the bounds of decency at any time, that is, she should be faithful in the *Pativrata Dharma*. The same applies to the man also.

मङ्गलार्थं स्वस्त्ययनं यज्ञश्चासां प्रजापतेः ।

प्रयुज्यते विवाहेषु प्रदानं स्वाम्यकारणम् ॥ १५२ ॥ (३७)

Mangalārtham Svastyayanam Yajñashchāsām Prajāpateh; Prayujyate Vivāheshu Pradānam Svāmyakāranam. -37

Vivāheshu-in the weddings, *Svastyayanam*+*Cha*+*Prajāpateh*+*Yajna*-the recitation of Svasti mantras and the oblations to Prajāpati, *Mangalārtham*-for the sake of good fortune, *Āsām*-for them, *Prayujyate*-are performed, *Pradānam*-for giving away, *Svāmyakāranam*-is the cause of right of the husband.

Purport: In the weddings, it is for the sake of procuring to them (the brides) good fortune that acts like *Svastyayanam*-reading of Veda mantras about *Svasti*, auspiciousness and oblations into the fire to *Prajāpati* are done, and by the formal giving away of the bride to the groom, is the cause of his right over her.

पतिं हित्वापकृष्टं स्वमुत्कृष्टं या निषेवते ।

निन्दैव सा भवेल्लोके परपूर्वेति चोच्यते ॥ १६३ ॥ (३८)

Patim Hitvā'pakrishtam Svamutkrishtam Yā Nishevate; Nindyaiva Sā Bhavetloke Parapoorveti Chochyate. -38

Yā+*Svam*-that woman who, *Hitvā*-forsakes, *Apakrishtam*-inferior, *Patim*-the husband, *Nishevate*-co-habits, *Utkrishtam*-with the better, *Sā*-she, *Bhavet*-is, *Nindyā*+*Eva*-certainly condemned, *Loke*-in this world, *Cha*-and, *Parapoorveti*-re-married, *Uchyate*-is called.

Purport: That woman who co-habits with another man of better status, discarding her husband who is of inferior disposition, is certainly condemned in this world. She is called the re-married woman, that is, a fore-enjoyed wife.

पतिं या नाभिचरति मनोवाग्देहसंयता ।

सा भर्तृलोकमाप्नोति सद्भिः साध्वीति चोच्यते ॥ १६५ ॥ (३९)

Patim Yā Nābhicharati Manovāgdehasamyatā; Sā Bhartri Lokamāpnoti Satbhih Sādhveeti Chochyate. -39

Yā-that, *Manah*+*Vāk*+*Deha*-in mind, speech, and body, *Samyatā*-restrained, *Na*+*Abhicharati*-does not transgress, *Patim*-the husband,

Sā-she, Āpnoti-obtains, Lokam-the world, Bhartri-of the husband, Cha-and, Iti-thus, Uchyate-is called, Satbhih-by the virtous, Sādhvee-a chaste.

Purport: That woman who with her restrained mind, speech and body, that is, by her controlled thoughts, words and deed, does not transgress her lord, she certainly obtains the world of her husband, that is, she occupies a special corner in his heart, and she is thus called a chaste lady by the virtuous people.

एवंवृत्तां सवर्णां स्त्रीं द्विजातिः पूर्वमारिणीम्।

दाहयेदग्निहोत्रेण यज्ञपात्रैश्च धर्मवित् ॥ १६७ ॥ (४०)

Evamvrittām Savarnām Streem Dvijātiḥ Poorvamārīneem; Dāhayedagnihotrena Yajnapātraishcha Dharmavit. -40

Evam+Vrittām-of such conduct, Savarnām-of the same Varna, Streem-wife, Poorvanārīneem-dies before him, Dvijātiḥ-the Dvija, Cha-and, Dharmavit-learned in Dharma, Dāhayet-shall cremate, Agnihotrena-in the sacred fire, Yajnapātraish-with the Yajna utensils.

Purport: If ever, the wife with such a dutiful conduct and who was of the same *Varna*, dies before the husband, and the learned husband who abides by the law of Dharma will cremate the body in the sacred fire of *Agnihotra*, using the appropriate utensils and implements of *Yajna*, and with all honour and reverence due to her.

अनेन विधिना नित्यं पञ्चयज्ञान् हापयेत्।

द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ १६९ ॥ (४१)

Anena Vidhinā Nityam Panchayajñāna Hāpayet; Dviteeyamāyusho Bhāgam Kritadāro Grihe Vaset. -41

Nityam-always, Anena+Vidhinā-by these rules, Panchayajñāna-the five Yajnas, Na+Hāpayet-shall not neglect, Dviteeyam+Bhāgam+Āyushah-the second part of life, Krita+Dārah-having taken a wife, Grihe+Vaset-shall dwell in the house.

Purport: The *Dvija* after having taken a wife, that is, after marriage shall dwell in his house during the second

part of his life, and he shall always follow these rules, and shall never neglect the *Panchayajnas*.

**Iti Bhakshyābhakshya Dehashuddhidravya-shuddhi
Stree Dharmavishayātmakah Panchamo'dyāyah.**

**The end of Chapter Five on the subjects Diet
permissible and forbidden, on Purification of the body
and the objects of use, and the Dharma of women.**



Atha Shastho'dhyāyah

Chapter Six

The Dharma of Vānaprastha and Sannyāsa.

एवं गृहाश्रमे स्थित्वा विधिवत्सनातको द्विजः ।

वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥ १ ॥ (१)

Evam Grihāshrame Sthitvā Vidhivatsnātako Dvijah;

Vane Vasettu Niyato Yathāvadvijitendriyah. -1

Evam-thus, *Snātakah+Dvijah*-the educated scholar, *Grihāshrame+Sthitvā*-having lived in the Order of Grihastha, *Vidhivat*-according to the law, *Niyatah*-duly, *Yathāvat*-properly, *Tu*-and, *Vijitendriyah*-with the senses under control, *Vane+Vaset*-shall dwell in the forest,

Purport: The educated scholar having thus lived in the Order of the householder-the *Grihastha* according to the law and always keeping his senses under control and duly observing the rules shall take a firm resolution and dwell in the forest.

गृहस्थस्तु यदा पश्येद् वलीपलितमात्मनः ।

अपत्यस्यैव चापत्यं तदाऽरण्यं समाश्रयेत् ॥ २ ॥ (२)

Grihasthastu Yadā Pashyed Valeepalitāmātmanah;

Apatyasyaiva Chāpatyam Tadā'ranyam Samāshrayet. -2

Tu-and, *Grihasthastah*-the house-holder, *Yadā*-when, *Pashyet*-shall see, *Ātmanah+Valee+Palilam*-wrinkles on his skin and hair grey, *Cha*-and, *Apatyasya*-of his son, *Apatyam*-son, *Eva*-certainly, *Tadā*-then, *Aranyam*-the forest, *Samāshrayet*-shall resort to.

Purport: At the time, when the *Grihastha* sees wrinkles on his skin and his hair has turned grey or when his son has already a son born to him, then he shall resort to the forest.

संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।

पुत्रेषु भार्या निक्षिप्य वनं गच्छेत्सहैव वा ॥३॥ (३)

*Santyaajya Grāmyamāhāram Sarvam Chaiva Parichchhadam;
Putreshu Bhāryām Nikshipya Vanam Gachchhetsahaiva Vā. -3*

Santyaajya-leaving behind, Grāmya+Āhāram-the food grains from the village, Cha-and, Sarvam+Parichchhadam-all household belongings, Nikshipya-placing, Bhāryām-his wife, Putreshu-to the sons, Gachchhet-shall go, Vanam-to the forest, Vā-or, Saha+Eva-certainly with her.

Purport: When he decides to start the life of a *Vānaprastha*, then he shall leave behind all food grains and all his household belongings, and placing his wife, that is, entrusting her to the care of his sons, or certainly taking her with him, if she so wishes, he shall go to the forest.

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।

ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥ ४ ॥ (४)

*Agnihotram Samādāya Grihyam Chāgniparichchhādām;
Grāmādaranyam Nihsritya Nivasenniyatendriyah. -4*

Samādāya-carefully taking, Agnihotram+Cha+Grihyam+Agniparichchhadam-the fire of Agnihotra and the domestic implements, Nihsritya-coming out, Grāmāt-from the village, Nivaset-shall dwell, Aranyam-in the forest, Niyata+Indriyah-always the senses controlled.

Purport: At the time of leaving for the forest, he shall carefully take with him the sacred fire of *Agnihotra* and the other implements for domestic *Homas*, and coming out of the village, he shall go to dwell into the forest always keeping his senses under control.

मुन्यन्नैर्विविधैर्मध्येः शाकमूलफलेन वा ।

एतानेव महायज्ञान्निर्वपेद्विधिपूर्वकम् ॥ ५ ॥ (५)

*Munyannairvividhairmedhyaih Shākamoolaphalena Vā;
Etāneva Mahāyajñānnirvapedvidhipoorvakam. -5*

Vividhah-the various, *Muni+Annaih*-food of the Munis, *Medhah+Shāka+Mool+Phalena*-the pure vegetables, roots, fruits, *Vā*-and, *Etān+Eva*-also these, *Mahāyajnān*-great yajnas, *Nirvāpet*-shall perform, *Vidhipoorvakam*-according to the rule.

Purport: In the forest, the *Vānaprastha* shall duly perform his daily *Agnihotra* and also the Pancha-mahāyajnas with the food cereals used by the *Munis* or with pure vegetables, roots and fruits according to the rule.

यद्भक्ष्यं स्यात्ततो दद्याद् बलिं भिक्षां च शक्तिः।

अम्मूलफलभिक्षाभिरर्चयेदाश्रमागतान् ॥७॥ (६)

Yadbhakshyam Syāttato Dadyādbalim Bhikshām Cha Shaktitah; Ammoolaphalabhikshābhirarchayedāshramāgatān.-6

Yat-whatever, *Bhakshyam*-food, *Syāt*-shall be, *Tatah*-with it, *Dadyāt*-shall give, *Balim*-offerings, *Cha*-and, *Bhikshām*-alms, *Āshrama+Āgatān*-who come to the hut *Shaktitah*-according to ability, *Ap+Moola+Phalabhi+Bhikshābhih*-water, roots, fruits and alms, *Archayet*-shall worship.

Purport: Whatever food is available, the *Vānaprastha* shall give offerings of *Balivaishva Yajna* with it, and shall also give alms according to his ability, and he shall worship, that is, welcome and treat the guests who may call at his hut; his hermitage.

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः।

दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥ ८ ॥ (७)

Svādhyāye Nityayuktah Syāddānto Maitrah Samāhitah; Dātā Nityamanādātā Sarvabhootānukampakah.-7

Svādhyāye-in study, *Nitya+Yuktah+Syāt*-shall be always devoted, *Samāhitah*-with collected mind, *Dāntah*-control of senses, *Maitrah*-friendly, *Dātā*-generous, *Nityam*-always, *Anādātā*-not a receiver, *Sarva*-towards all, *Bhootān*-creatures, *Anukampakah*-be compassionate.

Purport: He shall always be devoted to the study of the Vedas, controlling his senses, and of a collected mind, that is, he shall be always calm, and be ever friendly to all,

generous in giving alms but shall refrain to receive gifts, and he shall be compassionate to all creatures.

वैतानिकं च जुहुयादग्निहोत्रं यथाविधि।

दर्शमस्कन्दयन्पर्व पौर्णमासं च योगतः ॥ ९ ॥ (८)

Vaitānikam Cha Juhuyādagnihotram Yathāvidhi; Darshamaskandayanparva Purnamāsam Cha Yogatah. -8

Yathāvidhi-as prescribed, *Agnihotram*-the daily homa, *Cha*-and, *Vaitānikam*-the special homas, *Darsham+Cha+Purnamāsam+Parva*-on new moon and fullmoon, *Cha*-and, on holidays, *Askandayan*-performed, *Yogatah+Juhuyāt*-shall offer with diligence.

Purport: He shall offer oblations of *Agnihotra*, as prescribed and also perform with diligence *Homas* on the holidays of the new moon and the full moon dates, and on the occasions when special *Homas* are performed.

ऋक्षेष्ट्याग्रयणं चैव चातुर्मास्यानि चाहरेत्।

तुरायणं च क्रमशो दक्षस्यायनमेव च ॥ १० ॥ (९)

Rikksheshtyāgrayanam Chaiva Chāturmāsyaṇi Chāharet; Turāyanam Cha Kramasho Dakshasyāyanameva Cha. -9

Rikksheshti-the homa of *Nakshatra*, *Āgrayanam*-new crops homa, *Chaiva*-and also, *Chāturmāsyaṇi*-of the four month, *Cha*-and, *Turāyanam+Cha+Dakshasyāyanam*-of the northern and southern solstices, *Āharet*-shall accomplish, *Kramashah*-in due order.

Purport: He shall also accomplish in due order the *Nakshatra Homa*, and the *Homa* when new crops are harvested, and also the four month *Homas*, including the *Homas* performed when the sun starts its movements in the southern and northern hemispheres.

वासन्तशारदैर्मैध्वैर्मुन्यनैः स्वयमाहृतैः।

पुरोडाशांश्चरूश्चैव विधिवन्निर्वपेत्पृथक् ॥ ११ ॥ (१०)

Vāsantashāradairmedhyairmunyannaih Svayamāhritaih; Purodāshānshcharoomshchaiva Vidhivannirvapetprithak. -10

Medhyaih+Muni+Annaih-with pure wild grain, *Svayam+Āhritaih*-collected by himself, *Vāsant+Shāradaih*-in spring and in

autumn, *Purodāshān+Cha+Charoon*-the cereal preparations, *Nirvāpet-s*-all prepare, *Prithak*-seperately, *Vidhivat*-according to the rule.

Purport: He shall prepare separately and according to the rule, the *Purodāsha* and the *Chāroo*-the cooked and boiled cereal preparations with the pure wild grains which grow in spring and autumn and which are used by the *Munis*, and which he has himself collected to be used in the *Homas*.

देवताभ्यस्तु तदहुत्वा वन्यं मेध्यतरं हविः ।

शेषमात्मनि युञ्जीत लवणं च स्वयं कृतम् ॥ १२ ॥ (११)

Devatābhyastu Tad Hutvā Vanyam Medhyataram Havih;
Sheshamātmani Yunjeeta Lavanam Cha Svayam Kritam. -11

Tu-and, *Hutvā*-after offering, *Tat*-that, *Medhyataram+Vanyam+Havih*-the pure oblations of wild grains, *Devatābhyah*-for the Devas, *Cha*-and, *Shesham*-the remaining, *Yunjeeta*-shall use, *Ātmani*-for himself, *Svayam+Kritam*-prepared by him, *Lavanam*-with salt.

Purport: After having offered to the *Devas*, oblations with the cereal preparations prepared by him from the pure grains growing in the wild, he shall keep the remaining for himself and use it with the addition of salt.

स्थलजौदकशाकानि पुष्पमूलफलानि च ।

मेध्यवृक्षोद्भवान्यद्यात्स्नेहंश्च फलसंभवान् ॥ १३ ॥ (१२)

Sthalajaudakashākāni Pushpamoolaphalāni Cha; Medhya-
vrikshodbhavānyadyātsnehānshcha Phalasambhavān. -12

Sthalaj-grown on land, *Audaka+Shākāni*-the vegetables grown in water, *Pushpa+Moola+Phalāni+Cha*-the flowers, the roots, and the fruits *Medhya+Vriksha+Udbhavāni*-produced from healthy trees, *Adyāt*-shall eat, *Cha*-and, *Snehān*-the juice, *Phalasambhavān*-from the fruits.

Purport: He shall eat the vegetables that grow on land and in water, the flowers and the fruits produced by healthy trees and also the juices and the oils extracted from the fruits.

वर्जयेन्मधु मांसं च भौमानि कवकानि च।

भूस्तृणं शिग्रुकं चैव श्लेष्मातकफलानि च ॥ १४ ॥ (१३)

Varjayanmadhu Mānsam Cha Bhaumāni Kavakāni Cha; Bhoosttrinam Shigrukam Cheiva Shleshmātakaphalāni Cha. -13

Varjayet- shall avoid, *Madhu*-liquor, *Mānsam*-meat, *Cha*-and, *Bhaumāni*+*Kavakāni*-mushrooms grown on ground, *Cheiva*-and also, *Bhoosttrinam*+*Shigrukam*, *Shleshmāta*+*Phalāni*-the fruits of *Shleshmāta*.

Purport: He shall avoid all liquor, that is, intoxicating substances, all types of meat, and mushroom grown on the ground and also *Bhoosttrinam*, *Shigrukam* and the fruits of *Shleshmāta*.

त्यजेदाश्वयुजे मासि मुन्यन्नं पूर्वसंचितम्।

जीर्णानि चैव वासांसि शाकमूलफलानि च ॥ १५ ॥ (१४)

Tyajetāshvayuje Māsi Munyannam Poorvasanchitam; Jeernāni Chaiva Vāsānsi Shākamoolaphalāni Cha. -14

Tyajet-shall discard, *Āshvayuje*+*Māsi*-in the month of *Ashvina*, *Poorvasanchitam*-formely collected, *Munyannam*-the food of the *Munis*, *Chaiva*-and also, *Jeernāni*+*Vāsānsi*-worn out clothes, *Cha*-and, *Shāka*+*Moola*+*Phalāni*-vegetables, roots, and fruits.

Purport: He shall discard the food of the *Munis* and the vegetables, roots and fruits formely collected, and also worn out clothes in the month of *Ashvina*, and therefore collect new ones.

न फालकृष्टमश्नीयादुत्सृष्टमपि केनचित्।

न ग्रामजातान्यार्तोऽपि मूलानि च फलानि च ॥ १६ ॥ (१५)

NaPhālakrishtamashneeyādutsrishtamapi Kenachit; Na Grāmajātānyārto'api Moolāni Cha Phalāni Cha. -15

Ashneeyāt+*Na*-shall not eat, *Api*-even, *Ārtah*-tormented, *Utsrishtam*-offered, *Kenachit*-by somebody, *Phālakrishtam*-grown in ploughed land, *Cha*-and, *Grāmajātāni*-grown in village, *Moolāni*+*Cha*+*Phalāni*-roots and fruits.

Purport: He shall not eat anything grown on ploughed land and also fruits and roots grown in the village, and

anything offered to him by somebody though he may be tormented by hunger.

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः।

शरणेष्वममश्चैव वृक्षमूलनिकेतनः ॥ २६ ॥ (१६)

Aprayatnah Sukhārtheshu Brahmachāree Dharāshayah;
Sharaneshvamamashchaiva Vrikshamoolaniketana. -16

Sukhārtheshu-for the sake of pleasure, *Aprayatmah*-do no effort, *Brahmachāree*-be Brahmachari, *Dharāshayah*-sleep on the ground, *Sharaneshu*-in his protection, *Amamah*-show no selfishness, *Chaiva*-and also, *Vriksha+Moolaniketanah*-dwell at the root of the trees.

Purport: He shall not make any greater effort to acquire something for the sake of pleasure. He shall maintain *Brahmacharya*, that is, cultivate virtues and be chaste, he shall sleep on the ground, and also show no selfishness, no attachment to his belongings. He shall dwell at the root of trees.

तापसेष्वेव विप्रेषु यात्रिकं भैक्षमाहरेत्।

गृहमेधिषु चान्येषु द्विजेषु वनवासिषु ॥ २७ ॥ (१७)

Tāpaseshveva Vipreshu Yātrikam Bhaikshāmāhareta;
Grihamedhishu Chānyeshu Dvijeshu Vanavāsishu. -17

Tāpaseshu+Eva+Vipreshu-the Tapasvins and the Brāhmanas, *Cha*-and, *Anyeshu+Grihamedhishu*-other good householders, *Dvijeshu+Vanvāsishu*-the Dvija who are forest dwellers, *Yātrikam*-for sake of life journey, *Bhaiksham*-alms, *Āharet*-shall receive.

Purport: Or, he shall receive alms, that is, food enough for his life journey, that is, for his bare subsistence from the *Tapasvinas* and the *Vipras*, that is, from those persons who teach the Scriptures and practice *Yoga* meditation in the forest, and even from the *Brāhmana* householders and from other good forest dwellers.

एताश्चान्याश्च सेवेत दीक्षा विप्रो वने वसन्।

विविधाश्चौपनिषदीरात्मसंसिद्धये श्रुतीः ॥ २९ ॥ (१८)

Etāshchānyāshcha Seveta Deekshā Vipro Vane Vasan;
Vividhāshchowpanishadeerātmāsamsidhaye Shruteeh. -18

Vane+Vasan-dwelling in the forest, *Etāh+Cha+Anyāh*-these and others, *Deekshā*-observances, *Seveta*-shall practice, *Cha*-and, *Ātma+Samsidhaye*-shall learn about *Ātmā Viprah*-the Dvija, *Vividhāh*-the various, *Awpanishadeeh+Shruteeh*-the Upanishads and the Shrutis.

Purport: The *Vānaprastha Viprah* shall diligently observe these and other observances while dwelling in the forest, and shall study the various *Upanishads* which are treatises composed by the rishis on Vedic spiritualism and also the *Shrutis*, that is, the Veda mantras which reveal the knowledge of the *Ātman*, that is, God the Supreme Soul and God and the individual soul.

ऋषिभिर्ब्राह्मणैश्चैव गृहस्थैरेव सेविताः ।

विद्यातपोविवृध्यर्थं शरीरस्य च शुद्धये ॥ ३० ॥ (१९)

Rishibhirbrāhmanaishchaiva Grihasthaireva Sevītāh; Vidyātapovivridhyartham Shareerasya Cha Shuddhaye. -19

Rishibhi+Brāhmanaih+Grihasthaih-the rishis, the *Brāhmanas*, the *Grihasthas*, *Eva*-thus, *Sevitāh*-observed, *Vivriddhi+Artham*-in order to increase, *Vidyā+Tapah*-knowledge and Tapa, *Cha*-and, *Shuddhaye*-for the purification, *Shareerasya*-of the body.

Purport: The *rishis*, the *Brāhmanas*, and the *Grihasthas* have thus observed these rules to increase their knowledge of the *Ātmā*, and to maintain their *Tapa* constantly, and also for the purification of the body.

आसां महर्षिचर्याणां त्यक्त्वाऽन्यतमया तनुम् ।

वीतशोकभयो विप्रो ब्रह्मलोके महीयते ॥ ३२ ॥ (२०)

ĀsāmMaharshicharyānāmTyaktvā'nyatamayāTanum; VeetashokabhayoViproBrahmalokeMaheeyate. -20

Viprah-the Dvija, *Anyatamayā*-by any one, *Āsām*-of those, *Maharshi+Charyānām*-ways of living of the great sages, *Tyaktvā*-leaving, *Tanum*-the body, *Veeta+Shoka+Bhayah*-free from grief and fear, *Maheeyate*-is exalted, *Brahmaloke*-in the world of the Supreme.

Purport: The *Dvija* who follows any one of the ways of living of the great sages, leaving his body free from grief and fear is exalted in the world of the Supreme, that is.,

he realizes bliss.

वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।

चतुर्थमायुषो भागं त्यक्त्वा सङ्गान्परिव्रजेत् ॥ ३३ ॥ (२१)

The Sannyāsa Dharma

*Vaneshu Cha Vihrityaivam Triteeyam Bhāgamāyushah;
Chaturthamāyusho Bhāgam Tyaktvā Sangānparivrajat. -21*

Evam-thus, *Vaneshu*-in the forest, *Vihritya*-having spent, *Triteeyam*+*Bhāgam*-the third part, *Āyushah*-of his life, *Chaturtham*+*Āyushah*+*Bhāgam*-the fourth part of life, *Tyaktvā*-renouncing, *Sangān*-all attachments, *Parivrajat*-shall live.

Purport: Having thus passed the third part of his life in the forest, he shall enter into the fourth part of life, renouncing all worldly attachments, and live as an ascetic.

अधीत्य विधिवद्वेदान् पुत्रांश्चोत्पाद्य धर्मतः ।

इष्ट्वा च शक्तितो यज्ञैर्मनो मोक्षे निवेशयेत् ॥ ३४ ॥ (२२)

*Adheetya Vidhivadvedān Putrānshchotpādya Dharmatah;
Ishtvā Cha Shaktito Yajnairmano Mokshe Niveshayet. -22*

Vidhivat-according to the rule, *Adheetya*+*Vedān*-having studied the Vedas, *Cha*-and, *Putrān*+*Utpādya*+*Dharmatah*-begat children according to Dharma, *Ishtvā*+*Yajnaih*-having accomplished Yajnas, *Shaktitah*-according ability, *Niveshayet*- shall keep, *Manah*-the mind, *Mokshe*-on Moksha.

Purport: In this part of his life, that is, in the Order of *Sannyāsa*, after having studied the Vedas according to the rule, and begat children by Dharma, that is, according to the sacred law, and accomplished the *Yajnas* and *Homas* according to his ability in the *Grihastha* and *Vānaprastha* Orders, now he shall keep his mind on *Moksha*-the final liberation.

प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम् ।

आत्मन्यग्नीन्समारोप्य ब्राह्मणः प्रव्रजेद् गृहात् ॥ ३८ ॥ (२३)

*Prājāpatyām Niroopyeshtim Sarvavedasadakshinām;
Ātmanyagneensamāropya Brāhmanah Pravrajed Grihāt. -23*

Prājāpatyām+*Ishtim*-the Prajapati Yaj. . . *Niroopya*-performed,

Sarva-all, *Veda*+*Saddakshinām*-his belongings as *Dakshinā*, *Samāropya*-shall well established, *Agneen*-the sacred fires, *Ātmani*-in his self, *Brāhmanah*-the *Brāhmana*, *Pravrajat*-shall depart, *Grihāt*-from his house.

Purport: The learned *Brāhmana* shall depart from his house after having performed the *Prājāpatya Yajna-Homa*, where he discards his *Yajnopavita* and the *Shikhā*, and gives all his belongings as *Dakshinā*-rewards, and he establishes the *Gārhapatya* and the *Dākshinātya* domestic sacred fires in his self.

यो दत्त्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात् ।

यस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥ ३९ ॥ (२४)

Yo Datvā Sarvabhootebhyah Pravrajatyabhayam Grihāt; Yasya Tejomayā Lokā Bhavanti Brahmavādinah. -24

Yah-who, *Datvā*+*Abhayam*-gives fearlessness, *Sarva*+*Bhootebhyah*-to all creatures, *Pravrajati*+*Grihāt*-departs from his house, *Brahmavādinah*-the preacher of the Vedas *Yasya*-his, *Lokā*-the world, *Bhavanti*-becomes, *Tejomayā*-radiant in brilliancy.

Purport: He, who gives fearlessness to all creatures, that is, security to all, and departs from his house as an ascetic, that is, accepts the Order of *Sannyāsa*, for that *Brahmavādina*, preacher of the Vedas, for him the worlds become radiant due to his Vedic knowledge.

यस्मादण्वपि भूतानां द्विजान्नोत्पद्यते भयम् ।

तस्य देहाद्विमुक्तस्य भयं नास्ति कुतश्चन ॥ ४० ॥ (२५)

Yasmādanvapi Bhootānām Dvijānnotpadyate Bhayam; Tasya Dehādvimuktasya Bhayam Nāsti Kutashchana. -25

Yasmāt+*Dvijāt*-from that *Dvija*, *Anu*+*Api*-even the least, *Bhayam*+*Na*+*Upadyate*-no fear is caused, *Bhootānām*-to the creatures, *Tasya*-for him, *Vimuktasya*-freedom, *Dehāt*-from his body. *Na*+*Asti*-there is not, *Bhayam*-fear, *Kutashchana*-from any where.

Purport: The *Dvija* from whom, no fear is caused to the creatures, even the least, for him there is no fear from anywhere, from any quarters, at the time he departs from his body.

आगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः ।

समुपोदेषु कामेषु निरपेक्षः परिव्रजेत् ॥ ४१ ॥ (२६)

*Āgārādabhinishkrāntah Pavitropachito Munih;
Samupodeshu Kāmeshu Nirapekshah Parivrajat. -26*

Samupodeshu+Kāmeshu-having subdued all passions, *Nirapekshah*-not caring, *Pavitra+Upachita*-with pure conscience, *Munih*-being thoughtful, *Āgārāt+Abhinishkrāntah*-shall depart from his house, *Parivrajat*-shall enter.

Purport: Whenever, he has subdued all his passions and his desires for worldly objects, and is not caring for any pleasure from these, having attained purity of conscience, and being thoughtful, he shall depart from his house, and join the Order of *Sannyāsa* even from the *Brahmacharya* or the *Grihastha* stages.

एक एव चरेन्नित्यं सिद्ध्यर्थमसहायवान् ।

सिद्धिमेकस्य संपश्यन्न जहाति न हीयते ॥ ४२ ॥ (२७)

*Eka Eva Charennityam Sidhyarthamasahāyavān;
Sidhimekasya Sampashyanna Jahāti Na Heeyate. -27*

Sampashyan-understand, *Ekasya*-alone, *Sidhim*-liberation, *Sidhyartham*-for the sake of liberation, *Asahāyavān*-without any support, *Nityam*-always, *Ekah+Eva+Charet*-indeed alone shall roam, *Na+Jahāti+Na+Heeyate*-neither forsakes nor is forsaken.

Purport: Understanding fully well that final liberation is attained alone, he shall always roam alone preaching the Vedic lores, without seeking any company or any support, thus he neither forsakes nor is forsaken and therefore is freed from the fear of death.

अग्निरनिकेतः स्याद् ग्राममन्नार्थमाश्रयेत् ।

उपेक्षकोऽसंकुसुको मुनिर्भावसमाहितः ॥ ४३ ॥ (२८)

*Anagniraniketah Syāt Grāmamannārthamāshrayet;
Upekshako'samkusuko Munirbhāvasamāhitah. -28*

Anagni-freed from fire, *Aniketah*-having no house, *Annārtham*-for food, *Āshrayet*- shall seek resort, *Grāmam*-to the village,

Upekshah-being indifferent, *Asamkusukah*-firm in mind, *Munih*-thoughtful, *Bhāvasamāhitah*-thoughts centred, *Syāt*-is.

Purport: A *Sannyāsin* is *Anagni*, he has no fire, that is, he is not bound to offer oblations in the sacred fires, and he is *Aniketa*, he has no house, that is, he is not a house-holder. He shall therefore seek resort to the villages for his food, and clothing and shall be indifferent to wicked persons, firm in his mind, and always thoughtful. He shall constantly have his thoughts centred on God.

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।

कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥ ४५ ॥ (२९)

Nābhinandeta Maranam Nābhinandeta Jeevitam;
Kārameva Prateeksheta Nirdesham Bhritako Yathā. -29

Na-neither, *Abhinandeta*- shall be delighted, *Jeevitam*-in life, *Nā+Abhinandeta*-shall not be delighted, *Maranam*-in death, *Eva*-certainly, *Prateeksheta*-shall wait, *Kālam*-for the time, *Yathā*-like, *Bhritakah*-the servant, *Nirdesham*-for the order.

Purport: He shall neither feel delighted in death nor delighted to live. He shall wait for the time to come to leave this world just like the servant who waits for the order from his master.

दृष्टिपूतम् न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।

सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ ४६ ॥ (३०)

Drishtipootam Nyasetpādam Vastrapootam Jalam Pibet;
Satyapootām Vadetvācham Manahpootam Samācharet. -30

Drishti+Pootam-purified by the sight, *Nyasetpādam*- shall lift and put down the foot, *Vastra+Pootam*-purified by a cloth, *Jalam+Pibet*- shall drink water, *Satya+Pootām*-purified by truth, *Vadet+Vācham*- shall utter speech, *Manah+Pootam*-purified by the mind, *Samācharet*-shall conduct.

Purport: He shall lift up and put down his foot, that is, walk after looking well, that is, purified by sight, and drink water after purifying it with a cloth, and he shall utter his speech which is purified by truth, and his conduct shall

be purified by noble thoughts, in his mind.

अतिवादांस्तितिक्षेत नावमन्येत कंचन।

न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥ ४७ ॥ (३१)

Ativādānstitikhsheta Nāvamanyet Kanchana; Na Cheman Dehamāshritya Vairam Kurveeta Kenachit. -31

Ativādān-harsh words, Titikhsheta-shall bear, Na+Avamanyet-shall never insult, Kanchana-anybody, Cha-and, Ashritya-supported, Imam+Deham-by this body, Kenachit-with any person, Vairam-enemity, Na, Kurveeta-do not create.

Purport: He shall bear harsh words but never insult anybody, neither with his body nor with the organs which find support in the body, like the mind, the speech, the limbs, etc. nor he shall create enmity with anyone whomsoever.

क्रुद्ध्यन्तं न प्रतिक्रुद्ध्येदाक्रुष्टः कुशलं वदेत्।

सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥ ४८ ॥ (३२)

Kruddhyantam Na Pratikruddhyedākrushtah Kushalam Vadet; Saptadvārāvakeernām Cha Na Vāchamanritām Vadet. -32

Kruddhyantam-who shows anger, Na+Pratikruddhyet-shall not return anger, Ākrushtah-who curses, Vadet-shall say, Kushalam-blessing words, Cha-and, Avakeernām-scattered, Sapta+Dvāra-in the seven gates, Na-never, Vācham-speech, Anritām-not true, Vadet-shall speak.

Purport: If ever at any time any person will deal with him in anger, he shall not in return show anger to him, and to the person who shall curse him, instead he shall speak words of kindness, and blessings for him, and he shall never speak what is not true by the seven gates-the means to convey thoughts present in his body, that is, the mouth, the nostrils, the eyes, and the two ears.

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।

आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ ४९ ॥ (३३)

*Adhyātmaratirāseeno Nirapeksho Nirāmishah;
Ātmanaiva Sahāyena Sukhārthee Vicharediha. -33*

Iha-here, *Adhyātmaratih*-in spiritualism, *Āseenah*-engaged, *Nirapekshah*-non-attachment, *Nirāmishah*-abstaining from flesh, liquor etc., *Ātmanah*+*Eva*+*Shāyena*-in his own company, *Sukhārthee*-for the bliss, *Vicharet*-shall live,.

Purport: He shall here, in this world keep himself engaged in spiritualism, that is, pondering on the nature, attributes and functions of God and the soul, and always free from attachment to worldly pleasures, and abstaining from flesh, liquor etc. he shall, depending on himself, that is, in the company of his own self, live to attain the bliss of liberation.

क्लृप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान् ।

विचरेन्नियतो नित्यं सर्वभूतान्यापीडयन् ॥ ५२ ॥ (३४)

*Kliptakeshanakhashmashruh Pātree Dandee Kusumbhavān;
Vicharenniyato Nityam Sarvabhootānyapeedayan. -34*

Klipta-clipped, *Kesha*+*Nakha*+*Shmashruh*-the hair, the nails, the beards, *Pātree*-the bowl, *Dandee*-the staff, *Kusumbhavān*-his cloth coloured with kusumbha, *Niyatah*-firm in spirit, *Apeedayan*-not causing pain, *Sarvabhootāni*-to all creatures, *Vicharet*- shall live.

Purport: He shall have his hair, finger nails, beards etc. regularly clipped, and keep his bowl, staff with him always, and wear his clothes coloured orange with *Kusumbha*. Always firm in spirit and without causing pain to the living creatures, he shall live and go around.

एककालं चरेद्भैक्षं न प्रसज्जेत विस्तरे ।

भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति ॥ ५५ ॥ (३५)

*Ekakālam Chared Bhaiksham Na Prasajjeta Vistare;
Bhaikshe Prasakto Hi Yatirvishayeshvapi Sajjati. -35*

Ekakālam-at one time, *Charet*-shall stroll, *Bhaiksham*-for alms, *Na*+*Prasajjeta*+*Vistare*-shall not seek for more, *Hi*-because, *Yatih*-the Sannyasi, *Prasaktah*-is attracted, *Bhaikshe*-in alms, *Vishayeshu*-in sensual, *Api*-also, *Sajjati*-gets attachment.

Purport: He shall stroll out for begging for alms only once, and he shall not seek to collect more than his daily need because the *Sannyāsin* who is attracted to alms certainly gets attachment to objects of sensual pleasures also.

अलाभे न विषादी स्याल्लाभे चैव न हर्षयेत्।

प्राणयात्रिकमात्रः स्यान्मात्रासङ्गाद्विनिर्गतः ॥ ५७ ॥ (३६)

Alābhe Na Vishādee Syallābhe Chaiva Na Harshayet; Prāṇayātrikamātrah Syānmātrāsanggādvinirgatah. -36

Alābhe-not obtained, Na+Vishādee+ Syāt- shall not be sorry, Cha-and, Lābhe-obtains, Eva-certainly, Na+Harshayet-shall not rejoice, Syāt- shall be, Prāṇayātrikamātrah-enough for his subsistence, Mātrāsanggāt-no attachment to quantity, Vinirgatah-shall accept.

Purport: He shall not feel sorry if he does not obtain any alms, and certainly he shall not rejoice if he obtains his alms. He shall accept whatever he obtains for his bare subsistence, showing no attachment to the quantity.

अभिपूजितलाभांस्तु जुगुप्सेतैव सर्वशः ।

अभिपूजितलाभैश्च यतिर्मुक्तोऽपि बद्धयते ॥ ५८ ॥ (३७)

Abhipoojitalābhānstu Jugupsetaiva Sarvashah; Abhipoojitalābhaiḥcha Yatirmukto'pi Baddhyate. -37

Tu-and, Abhipoojitalābhān-received with too much honour, Eva+Sarvashah-indeed at all times, Jugupset-shall disdain, Cha-and, Abhipoojitalābhaiḥ-by glorifying, Yatih-the Sannyāsi, Muktaḥ+Api-though emancipated, Baddhyate-is bound.

Purport: He shall disdain from accepting alms which are given with too much honour because by such food and gifts even the emancipated *Sannyāsin* is bound to be attracted to objects of pleasure.

अल्पान्नाभ्यवहारेण रहःस्थानासनेन च।

हियमाणानि विषयैरिन्द्रियाणि निवर्तयेत् ॥ ५९ ॥ (३८)

Alpānnābhyavahārena Rahah Sthānāsanena Cha; Hriyamānāni Vishayairindriyāni Nivartayet. -38

Hriyamānāni+Indriyāni+Vishayaiḥ-the senses attracted to their objects, *Alpa+Anā+Abhyavahārena*-eating little food, *Cha*-and, *Āsanena*-by dwelling, *Rahah+Sthāna*-at a solitary place, *Nivartayet*-shall restrain.

Purport: He shall eat little food and dwell at a solitary place, and strive to restrain his senses which are attracted to their objects of pleasure.

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च।

अहिंसया च भूतानाममृतत्वाय कल्पते ॥ ६० ॥ (३९)

Indriyānām Nirodhena Rāgadveshakshayena Cha; Ahimsayā Cha Bhootānāmamritatvāya Kalpate. -39

Indriyānām+Nirodhena-by restraint of the senses, *Rāg+Cha+Dvesha+Kshayena*-by the destruction of love, and hatred, *Cha*-and, *Ahimsayā*-by not injuring, *Bhootānām*-the creatures, *Amritatvāya*-for immortality, *Kalpate*-becomes competent.

Purport: The *Sannyāsin* by constant restraint of his senses, and by the destruction of love and hatred, and by not injuring, that is, causing pain to the creatures, becomes competent to attain immortality.

अवेक्षेत गतीर्नृणां कर्मदोषसमुद्भवाः।

निरये चैव पतनं यातनाश्च यमक्षये ॥ ६१ ॥ (४०)

Aveksheta Gateernrinām Karmadoshasamudbhavāḥ; Niraye Chaiva Patanam Yātanashcha Yamakshaye. -40

Aveksheta-shall ponder, *Gateeh+Nrinām*-on the fate of men, *Karma+Dosha+Samudbhavāḥ*-resulting from their sinful deeds, *Cha*-and, *Niraye+Patanam*-their falling into hell, *Cha*-and, *Yātanāḥ*-the sufferings, *Yamakshaye*-at death.

Purport: He shall ponder on the fate of men because of the results of their sinful deeds, and also about their fall into hell, that is, into sufferings at the time of death. He shall therefore always aim to attain liberation.

विप्रयोगं प्रियैश्चैव संयोगं च तथाऽप्रियैः।

जरया चाभिभवनं व्याधिभिश्चोपपीडनम् ॥ ६२ ॥ (४१)

Viprayogam Priyaishchaiva Samyogam Cha Tathā' priyaih; Jarayā Chābhibhavanam Vyādhībhihchopa-peedanam. -41

Cha-and, Priyaih+Viprayogam-separation from dear ones, Tathā-and, Samyogam+Apriyaih-union with hated men, Chaiva-and also, Abhibhavanam-overpowered, Jarayā-by old age, Cha-and, Vyādhībhih-with diseases, Upapeedanam-tormented.

देहादुत्क्रमणं चास्मात्पुनर्गर्भे च सम्भवम्।

योनिकोटिसहस्रेषु सृतीश्चास्यान्तरात्मनः ॥ ६३ ॥ (४२)

Dehādutkramanam Chāsmātpunargarbhe Cha Sambhavam; Yonikotisahasreshu Sriteeshchāsyāntarātmanah. -42

Asmāt+Dehāt+Utkramanam-departure of the soul from this body, Cha-and, Punah+Garbhe+Sambhavam-born again in the womb, Cha-and, Yoni+Koti+Sahasreshu-in many wombs, Sriteeh-the wandering, Asya+ Antarātmanah-of this soul.

Purport: Shlokas 41, 42. Considering the sufferings due to separation from the dear ones, or in the union or association with the hated ones, and about being overpowered by old age, or being tormented with disease, and also considering the departure of the individual soul from the body, its re-birth into another womb, and its wandering into many species, that is, in tens of millions of wombs, he shall keep his mind always engaged on the ultimate aim—that is, bliss.

अधर्मप्रभावं चैव दुःखयोगं शरीरिणाम्।

धर्मार्थप्रभवं चैव सुखसंयोगमक्षयम् ॥ ६४ ॥ (४३)

Adharmaprabhavam Chaiva Duhkhayogam Shareerī-nām; Dharmārthaprabhavam Chaiva Sukhasamyogama-kshayam. -43

Duhkhayogam-infliction of pain, Shareerīnām-for the embodied, Adharma+Prabhavam-is the result of Adharma, Cha+Eva-and certainly, Chaiva-and indeed, Akshayam+ Sukhasamyogam-attainment of boundless happiness, Dharma+Artha+Prabhavam-is produced by Dharma.

Purport: Certainly, the embodied creatures are inflicted by pain which is the result of *Adharma*, and indeed the attainment of boundless happiness, that is, bliss, which is the result of *Dharma*.

Note: *Akshayam Sukham* only means that the soul in *Moksha* enjoys the bliss for the fixed period of liberation because *Moksha* is the result of *Karma* which is limited in its volume.

सूक्ष्मतां चान्ववेक्षेत योगेन परमात्मनः।

देहेषु च समुत्पत्तिमुत्तमेष्वधमेषु च ॥ ६५ ॥ (४४)

Sookshmatām Chānvaveksheta Yogena Paramātmanāh; Deheshu Cha Samutpatimmuttameshvhadhameshu Cha. -44

Cha-and, *Yogena*-by Yoga, *Sookshmatām*-the subtle nature, *Cha*-and, *Paramātmanāh*-by God, *Deheshu+Uttameshu+Cha+Adhameshu*-the birth in higher and lower bodies, *Samutpattim*-birth, *Anvavekshata*-comprehend.

Purport: He shall try to comprehend the subtle nature of God through *Yoga*-deep meditation, and ponder about the birth and re-birth of the souls into the bodies of the higher and lower species and maintain firmly his faith in *Dharma*.

दूषितोऽपि चरेद्धर्मं यत्र तत्राश्रमे रतः।

समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥ ६६ ॥ (४५)

Dooshito'pi Chareddharmam Yatra Tatrāshrame Ratah; Samah Sarveshu Bhooteshu Na Lingam Dharmakāranam. -45

Charet+Dharmam-shall practice *Dharma*, *Dooshitah+Api*-though others may defile, *Yatra+Tatra+Ashrame*-in whichever order, *Ratah*-being devoted, *Samah+Sarveshu+Bhooteshu*-equal minded to all creatures, *Na+Lingam*-no mark, *Dharmakāranam*-the cause of *Dharma*.

Purport: He shall be ever devoted to his duties, and shall practice *Dharma* even though he may be defiled by others, and he shall be equal minded towards all creatures. Equally, those of the other orders that is, the *Brahmachāri*, the *Grihastha*, and the *Vānaprastha* also, shall be devoted

to their duties for this is indeed Dharma. There is not any external mark or sign for Dharma.

फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम्।

न नामग्रहणादेव तस्य वारि प्रसीदति ॥ ६७ ॥ (४६)

Phalam Katakavrikshasya Yadyapyambuprasādakam; Na Nāmagrahanādeva Tasya Vāri Praseedati. -46

Phalam-the fruit, Kataka+Vrikshasya-of Ketaka tree, Yadyapyi-though, Ambu+Prasādakam-is the purifier of water, Tasya+Nāma+Grahanāt-by the mention of its name, Eva-certainly, Vāri-the water, Na+Praseedati-is not purified.

Purport: Although, the fruit of the *Ketaki* tree is the purifier of water, yet the water is not purified by the mere mention of the name of the fruit.

प्राणायामाः ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः।

व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमं तपः ॥ ७० ॥ (४७)

Prānāyāmāh Brāhmanasya Trayo'pi Vidhivatkritāh; Vyāhritipranavairyuktā Vijneyam Paramam Tapa. -47

Brāhmanasya-for the Brāhmana, Vidhivat-according to the rule, Prānāyāmā-the control of the breath, Vyāhriti+Pranavai+Yuktā-with the Vyāhriti and Pranava, Trayah+Api-the three also, Kritāh-is done, Vijneyam-know, Paramam-highest, Tapa-austerity.

Purport: One must know that the control of the breath, and the constant repetition in their mind of *Om* with the seven *Vyāhrities*, and according to the rule, that is, the regular practice of *Prānāyāma* starting with three and increasing it to twenty one times is the highest *Tapa-austerity* for every *Brāhmana*. By this practice the three steps of *Prānāyāma*, that is, the *Bāhya*, *Ābhyāntara* and the *Stambhaka* are certainly accomplished.

Note: For the science of *Prānāyāma* refer to *Yoga Darshana* 2.50, of *Maharishi Patanjali*.

दहन्ते ध्मायमानानां धातूनां हि यथा मलाः।

तथेन्द्रियाणां दहन्ते दोषाः प्राणस्य निग्रहात् ॥ ७१ ॥ (४८)

Dahyante Dharmāyamānānām Dhātoonām Hi Yathā Malāḥ; Tathendriyānām Dahyante Doshāḥ Prānasya Nigrahāt. -48

Yathā-just as, *Dahyanate*-are burnt, *Dhātoonām*+*Malāḥ*-impurities of the ores, *Dharmāyamānānām*-in the furnace, *Tathā*-even so, *Indriyānām*+*Doshāḥ*-the impurities of the senses, *Hi*-certainly, *Dahyante*-are burnt, *Prānasya*+*Nigrahāt*-by the control of the breath.

Purport: Just as the impurities of the metallic ores are burnt in the furnace, even so the impurities of the mind and the senses are certainly burnt, that is, removed by the control of the breath, that is, by *Prānāyāma*.

प्राणायामैर्दहदोषान् धारणाभिश्च किल्बिषम्।

प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान्गुणान् ॥ ७२ ॥ (४९)

Prānāyāmairdaheddoshān Dhāranābhishcha Kilvisham; Pratyāhārena Samsargān Dhyānenāneeshvarāṅgunān. -49

Prānāyāmaiḥ+*Doshān*-by *Prānāyāma* the impurities, *Cha*-and, *Dhāranābhiḥ*+*Kilvisham*-the sin by constant attention, *Pratyāhārena*+*Samsargān*-attachment by restraint, *Dhyānena*-by meditation, *Aneeshvarān*+*Gunān*-the un-godly qualities.

Purport: Therefore, the *Sannyāsin* shall destroy the impurities of the mind and the senses by *Prānāyāma*, the production of sin by constant attention, attachment that is, attraction of the senses towards their objects by restraint, and shall remove all un-godly qualities by regular meditation.

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः।

ध्यानयोगेन सम्पश्येद् गतिमस्यान्तरात्मनः ॥ ७३ ॥ (५०)

Uchchāvacheshu Bhooteshu Durjneyāmakritātmanabhiḥ; Dhyānayogena Sampashyed Gatimasyāntarātmānah. -50

Uchcha+*Avacheshu*-in the high and the low, *Akritātmanabhiḥ*+*Bhooteshu*-in the un-regenerate creatures, *Durjneyām*-is difficult to be known, *Dhyānayogena*-by practice of Yoga, *Sampashyet*-shall see, *Asya*+*Antarātmānah*+*Gatim*-the means to reach that All-pervading soul.

Purport: The *Sannyāsin* shall by the practice of Yoga, that is, constant meditation, see that is, realize, the means

to reach the All-pervading Soul, and to understand His nature which is difficult to be known by the high or the low, creatures, and by those who are unclean in character.

सम्यग्दर्शनसम्पन्नः कर्मभिर्न निबद्धयते।

दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ॥ ७४ ॥ (५१)

Samyagdarshanasampannah Karmabhirna Nibaddhyate; Darshanena Viheenastu Samsāram Pratipadyate. -51

Samyak+Darshana-endowed with right insight, *Sampannah*-competent, *Karmabhih+Na+Nibaddhyate*-who acts do not bind, *Tu*-but, *Darshanena+Viheenah*-destitute of insight, *Samsāram+Pratipadyate*-is drawn into the world.

Purport: The *Sannyāsin* who is competent with knowledge and has the right insight into the true nature of things, and has a perfect knowledge of the *Darshanas*-philosophy, for him the acts do not bind him, and he is ever un-attached to the worldly attractions, but the one who is destitute of this insight and skill, though he accepts the Order of the *Sannyāsa*, he is certainly drawn into the world of births and deaths.

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः।

तपसश्चरणैश्चोग्रैः साधयन्तीह तत्पदम् ॥ ७५ ॥ (५२)

Ahimsayendriyāsangairvaidikaishchaiva Karmabhih; Tapasashcharanaishchograiḥ Sādhayanteēha Tatpadam. -52

Ahimsayā-by not injuring, *Indriya+Asamgaih*-by restraining the senses, *Vaidikaih+Karmabhih*-by acts enjoined by the Vedas, *Chaiva*-and also, *Tapashcharanaih+Oograiḥ*-by rigorous Tapa, *Sādhayanta*-can realise, *Iha*-here, *Tat+Padam*-that state.

Purport: Here, in this world the *Sannyāsin* can realize that Supreme State, that is, *Moksha* through the practice of universal compassion, that is, by no injuring any creatures, and by restraining his mind and his senses from the objects of enjoyments, and by performing the duties enjoined by the Vedas and the practice of rigorous *Tapa*.

यदा भावेन भवति सर्वभावेषु निःस्पृहः।

तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम् ॥ ८० ॥ (५३)

Yadā Bhāvena Bhavati Sarvabhāveshu Nishprihah; Tadā Sukhamavāpnoti Pretya Cheha Cha Shāshvatam. -53

Yadā-when, *Bhāvena*-with his feelings, *Sarva+Bhāveshu*-in all objects, *Bhavati*-is, *Nishprihah*-no attraction, *Tadā*-then, *Pretya*-after death, *Cha+Iha*-and here, *Shāshvatam+Sukham*-eternal bliss, *Avāpnoti*-obtains.

Purport: When the *Sannyāsī* is able to withdraw his feelings of attachment from all worldly objects, that is, he has no attraction in this world, then here in this world, and after death, he obtains eternal bliss, that is, *Moksha*.

अनेन विधिना सर्वास्त्यक्त्वा सङ्गाञ्छनैः शनैः।

सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥ ८१ ॥ (५४)

Anena Vidhinā Sarvānstyaktvā Sangānchchhanaih Shanaih; Sarvadvandvavinimukto Brahmanyevāvatishthate. -54

Anena+Vidhinā-in this manner, *Shanaih+Shanaih*-gradually, *Sarvān+Sangān*-all attachments, *Tyaktvā*-given up, *Sarva+Dvandva+Vinimuktah*-being freed from all dualities, *Eva*-certainly, *Brahmani+Tishthate*-reposes in *Brahma*.

Purport: In this manner, the *Sannyāsī* who has gradually given up all attachments and attraction, and is freed from the dualities, that is, the pairs of opposites, he certainly reposes in *Brahma*, that is, God.

ध्यानिकं सर्वमेवैतद्यदेतदभिशाब्दितम्।

न ह्यनध्यात्मवित्कश्चिच्छ्रियाफलमुपाशनुते ॥ ८२ ॥ (५५)

Dhyānikam Sarvamevaitatyadetadabhisabditam; Na Hyanadhātmavītkashchit Kriyāphalamupāshnute. -55

Yat+Etat+Abhisabditam-all that has been expressed, *Etat+Sarvam+Evam+Dhyānikam*-all these certainly by Yoga, *Hi*-certainly, *Kashchit*-whoever, *An+Adhyātmavit*-not proficient in spiritual knowledge, *Kriyāphalam*-the fruits of the acts, *Na+Upāshnute*-does not reap.

Purport: All that has been expressed above in words.

all these can certainly be achieved by *Yoga*-meditation, but whoever is not proficient in spiritual knowledge, certainly he shall not reap the fruits of all these acts and practices.

इदं शरणमज्ञानामिदमेव विजानताम्।

इदमन्विच्छतां स्वर्गमिदमानन्त्यमिच्छताम् ॥ ८४ ॥ (५६)

Idam Sharanamajñānāmidameva Vijānatām;

Idamanvichchhatām Svargamidamānāntyamichchhatām. -56

Idam-this, *Sharanam*-is the refuge, *Ajñānām*-of the not-learned, *Idam*-this, *Eva*-certainly, *Vijānatām*-of those who know, *Idam*-this, *Anvichchhatām*+*Svargam*-who seeks happiness, *Idam*-this, *Ānāntyam*+*Ichchhatām*-who seeks endless bliss.

Purport: This, that is, God is the refuge of the not-learned *Sannyasins*, and He is certainly the refuge of those who know, that is, who are proficient in spiritual science, and also for those who seek happiness and certainly for those who seek endless bliss, that is, *Moksha*.

Note: For those who are not learned but are willing to know and has accepted the Order of *Sannyāsa*, they shall endeavor to acquire knowledge, keep company of the pious and the wise, practice *Yoga* and constantly repeat in mind the syllable *Om* and meditate on the nature of God.—Refer to *Samkāravidhi*.

अनेन क्रमयोगेन परिव्रजति यो द्विजः।

स विधुयेह पाप्मानं परं ब्रह्माधिगच्छति ॥ ८५ ॥ (५७)

Anena Kramayogena Parivrajati Yo Dvijah; Sa Vidhooyeha Pāpmānam Param Brahmādhigachchhati. -57

Anena+*Kramayogena*-in this way, *Yah*+*Dvijah*-the educated, *Parivrajati*-accepts the Order of *Sannyāsa*, *Sah*-he, *Vidhooya*-shakes off, *Iha*-here, *Pāpmānam*-all sin, *Param*+*Brahma*-Supreme *Brahma*, *Adhigachchhati*-attains.

Purport: In this way, the *Dvijah*, that is, learned *Brāhmaṇa*, *Kshatriya*, or the *Vaishya*, who accepts the Order of *Sannyāsa*, and follows these graduated steps, shakes of all sin here on this earth, and attains the *Supreme Brahma*.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा।

एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ ८७ ॥ (५८)

*Brahmachāree Grihasthashcha Vānaprastho Yatistathā;
Ete Grihasthaprabhavāshchatvārah Prithagāshramāh. -58*

Brahmachāree+Grihasthah+Vānaprasthah+Cha-the
Brahmachari, the Grihastha, the Vānaprastha and the Sannyāsīn,
Tathā-and also, Yatih-the Sanyāsīn, Ete-these, Chatvārah-four,
Prithak+Āshramāh-separate Orders, Grihastha+Prabhavāh-spring
from Grihastha.

Purport: The four separate Orders, that is, the *Brahmacharya*, the *Grihastha*, the *Vānaprastha* and the *Sannyāsa*, all these spring from the *Grihastha Āshrama*.

सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः।

यथोक्तकारिणं विप्रं नयन्ति परमां गतिम् ॥ ८८ ॥ (५९)

*Sarve'pi Kramashastvete Yathāshāstram Nishevitāh;
Yathoktakārinam Vipram Nayanti Paramām Gatim. -59*

Ete+Sarve+Api+Kramashah-all these in an orderly way, Tu-and,
Yathā+Shāstram-as prescribed by the Shāstras, Nishevitāh-are carried
out, *Yathā+Uktakārinam-the lawful duties, Nayanti-leads, Vipram-*
the *Dvija, Paramām+Gatim-to the Supreme State.*

Purport: All these steps when carried out in an orderly way, as prescribed by the *Shāstras*, and by the performance of the lawful duties, all these lead the *Dvija* to the Supreme State.

सर्वेषामपि चैतेषां वेदस्मृतिविधानतः।

गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान्बिभर्ति हि ॥ ८९ ॥ (६०)

*Sarveshāmapi Chaiteshām Vedasmritividhānatah;
Grihastha Uchyate Shreshthah Sa Treenetānbibharti Hi. -60*

Veda+Smriti+Vidhānatah-the rules of the Vedas and the Smritis,
Eshām+Sarveshām+Api-of all these indeed, Grihastha-the Grihastha,
Uchyate-is declared, Shreshthah-superior, Sah-it, Etān+Treen-the
three, *Bibharti-supports.*

Purport: Of all these Orders which are structured on the rules of the Vedas, and the Law, that is, the *Smritis*, the *Grihastha* is declared to be superior because it supports the other three.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम्।

तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्॥ १० ॥ (६१)

Yathā Nadeenadāh Sarve Sāgare Yānti Samsthitam;

Tathāivāshraminah Sarve Grihashthe Yānti Samsthitam. -61

Yathā-as, Sarve+Nadi+Nadāh-all the small and big rivers, *Sāgare*-in the ocean, *Yānti*-get, *Samsthitam*-come to rest, *Tathā+Eva*-even so, *Sarve+Ashraminah*-all the Orders, *Grihashthe*-in the *Grihastha* Ashrama, *Yānti*-get, *Samsthitam*-rest.

Purport: As all the rivers, big or small run into the ocean, and find a resting place there even so all the *Āshramas*-Orders find support and rest in the *Grihastha* Ashrama.

चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः।

दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः॥ ११ ॥ (६२)

Chaturbhirapi Chaivaitairnityamāshramibhirdvijaih;

Dashalakshanako Dharmah Sevityayah Prayatnatah. -62

Etaih+Chaturbhiih+Āshramibhiih+Dvijaih-the *Dvijah* of these four Orders, *Dashalakshanakah+Dharmah*-the Dharma of the ten attributes, *Eva-ever, Prayatnatah*-assiduously, *Sevityayah*-shall pursue.

Purport: The Dharma of the ten attributes shall be ever pursued assiduously by the *Dvijah* of these four Orders-*Āshramas*.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥ १२ ॥ (६३)

Dhritih Kshamā Damo'steyam Showchamindriya-nigraha; *Dheervidyā Satyamakrodho Dashakam Dharmalakshanam.* -63

Dhritih-contentment, *Kshamā*-forgiveness, *Damah*-self-control,

Asteyam-no stealing, *Showcham*-purity, *Indriyanigraha*-subjugation of the senses, *Dheeh*-wisdom, *Vidyā*-right knowledge, *Satyam*-truthfulness, *Akrodhah*-no anger, *Dashakam*+*Lakshanam*-ten attributes, *Dharma*-of Dharma.

Purport: The ten attributes of Dharma are:

1. Contentment, 2. Forgiveness, 3. Self-control, that is control of the mind, 4. Purity-external and internal, 5. No stealing, that is, honesty, 6. Subjugation of the senses, 7. Wisdom, that is, to protect and increase the intellect, 8. Acquisition of Right knowledge, 9. Truthfulness-adherence of truth in mind, speech and acts, and 10. to shun anger.

दश लक्षणानि धर्मस्य ये विप्राः समधीयते।

अधीत्य चानुवर्तन्ते ते यान्ति परमां गतिम् ॥ ९३ ॥ (६४)

Dasha Lakshanāni Dharmasya Ye Viprah Samadheeyate; Adheetya Chānuvantante Te Yānti Paramām Gatim. -64

Dasha+*Lakshanāni*-the ten attributes, *Dharmasya*-of Dharma, *Ye+Viprah*-those Dvijas, *Samadheeyate*-study properly, *Adheetya*-having learnt, *Cha*-and, *Anuvartante*-have followed, *Te*-they, *Yānti*-go, *Paramām*+*Gatim*-the Supreme State.

Purport: The *Dvijas* who study and learn properly the ten attributes of Dharma, and having studied, follow them in practical life, they go to the Supreme State, that is, they attain the *Paramām Gatim*.

एष वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः।

पुण्योऽक्ष-फलः प्रेत्य राज्ञां धर्मं निबोधत ॥ ९७ ॥ (६५)

Esha Vo'bhihito Dharmo Brāhmanasya Chaturvidhah; Punyo'kshayaphalah Pretya Rājñām Dharmam Nibodhata. -65

Eshah+*Chaturvidhah*+*Dharmah*-this is the fourfold Dharma, *Brāhmanasya*-for the Brāhmana, *Punya*-which is auspicious, *Pretya*-after death, *Akshayaphalah*- bear imperishable fruits, *Vah+Abihitah*-that has been declared to you, *Nibodhata*-learn, *Rājñām*+*Dharmam*-the Dharma of the king.

Purport: This fourfold *Dharma* for the *Brāhmaṇa*, that is, the duties of the *Brahmacharya Āshrama*, the *Grihastha*, the *Vānaprastha* and the *Sannyāsa Āshramas* which are auspicious, and which bear imperishable fruits in this life and after death also, that has been declared to you. Now, learn from me the *Dharma* of the King.

**Iti Vānaprastha Sannyāsa
Dharmavishayakah Shashtho'dyāyah.**

**The end of Chapter Six on the subjects Vānaprastha
and Sannyāsa Dharma.**

Atha Saptamo'dhyāyah

Chapter Seven

The Science of Government-Rāja Dharma

राजधर्मान्प्रवक्ष्यामि यथावृत्तो भवेन्नृपः ।

संभवश्च यथा तस्य सिद्धिश्च परमा यथा ॥ १ ॥ (१)

*Rājadharmānpravakshyāmi Yathāvritto Bhavennripah;
Sambhavashcha Yathā Tasya Siddhishcha Parama Yathā. -1*

Rājadharmān+Pravakshyāmi-I shall declare the duties of the king, Yathāvritta+Nrīpah+Bhavet-the way of life of the king shall be, Cha-and, Yathā+Tasya+Sambhavah-how he is made, Cha-and, Yathā+Paramā+Siddhih-how highest success he achieves.

Purport: Now, I shall declare the duties of the king, and how he shall conduct himself and discharge his duties, and also how he is made and how he achieves the highest success.

ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।

सर्वस्यास्य यथान्यायं कर्तव्यं परिरक्षणम् ॥ २ ॥ (२)

*Brāhmam Prāptena Samskāram Kshatriyena Yathāvidhi;
Sarvasyāsyā Yathānyāyam Kartavyam Parirakshanam. -2*

Brāhmam+Samskāram+Prāptena-like the Brahmana who has been initiated and trained in the knowledge of the Vedas, Yathāvidhi-according to the rule, Parirakshanam-the protection, Asya+Sarvasya-of all this, Kshatriyena-by the king, Yathā+Nyāyam-according to justice, Kartavyam-is his duty.

Purport: All this, that is, the kingdom shall be protected and governed according to the law of justice by the Kshatriya king who has been initiated just like the

Brāhmaṇa, that is, he has gone through the procedures of *Upanayana*, *Vedārambha* and the *Samāvarttana Samskāras* for his education and training as prescribed by the rule for the study of the Vedas.

अराजके हि लोकेऽस्मिन्सर्वतो विद्रुते भयात्।

रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः ॥३॥ (३)

Arājake Hi Loke'sminsarvato Vidrute Bhayāt; Rakshārthamasya Sarvasya Rājānamasrijatprabhuh. -3

Hi-certainly, Asmin+Loke-in this world, Arājake-with no king, Sarvatah+Bhayāt+Vidrute-everywhere fear, and disorder spread, Rakshārtham-for the sake of protection, Asya+Sarvasya-of all this, Prabhuh-the Lord, Rājānam+Asrijat-made the king.

Purport: Certainly, in this world in the absence of a king, fear and disorders spread in the land, and for the protection of all this, the Supreme Lord made the high social rank and status of the king.

इन्द्राऽनिलयमार्काणामग्नेश्च वरुणस्य च।

चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥ ४ ॥ (४)

Indrā'nīlayamārkānāmagneshcha Varunasya Cha; Chandravitteshayoshchaiva Mātrā Nirhṛitya Shāshvateeh. -4

Cha-and, Nirhṛitya-having taken, Shāshvateeh+Mātrā-the eternal essence, Indra+Anila+Yama+Arkānām+Agneh+Cha+Varunasya-of Indra-electricity, air, sun, fire and the controller, Cheiva-and also, Chandra+Cha+Vitteshayoh-of the moon and the earth.

Purport: It is mentioned in Shloka 3, *Rājānam+Asrijat+Prabhuh*, that is, the Lord made the king. He made him by combining the natural qualities taken from eight *Devas*, that is, the natural sun, fire, the force that binds, the moon and the earth.

Comments: *Indra*-electricity-it is dynamic, powerful and full of lustre. *Anila-Vāyu*-the air gives life and reaches all places. *Yama*-the controller and the administrator of justice. *Arka*-the sun-it draws water from the oceans and distributes it equally through rain to all. *Agni*-the fire-it

burns impurities and purifies. *Varuna*-the force that binds, that is, incarcerates. *Chandra*-the moon that delights. *Vitṭeśha*-the earth that possesses all wealth in its womb.

Note: Refer to Rgveda 10/167/3 also.

यस्मादेषां सुरेन्द्राणां मात्राभ्यो निर्मितो नृपः।

तस्मादभिभवत्येषः सर्वभूतानि तेजसा ॥ ५ ॥ (५)

Yasmādeśhām Surendrānām Mātrābhyo Nirmito Nripah; Tasmādabhibhavatyeshah Sarvabhootāni Tejasā. -5

Yasmāt-because, *Eshām*+*Surendrānām*-of these Devas like Indra etc, *Mātrābhyah*-of particles, *Nripah*+*Nirmitah*-the king is made, *Tasmāt*-therefore, *Eshah*-this, *Sarvabhootāni*-all created beings, *Abhibhavati*-he surpasses, *Tejasā*-in lustre.

Purport: Because, the Lord made the king from the particles of the *Devas*, that is, from the forces of nature like *Indra* etc. therefore he surpasses all created beings in lustre, that is, he commands over all.

तपत्यादित्यवच्चैषः चक्षूंषि च मनांसि च।

न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥ ६ ॥ (६)

Tapatyādityavachchaishah Chakshoonshi Cha Manānsi Cha; Na Chainam Bhuvi Shaknoti Kashchidapyabhiveekshitum. -6

Eshah-this, *Ādityavat*-like the sun, *Chakshoonshi*-the eyes, *Cha*-and, *Manānsi*-the mind, *Tapati*-he dazzles, *Cha*-and, *Bhuvi*-on this earth, *Na*+*Kashchit*+*Api*+*Shaknoti*-no body can even, *Abhiveekshitum*-look, *Enam*-at him.

Purport: Like the sun, this king is so powerful that he dazzles the eyes and hearts of others, and nobody on this earth can even look at him.

सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट्।

स कुबेरः स वरुणः स महेन्द्रः प्रभावतः ॥ ७ ॥ (७)

So'gnirbhavati Vāyushcha So'rkah Somah Sa Dharmarāta; Sa Kuberah Sa Varunah Sa Mahendrah Prabhāvatah. -7

Sah+*Agnir*+*Bhavati*-He is fire, *Sah*+*Vāyuh*+*Arkah*+*Somah*+*Cha*+*Dharmarāt*-he is the air, the sun, the moon and the lord of justice,

Sah+Kubera+Varunah+Mahendrah-He is the lord of wealth, Varuna and the great Indra, Prabhāvatah-by his divine nature.

Purport: He, the king by his divine nature is the fire, that burns all impurities, he is the air, who reaches all quarters, he is the sun who collects goods because he gives happiness to all, and he is the lord of justice, he is also the lord of wealth and *Varuna*, that is, he controls his subjects, and he is the great *Indra*, the lord of all bounties.

तस्माद्धर्मं यमिष्टेषु स व्यवस्येन्नराधिपः।

अनिष्टं चाप्यनिष्टेषु तं धर्मं न विचालयेत् ॥ १३ ॥ (८)

Tasmāddharmam Yamishteshu Sa Vyavasyennarādhīpah; Anishtam Chāpyanishteshu Tam Dharmam Na Vichālayet. -8

Tasmāt-therefore, *Sah+Narādhīpah*-he, the king, *Yam+Dharmam*-whichever law, *Vyavasyet*-shall make, *Ishteshu*-favourable, *Api*-and even, *Anishtam*-prohibits, *Anishteshu*-in unfavourable matters, *Tam+Dharmam*-that law, *Na+Vichālayet*-do not transgress.

Purport: Therefore, no man shall transgress the favourable law the king shall make for the welfare of all, nor the unfavorable law to be made by him that prohibits certain acts which are not conducive to the welfare of the people.

तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम्।

ब्रह्मतेजोमयं दण्डमसृजत्पूर्वमीश्वरः ॥ १४ ॥ (९)

Tasyārthe Sarvabhūtānām Goptāram Dharmātmajam; Brahmatejomayam Dandamasrijatpoorvameeshvarah. -9

Poorvam-in the beginning, *Ishvarah*-the Lord, *Goptāram*-for the protection, *Sarvabhūtānām*-of all creatures, *Asrijat*-created, *Tasya+Arthe*-for his sake, *Brahmatejomayam*-the supreme lustre, *Dharmātmajam+Dandam*-the sacred the Danda.

Purport: In the very beginning, for the sake of the king, the Lord created for the protection of all creatures, the lustrous knowledge of learning and power, the *Danda*

which is the Law, the sovereign power to govern and punish the offenders.

तं देशकालौ शक्तिं च विद्यां चावेक्ष्य तत्त्वतः ।

यथार्हतः संप्रणयेन्नरेष्वन्यायवर्तिषु ॥ १६ ॥ (१०)

Tam Deshakālow Shaktim Cha Vidyām Chāvekshya Tattvatah; Yathārhatāh Sampranayennareshvanyāya-vartishu. -10

Deshakālow-the place and the time, *'haktim*-the strength, *Cha+Vidyām*-and the knowledge, *Tam+Tattvatah+Avekshya*-shall consider that fully, *Yathārhatāh+Sampranayet*-shall justly apply, *Tam-*it, *Anyāyavartishu+Nareshu*-on men who transgress the law.

Purport: He shall fully consider the place, the time and the strength of the offence and the level of knowledge of the offenders and then apply justly that *Danda* to punish the men who transgress the law.

स राजा पुरुषो दण्डः स नेता शासिता च सः ।

चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः ॥ १७ ॥ (११)

Sa Rājā Purusho Dandah Sa Netā Shāsitā Cha Sah; Chaturnāmāshramānām Cha Dharmasya Pratibhooh Smritah. -11

Sah+Dandah-that *Dandah*, *Rājā+Cha+Purushah+Netā+Cha+Shāsitā*-is the king, sovereign, the leader and the ruler, *Cha-and, Chaturnām+Āshramānām*-of the four Orders, *Dharmasya*-of *Dharma*, *Pratibhooh*-the guardian, *Smritah*-is called.

Purport: That *Dandah* is the king. It is sovereign, supreme, the leader, and the ruler, and it is called the guardian of the laws governing the four *Āshramas* and the four *Varnas*.

दण्डः शास्ति प्रजाः सर्वाः दण्डः एवाभिरक्षति ।

दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥ १८ ॥ (१२)

Dandah Shāsti Prajāh Sarvāh Dandah Evābhirakshati; Dandah Suptehsu Jāgarti Dandam Dharmam Vidur-budhāh. -12

Dandah-the law, *Shāsti+Sarvāh+Prajāh*-governs all the subjects,

Dandah-the law, *Eva*-certainly, *Abhirakshati*-protects, *Suptehsu*-asleep, *Dandah+Jāgarti*-is awake, *Budhāh*-the wise, *Vidhuh*-know, *Dandam*-the law, *Dharmam*-the sacred duty.

Purport: Certainly, it is *Dandah* that governs the subjects and protects all of them, and it is ever awake while they are sleeping, and the wise know that *Dandah*, the application and administration of the law is the sacred duty-the *Dharma* of the king.

समीक्ष्य सः धृतः सम्यक् सर्वाः रञ्जयति प्रजाः ।

असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥ १९ ॥ (१३)

Sameekshya Sa Dhritah Samyaka Sarvāh Ranjayati Prajāh;
Asameekshya Praneetastu Vināshayati Sarvatah. -13

Sah-that, *Samyak+Sameekshya*-after due deliberation, *Dhritah*-is administered, *Sarvāh+Prajāh*-all subjects, *Ranjayati*-makes happy, *Tu*-but, *Asameekshya*-not well considered, *Praneetah*-executed, *Vināshayati*-destroys, *Sarvatah*-entirely.

Purport: That *Dandah* when administered after due deliberation, it makes all the subjects happy but if the system of *Dandah*-justice is not executed with due consideration, it destroys entirely, both the ruler and the ruled.

दुष्येयुः सर्ववर्णाश्च भिद्येरन् सर्वसेतवः ।

सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात् ॥ २४ ॥ (१४)

Dushyeyuh Sarvavarnāshcha Bhidyeran Sarvasetavah;
Sarvalokaprakopashcha Bhaveddandasya Vibhramāt. -14

Dandasya+Vibhramāt-mistake of Danda, *Sarvavarnāh+Dusheyuh*-all Varnas be corrupted, *Cha*-and, *Sarvasetavah* all bridges, *Bhidyeran*-be broken, *Cha*-and, *Bhaved*-shall create, *Sarvaloka-prakopah*-the wrath of all people.

Purport: Any mistake in the administration of *Dandah*-justice will result in all the *Varnas* being corrupted, and all the bridges-limits broken down, that is, all the institutions would fail and in consequence the wrath of all people will flare up.

यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा।

प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति ॥ २५ ॥ (१५)

Yatra Shyāmo Lohitāksho Dandashcharati Pāpahā; Prajāstatra Na Muhyanti Netā Chetsādhu Pashyati. -15

Yatra-where, *Shyāmah*-black hue, *Lohitākshah*-red eyes, *Dandah+Charati*-Dandah stalks, *Pāpahā*-destroying the sinners, *Tatra*-there, *Prajāh*-the subjects, *Na+Muhyanti*-are not disturbed, *Chet*-if, *Netā*-the head of the state, *Pashyati+Sādhu*-sees right.

Purport: In the country where the black hued and red eyes (fearful) *Dandah* stalks about destroying the sinners, there the subjects are not disturbed only if the head of the state sees, that is, administers the system of justice rightly.

तस्याहुः संप्रणेतारं राजानं सत्यवादिनम्।

समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥ २६ ॥ (१६)

Tasyāhuh Sampranetāram Rājānam Satyavādinam; Sameekshyakārinam Prājnam Dharmakāmārthakovidam. -16

Tasya-for him, *Prājnam*-the subjects, *Āhuh*-call, *Rājānam*-king, *Sampranetāram*-who is a good administrator, *Satyavādinam*-truthful, *Sameekshyakārinam*-who acts after good deliberation, *Kovidam*-who knows, *Dharma+Kāma+Artha*-Dharma, Kāma, and Artha.

Purport: The subjects call him, the king who is truthful, and administers *Dandah* justly, and after due deliberations executes his power, and who knows the principles of *Dharma*, *Artha*-acquisition and use of wealth and *Kāma*, that is, the realization of desires legally.

तं राजा प्रणयन् सम्यक् त्रिवर्गेणाभिवर्धते।

कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥ २७ ॥ (१७)

Tam Rājā Pranayan Samyak Trivargenābhivardhate; Kāmātmā Vishamah Kshudro Dandenaiva Nihanyate. -17

Rājā-the king, *Pranayansamyak*-who properly administers, *Tam*-that, *Trivargena*-the three means, *Abhivardhate*-propers, *Eva*-certainly, *Nihanyate*-is destroyed, *Kāmātmā*-the sensuous, *Vishamah*-the deceitful, *Kshudrah*-the mean, *Dandena*-by Danda.

Purport: The king who properly administers that *Dandah*, prospers with his subjects in the three means of happiness, that is, in *Dharma*, *Artha* and *Kāma* but he who is sensuous, deceitful, partial and mean, that king is certainly destroyed by the same *Dandah*.

दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः ।

धर्माद्विचलितं हन्ति नृपमेव सबान्धवम् ॥ २८ ॥ (१८)

Dando Hi Sumahattejo Durdharashchākritātmabhih;
Dharmādvichalitam Hanti Nripameva Sabāndhavam. -18

Dandah+Hi+Sumahat+Tejah-the Danda is indeed very lustrous, *Durdharah*-difficult to administer, *Cha*-and, *Akritātmabhih*-by the uncultured, *Dharmāt*-from Dharma, *Vichalitam*-deviated, *Eva*-certainly, *Hanti*-destroys, *Nripam*-the king, *Sabāndhavam*-with his relatives.

Purport: That *Dandah* is indeed very lustrous, that is, it is very powerful and it cannot be administered properly by an un-cultured and incompetent king, and the king who has deviated from the path of Dharma, *Dandah* certainly destroys him with his relatives.

सोऽसहायेन मूढेन लुब्धेनाकृतबुद्धिना ।

न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥ ३० ॥ (१९)

So'sahāyena Moodena Lubdhenākritabuddhinā; Na
Shakyo Nyāyato Netum Saktena Vishayeshu Cha. -19

Sah-that, *Asahāyena*-with no assistance, *Moodena*-foolish, *Lubdhena*-greedy, *Akritabuddhinā*-undeveloped intellect, *Cha*-and, *Saktena+Vishayeshu*-addicted to sensual pleasures, *Na+Sakyah*-is not capable, *Netum*-to execute, *Nyāyatah*-justly.

Purport: That king who has no assistance from qualified and competent officers, who is foolish, greedy and who has not been able to acquire knowledge and increase his intellect, and who is addicted to sensual pleasures is not capable to execute *Danda* justly.

शुचिना सत्यसंधेन यथाशास्त्रानुसारिणा ।

प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥ ३१ ॥ (२०)

*Shuchinā Satyasandhena Yathāshāstrānusārinā;
Pranetum Shakyate Dandah Susahāyena Dheematā. -20*

Shuchinā-is pure, *Satyasandhena*-faithful to truth, *Yathā+Shāstra+Anusārinā*-who acts according to the *Shāstras*, *Dheematā*-is intelligent, *Susahāyena*-with good assistance, *Shakyate+Pranetum*-is capable to administer, *Dandah*-justice.

Purport: He, who is intelligent, pure in heart and mind, who is faithful to truth and who acts according to the injunctions of the *Shāstras*, only he is capable to administer *Danda* with the support of good assistance from his staff.

एवं वृत्तस्य नृपतेः शिलोज्छेनापि जीवतः।

विस्तीर्यते यशो लोके तैलबिन्दुरिवाम्भसि ॥ ३३ ॥ (२१)

*Evam Vrittasya Nripateh Shilonchhenāpi Jeevatah;
Visteeryate Yasho Loke Tailabindurivāmbhasi. -21*

Evam-thus, *Vrittasya+Nripateh*-the conduct of the king, *Shilonchhena+Api+Jeevatah*-although he subsists on gleanings, *Visteeryate*-spreads, *Yashah*-fame, *Loke*-in this world, *Tailabindu+Iva*-like a drop of oil, *Ambhasi*-on water.

Purport: Thus, the king who administers *Dandah* justly though poor, that is, he who subsists on gleanings, meaning that he collects his grains after the fields have been harvested, his fame spreads in the world like the drop of oil on water because of his truthful conduct.

अतस्तु विपरीतस्य नृपतेरजितात्मनः।

संक्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि ॥ ३४ ॥ (२२)

*Atastu Vipareetasya Nripaterajitātmanah;
Samkshipyate Yasho Loke Ghritabindurivāmbhasi. -22*

Tu-and, *Atah*-therefore, *Nripateh*-the king, *Vipareetasya*-the contrary, *Ajitātmanah*-who has no control over his senses, *Samkshipyate*-diminishes, *Yashah*-fame, *Loke*-in this world, *Ghritabindu+Iva*-like a drop of ghee, *Ambhasi*-in water.

Purport: And, the king who has no control over his senses and whose acts are contrary to the rule of law, his fame diminishes in this world like a drop of ghee in water.

स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः।

वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥ ३५ ॥ (२३)

Sve Sve Dharma Nivishtānām Sarveshāmanupoorvashah; Varnānāmāshramānām Cha Rājā Srishto'bhira-kshitā. -23
Sve+Sve+Dharma-in their own Dharma, *Nivishtānām*-engaged, *Sarveshām*-all, *Anupoorvashah*-according to their rank, *Varnānām+Cha+Āshramānām*-the Varnas and the Orders, *Rājā*-the king, *Srishtah*-is created, *Abhirakshikā*-the protector.

Purport: The king is created to be the protector of all the Varnas and Orders, so that all the people who are engaged in their own duties according to their rank are protected.

Note: Refer to Kautilya Artha Shāstra 56.57.1. regarding the duty of the king to protect.

तेन यद्यत् सभृत्येन कर्तव्यं रक्षता प्रजाः।

तत्तद्वोऽहं प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ३६ ॥ (२४)

Tena Yadyat Sabhrityena Karttavyam Rakshatā Prajāh; Tattadvo'ham Pravakshyāmi Yathāvadanupoorvashah. -24
Tena-by him, *Yat+Yat-whatever*, *Sabhrityena*-with his servants, *Karttavyam*-duties, *Rakshatā*-protect, *Prajāh*-the subjects, *Vah*-that, *Tat+Tat+Anupoorvashah*-in an orderly way, *Pravakshyāmi*-I shall declare.

Purport: Now, I shall declare to you in an orderly way whatever duties must be done by him while protecting his subjects.

ब्राह्मणान् पर्युपासीत प्रातरुत्थाय पार्थिवः।

त्रैविद्यवृद्धान् विदुषस्तिष्ठेत् तेषां च शासने ॥ ३७ ॥ (२५)

Brāhmanān Paryupāseeta Prātarutthāya Pārthivah; Traividyavriddhān Vidushastishtheteshām Cha Shāsane. -25
Prātah+Utthāya-rising early, *Pārthivah*-the king, *Traividyavriddhān+Vidushah+Brāhmanān* -the masters of the three Vedic Sciences, the learned masters, the Brāhmanas, *Paryupāseeta*-worship, *Cha*-and, *Teshām+Shāsane+Tishthet*-shall abide by their instructions.

Purport: The king rising early from bed daily, and after having accomplished his routine personal hygiene duties, shall worship, that is, greet the learned *Brāhmanas* who are masters of the sacred three fold sciences revealed in the Vedas, and abide by their advice and instructions.

वृद्धांश्च नित्यं सेवेत विप्रान् वेदविदः शुचीन्।

वृद्धसेवी हि सततं रक्षोभिरपि पूज्यते ॥ ३८ ॥ (२६)

Vridhānshcha Nityam Seveta Viprānvedavidah Sucheena, Vridhasevee Hi Satatam Rakshobhirapi Poojyate. -26

Cha-and, *Vridhān*+*Viprān*-the aged *Brāhmanas*, *Vedavidah*+*Suchin*-learned in the Vedas and pure, *Nityam*+*Seveta*-shall daily serve, *Satatam*+*Vridhah*+*Sevee*-who always serves the aged, *Hi*-indeed, *Rakshobhih*+*Api*-even the *Rākshas*, *Poojyate*-is honoured.

Purport: And, the king who daily serves, that is, reveres and shows great respect to the aged *Brāhmanas* who are learned in the Vedas is certainly honoured by his subjects and respected even by the *Rākshas*, that is, the wicked class.

तेभ्योऽधिगच्छेद्विनयं विनीतात्मापि नित्यशः।

विनीतात्मा हि नृपतिर्न विनश्यति कर्हिचित् ॥ ३९ ॥ (२७)

Tebhyo'dhigachchhedvinayam Vineetātmāpi Nityashah; Vineetātmā Hi Nripatirna Vinashyati Karhichit. -27

Vineetātmā+*Api*-though modest, *Nityashah*-daily, *Tebhyah*-from them, *Adhigachchet*+*Vinayam*-shall learn modesty, *Vineetātmā*-the modest, *Nripatih*-king, *Hi*-certainly, *Na*+*Vinashyati*-does not perish, *Karhichit*-ever.

Purport: The king though modest shall daily learn modesty from them, the learned aged *Brāhmanas* because in their company he shall always be guided and inspired to abide by the prescribed rules of decency and royal duties, and certainly such a modest king shall never perish.

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम्।

आन्वीक्षिकीं चात्मविद्यां वार्त्तारम्भांश्च लोकतः ॥ ४३ ॥ (२८)

Traividyebhyastrayeem Vidyām Dandaneetim Cha Shāshvateem; Ānveekshikeem Chātmavidyām Vārtārambhānshcha Lokatah. -28

Traividyebhyah-from those versed in the three sciences of the Vedas, *Trayeem+Vidyām*-the three sciences, *Dandaneetim+Shāshvateem*-the eternal science of government, *Cha*-and, *Ānveekshikeem*-the science of reasoning, *Cha*-and, *Ātmavidyām*-the science of the soul, *Vārtārambhān*-the science of dialects, *Cha*-and, *Lokatah*-the principles of trades and finance.

Purport: The king and the other members of the assembly shall learn from the masters of the three Vedic sciences of *Jnāna*, *Karma* and *Upāsana*, that is, from the *Brāhmanas* who are masters of the Vedas. He shall also learn the science of government, the science of reasoning and acquire the knowledge of the soul that is, learn about the nature, attributes and functions of the Supreme Soul and the individual soul, together with the science of dialects, oration and deliberation and also about the principles of trades and finance.

इन्द्रियाणां जये योगं समातिष्ठेद्वानिशम्।

जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥ ४४ ॥ (२९)

Indriyānām Jaye Yogam Samātishtetheddivānisham;

Jitendriyo Hi Shaknoti Vashe Sthāpayitum Prajāh. -29

Indriyānām+Jaye-to conquer the senses, *Samātishtet*-be engaged, *Divānisham*-day and night, *Yogam*-in Yoga, *Jitendriyah*-who has control over his senses, *Hi*-certainly, *Shaknoti*-is capable, *Vashe*-in control, *Sthāpayitum*-bring, *Prajāh*-the subjects.

Purport: The king must exert himself day and night to conquer his senses, and do *Yoga*-meditation to keep his mind firm on his Dharma because the king who has proper control over his senses is certainly capable to bring his subjects under control and obedience.

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च।

व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ ४५ ॥ (३०)

Dasha Kāmasamutthāni Tathāstow Krodhajāni Cha; Vyasanāni Durantāni Prayatnena Vivarjayet. -30

Dasha-ten, *Kāmasamutthāni*-spring out of desires, *Tathā*-and, *Ashtow*-eight, *Krodhajāni*-originate from anger, *Vyasanāni*-vices, *Durantāni*-difficult, *Cha*-and, *Prayatnena*-assiduously, *Vivarjayet*-shall avoid.

Purport: He shall assiduously avoid the ten vices which spring from lustful desires and the eight vices that originate from anger as these evils are difficult to shun and they end in grief.

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः।

वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्व्वात्मनैव तु ॥ ४६ ॥ (३१)

Kāmajeshu Prasakto Hi Vyasaneshu Maheepatih; Viyujiyate'rthadharmābhyām Krodhajeshvātmanaiva Tu. -31

Hi-because, *Maheepatih*-the lord of the land, *Prasaktah*-addicted, *Vyasaneshu*-in the vices, *Kāmajeshu*-that spring from desires, *Viyujiyate*-loses, *Artha+Dharmābhyām*-wealth and Dharma, *Krodhajeshu*-proceed from anger, *Ātmanā+Eva*-even his life.

Purport: The lord of the land, that is, the king who is addicted to the ten vices that spring from lustful desires, and to the eight vices that proceed from anger certainly loses his wealth and his Dharma, and as a result of the eight evils that proceed from anger, he even loses his life.

मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियो मदः।

तौर्यत्रिकं वृथाट्या च कामजो दशको गणः ॥ ४७ ॥ (३२)

Mrigayā'ksho Divāsvapnah Parivādah Striyo Madah; Tworyatrikam Vrihatyā Cha Kāmajo Dashako Ganah. -32

Mrigayā-hunting, *Akshah*-playing with dice, *Divāsvapnah*-day sleep, *Parivād*-calumny, *Striyah*-women, *Madah*-intoxication, *Tworyatrikam*-singing, dancing and music, *Cha*-and, *Vrihatyā*-idle rambling, *Ganah*-the group, *Kāmajah+Dashakah*-the ten born out of *kāma*.

Purport: The group of the ten evils which are born out of *Kāma* are hunting, playing with dice, that is,

gambling, sleeping during the day, calumny, excess association with women, addiction to intoxicants and drugs, singing, dancing and playing lustful music, and idle rambling.

पैशुन्यं साहसं द्रोहः ईर्ष्यासूयार्थदूषणम्।

वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ ४८ ॥ (३३)

Paishunyam Sāhasam Drohah Eershyāsooyārthadooshanam; Vāgdandajam Chā Pārushyam Krodhajo'pi Gano'shtakah. -33

Paishunyam-back-biting, *Sāhasam*-violence, *Drohah*-treachery, *Eershyā*-envy, *Asooyā*-intolerance, *Arthadooshanam*-seizure of property, *Api*+also, *Vāga*+*Dandajam*-reviling, *Pārushyam*-cruelty, *Ganah*-the group, *Krodhajah*-produced by anger.

Purport: The group of eight evils produced as a result of anger are back-biting, violence, treachery, envy, intolerance, unjust seizure of property of others, reviling, and use of abusive language and cruelty.

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।

तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ ॥ ४९ ॥ (३४)

Dvayorapyetayormoolam Yam Sarve Kavayo Viduh; Tam Yatnena Jayellobham Tajjāvetāvubhow Ganow. -34

Dvayoh+*Api*+*Etayoh*-even of these two, *Moolam*-the root, *Yam*-which, *Sarve*+*Kavayoh*+*Viduh*-all wise declare, *Tam*-that, *Yatnena*-carefully, *Jayet*-shall conquer, *Lobham*-greed, *Tat*-which, *Jaw*-originates, *Etow*-these, *Ubhow*+*Ganow*-these two sets.

Purport: All wise men declare that the root cause of these two sets of vices is greed which should be carefully conquered.

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम्।

एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥ ५० ॥ (३५)

Pānamakshāh Striyashchaiva Mrigayā Cha Yathākramam; Etatkashtatamam Vidyāchchatushkam Kāmaje Gane. -35

Pānam-drinking, *Akshāh*-dice, *Striyah*-women, *Eva*-even, *Mrigayā*-hunting, *Cha*-and, *Yathākramam*-in the order, *Etat*-this,

Vidyāt-know, *Chatushkam*+*Kashtatamam*-four pernicious, *Kāmaje*+*Gane*-set born of *kāma*.

Purport: This set of four vices born of *Kāma* are drinking, playing with dice, that is, gambling, keeping the company of women and hunting. Know that these four are more pernicious in the order they are mentioned.

दण्डस्य पातनं चैव वाक्यारुष्यार्थदूषणे ।

क्रोधजेऽपि गणे विद्यात्कष्टमेतत्त्रिकं सदा ॥ ५१ ॥ (३६)

Dandasya Pātanam Chaiva Vākpārushyārthadooshane; Krodhaje'pi Gane Vidyātkashtametattrikam Sadā. -36

Dandasya+*Pātanam*-wrong punishment, *Chaiva*-and also, *Vākpārushya*-harsh words, *Arthadooshane*-seizure of property, *Krodhaje*+*Api*+*Gane*-set produced by anger, *Vidyāt*-know, *Etat*+*Trikam*-these three, *Sadā*-always, *Kashtam*-are pernicious.

Purport: The king must know that inflicting wrong punishment, use of harsh words, that is, abusive language, and the unjust seizure of property, these three which are very pernicious are the evils which arise because of anger.

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः ।

पूर्वं पूर्वं गुरुरतरं विद्याद् व्यसनमात्मवान् ॥ ५२ ॥ (३७)

Saptakasyāsyā Vargasya Sarvatraivānushamginah; Poorvam Poorvam Gurutaram Vidyād Vyasanamātmavān. -37

Asya+*Saptakasya*-of these seven, *Vargasya*-sets, *Sarvatra*-everywhere, *Eva*+*Anushamginah*-certainly prevails, *Poorvam*+*Poorvam*+*Vyasanam*-the vice name earlier, *Gurutaram*-more heinous, *Vidyāt*-know, *Ātmavān*-the self-controlled.

Purport: The self-controlled king who exerts himself for his self-improvement shall know that the seven sets of vices which certainly prevail everywhere, the one named earlier in these sets is more heinous than the one following it.

व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते ।

व्यसन्यधोऽधो व्रजति स्वर्यात्यव्यसनी मृतः ॥ ५३ ॥ (३८)

Vyasanasya Cha Mrityoshcha Vyasanam Kashtamuchyate; Vyasanyadho'dho Vrajati Svaryātyavyasaneer Mritah. -38

Vyasanasya+Cha+Mrityoh-of vice and death, Cha-and, Vyasanam-vice, Kashtam-painful, Uchyate-is declared, Vyasani-the vicious, Adho+Adho-lower and lower, Vrajati-sinks, Avyasaneer-who is free from vice, Svaryāti-ascends heaven, Mritah-after death.

Purport: Of vice and death, vice is declared to be more painful. The vicious man sinks lower and lower whereas he who is free from vices ascends to heaven, that is, attains the world of happiness after death.

मौलान् शास्त्रविदः शूरान् लब्धलक्ष्यान्कुलोद्गतान्।

सचिवान् सप्त चाष्टौ वा कुर्वीत सुपरीक्षितान्॥४८॥ (३९)

Mowlān Shāstravidah Soorān labdhalakshyāṅkulodgatān; Sachivān Sapta Chāshtow Vā kurveeta supareekshitān. -39

Mowlān-born in his country, Shāstravidah-versed in the Shāstras, Soorān-valourous, Labdhalakshyān-skilled, Kulodgatān-born in noble families, Sachivān-ministers, Sapta+Vā+Ashtow-seven or eight, kurveeta-shall appoint, supareekshitān-after examination.

Purport: He shall appoint seven or eight ministers after proper examination from among those born in his country, who are well versed in the *Shāstras*, are skilled administrators, and whose objectives never fail, and who are born in noble families.

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम्।

विशेषतोऽसहायेन किन्तु राज्य महोदयम्॥५५॥ (४०)

Api Yatsukaram Karma Tadapyekena Dushkaram;

Visheshato'sahāyena Kimnu Rājyam Mahodayam. -40

Api-because, Yat+Sukaram+Karma-the task which is easy, Tat+Api+Ekena-that even by a single man, Dushkaram-is hard to do, Kimnu-How, Visheshatah+Asahāyena-specially with no assistant, Mahodayam+Rājyam-a growing kingdom.

Purport: Sometimes even an easy task is difficult to accomplish by a single man without the help from others,

then what to say about the great work in respect of a growing kingdom.

तैः सार्धं चिन्तयेन्नित्यं सामान्यं संधिविग्रहम्।

स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥ ५६ ॥ (४१)

Taih Sārdham Chintayennityam Sāmānyam Sandhivigraham; Sthānam Samudayam Guptim Labdhaprashamanāni Cha. -41

Taih+Sārdham-with them, *Chintayet*-shall deliberate, *Nityam*-daily, *Sāmānyam*-ordinary, *Sandhi+Vigraham*-peace and war, *Sthānam*-the location, *Samudayam*-prosperity, *Guptim*-protection, *Cha*-and, *Labdhaprashamanāni*-protection of revenue.

Purport: The king shall daily consider with them the ordinary business and deliberate on the strategy of war and peace with other countries, the location of his capital and kingdom, that is, the manner of protection for himself and his kingdom, and about the means for prosperity, and the increase and protection of the revenue of the state and their proper use and distribution.

तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक्।

समस्तानां च कार्येषु विदध्याद्धितमात्मनः ॥ ५७ ॥ (४२)

Teshām Svam Svamabhiprāyamupalabya Prithak Prithak; Samastānām Cha Kāryeshu Vidadhyāddhitamātmanah. -42

Teshām+Svam+Svam-their personal, *Abhiprāyam*-opinions, *Upalabya*-heard, *Prithak+Prithak*-separately, *Cha*-and, *Samastānām+Kāryeshu*-all works, *Viddhyāt*-execute, *Ātmanah+Hitam*-for his welfare.

Purport: He shall listen to the personal opinions of the ministers, and then after having given due thoughts to all of the views expressed separately, he shall execute those works which are conducive to his welfare and to that of his state.

अन्यानपि प्रकुर्वीत शुचीन्द्राज्ञानवस्थितान्।

सम्यगर्थसमाहर्तृनमात्यान्सुपरीक्षितान् ॥ ६० ॥ (४३)

*Anyānapi Prakurveeta Shucheenprājñānavasthitān;
Samyagarthasamāhartrinamātyānsupareekshitān. -43*

Anyān+Api-others also, *Amātyān*-councillors, *Prakurveeta*-shall appoint, *Shucheen*-honest, *Prājñān*-intelligent, *Avasthitān*-firm in mind, *Samyak+Artha+Samāhartrin*-well trained to collect revenue, *Supareekshitān*-well examined.

Purport: He shall after proper examination, also appoint other councillors who are honest and of integrity, intelligent, firm in mind, that is, who abide by the decisions taken, and are well trained to collect revenue of the state.

निर्वर्तेतास्य यावद्भिरिति कर्तव्यता नृभिः।

तावतोऽतन्द्रितान्दक्षान्प्रकुर्वीत विचक्षणान् ॥ ६१ ॥ (४४)

*Nivartetāsyā Yāvadbhiriti Karttavayatā Nribhih;
Tāvato'tandritāndakshānprakurveeta Vichakshanān. -44*

Asya-of his, *Itikarttavayatā+Nivarteta*-for the performance of business, *Yāvadbhi+Nribhih*-as many men, *Tāvatah*-so many, *Prakurveeta*-shall appoint, *Atandritān*-not lazy, *Dakshān*-skilled, *Vichakshanān*-wise.

Purport: He shall also appoint as many men (officials) as are required for the performance of the business of his state who are not lazy, that is, they are hardworking wise and skilled in their respective fields and are competent to discharge their duties.

तेषामर्थे नियुञ्जीत शूरान् दक्षान् कुलोद्गतान्।

शुचीनाकरकर्मान्ते भीरूनन्तर्निवेशने ॥ ६२ ॥ (४५)

*Teshāmarthe Niyunjeeta Soorān Dakshān Kulodgatān;
Sucheenākarakarmānte Bheeroonantarniveshane. -45*

Teshām+Arthe-under them, *Niyunjeeta*-shall employ, *Soorān*-intelligent, *Dakshān*-brave, *Kulodgatān*-from noble families, *Sucheen*-honest, *Ākarakarmānte*-in great sectors, *Bheeroon*-the timid, *Antarniveshane*-in domestic.

Purport: For the proper management of the affairs of the state, he shall employ under them, the brave, intelligent and who are born in noble families, and are honest in the

great sectors of economy and he shall employ those who are timid in the domestic works.

दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम्।

इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्गतम् ॥ ६३ ॥ (४६)

Dootam Chaiva Prakurveeta Sarvashāstravishāradam; Ingitākāracheshtajnam Shuchim Daksham Kulodgatam. -46

Dootam-ambassador, Chaiva-and also, Prakurveeta-shall appoint, Sarva+Shāstra+Vishāradam-learned in all the Shāstras, Ingita+Ākāra+Cheshtajnam-hints, physical appearance and conduct, Shuchim-honest, Daksham-skilled, Kulodgatam-of a noble family.

Purport: He shall appoint an ambassador who is honest, skilled and of a noble family, learned in all the *Shāstras*, and who is capable to understand and interpret the hints, gestures, physical appearance and conduct of others.

अनुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालवित्।

वपुष्मान्वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥ ६४ ॥ (४७)

Anuraktah Shuchirdakshah Smritimān Deshakālavit; Vapushmānveetabheervāgmee Dooto Rājnah Prashasyate. 47

Anuraktah-loyal, Shuchih-honest, Dukshah-skilful, Smritimān-of good memory, Deshakālvit- conscientious of place and time. Vapushmān-handsome, Veetabhih-fearless, Vāgmee-eloquent, Rājnah+Dootah-ambassador of the state, Prashasyate-is commended.

Purport: Such a person is commended to be appointed ambassador of the state, who is loyal, honest, skilful, of a good memory, and who is always conscientious of the place and the time, and who is handsome, fearless and eloquent.

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया।

नृपतौ कोशराष्ट्रे च दूते संधिविपर्ययौ ॥ ६५ ॥ (४८)

Amātye Danda Āyatto Dande Vainayikee Kriyā; Nripatow Kosharāsttre Cha Doote Sandhiviparyayow. -48

Amātye+Danda-the portfolio of justice to the commander,

Āyattih-entrusted, *Dande*+*Vainayikee*+*Kriyā*-the works of control of the subjects, *Nripatow*-under the king, *Kosha*-the treasury, *Rāshtre*-the realm, *Cha*-and, *Doot*-the ambassador, *Sandhiviparyayow*-of peace and its opposite.

Purport: The portfolio of law and order, that is, justice shall be entrusted to the commander, and so be the works to enforce laws and control of the subjects. The king shall be entrusted with the responsibilities and safeguard of the treasury and the government of the realm, and the ambassador be entrusted with the duties as regards to the foreign policy particularly about peaceful relations or the opposite with other countries.

दूत एव हि संधत्ते भिनत्येव च संहतान्।

दूतस्तत्कुरुते कर्म भिद्यन्ते येन मानवाः ॥ ६६ ॥ (४९)

Doota Eva Hi Sandhatte Bhinattyeva Cha Sanhatān;

Dootastatkurute Karma Bhidyante Yena Mānavāh. -49

Hi-because, *Dootah*+*Eva*-certainly the ambassador, *Sandhatte*-makes allies, *Eva*-even, *Sanhatān*+*Bhinatti*-breaks alliance made, *Dootah*+*Tat*+*Karma*+*Kurute*-the ambassador executes those strategies, *Yena*-by which, *Bhidyante*+*Mānavāh*-the people are divided.

Purport: The wise ambassador is certainly competent to make allies, and indeed to break alliances. He is also fit to execute those strategies by which divisions are created among the people of the other states.

स विद्यादस्य कृत्येषु निगूढेङ्गितचेष्टितैः।

आकारमिङ्गितं चेष्टां भृत्येषु च चिकीर्षितम् ॥ ६७ ॥ (५०)

Sa Vidyādasya Kṛtyeshu Nigoodengitacheshhitaiḥ;
Ākārmīngitam Chestām Bhrityeshu Cha Chikeershitam. -50

Sah-he, *Vidyāt*-shall ascertain, *Asya*-his, *Kṛtyeshu*-intimate friends, *Bhrityeshu*-servants, *Nigooda*+*Ingita*-gestures, *Cheshhitaiḥ*-actions, *Ākāram*+*Ingitam*-behaviour and gestures, *Chestām*-actions, *Cha*-and, *Chikeershitam*-intention.

Purport: The ambassador shall ascertain the intention of the rival king by secret means and actions through the

close associates and servants of the latter, and also through his behaviour, gestures and actions.

बुद्ध्वा च सर्वं तत्त्वेन परराजचिकीर्षितम्।

तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत् ॥ ६८ ॥ (५१)

Buddhvā Sarvam Tattvena Pararājachikeershitam; Tathā Prayatnamātishthetyathātmānam Na Peedayet. -51

Buddhvā-having learnt, *Sarvam*-all, *Tattvena*-exactly, *Pararāja*-of the other king, *Chikeershitam*-intention, *Tathā*-such, *Prayatnam*-measures, *Ātishthet*-shall take, *Yathā*-that, *Ātmānam*-his, *Na+Peedayet*-shall not imperil.

Purport: The king, and the members of the assembly, having learnt from the ambassador exactly all the intentions or hidden agenda of the other king, they shall take such measures accordingly that shall not imperil their security.

जाङ्गलं सस्यसंपन्नमार्यप्रायमनाविलम्।

रम्यमानतसामन्तं स्वाजीव्यं देशमावसेत् ॥ ६९ ॥ (५२)

Jāngalam Sasyasampannamāryaprāyamanāvilam; Ramyamānatasāmantam Svājēvyam Deshamāvaset. -52

Jāngalam-green, sunny and rainy land, *Sasyasampanam*-abundant grains, *Āryaprāyam*-majority Ārya, *Anāvilam*-disease free, *Ramyam*-pleasant, *Ānatasāmantam*-submissive people, *Svājēvyam*-livelihood, *Desham*-country, *Āvaset*-shall settle.

Purport: The king shall settle in such a country which is green, where the sun shines and rain falls regularly, and where grains are available in abundance, that is, the land is fertile, and the majority of the inhabitants are Ārya, and the environment is disease free, health promoting and pleasant, that is, with beautiful scenery, and where the neighbouring communities are submissive, and where his subjects can find their livelihood.

धन्वदुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा।

नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् ॥ ७० ॥ (५३)

Dhanvadurgam Maheedurgamabdurgam Vārksa-

meva Vā; Nridurgam Giridurgam Vā Samāshritya Vaset-puram. -53

Dhanva+Durgam-in a fortress in the desert, Mahee+Vā+Ab+Durgam-in a fortress on land, or water, Vārksham+Eva-even in the wood, Vā-or, Nridurgam-guarded by men, Giridurgam-in a hill, Samāshritya-well secured, Vaset-shall settle, Puram-in his house.

Purport: He shall build a town, and for his safety a fortress which would not be easily accessible. It should be built either in a desert place, built of stones and earth, or surrounded by water, or surrounded by trees, or protected by the hills, and guarded by his troops of men. There he shall settle well secured.

सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत्।

एषां हि बाहुगुण्येन गिरिदुर्गं विशिष्यते ॥ ७१ ॥ (५४)

Sarvena Tu Prayetnena Giridurgam Samāshrayet; Eshām Hi Bāhugunyena Giridurgam Vishishyate. -54

Tu-and, Sarvena+Prayetnena-by all efforts, Hi-certainly, Giridurgam-hill fortress, Samāshrayet-shall take refuge, Eshām-of all those, Bāhugunyena-many advantages, Giridurgam-hill fortress, Vishishyate-is superior.

Purport: He shall by all efforts take refuge in a hill fortress which is surrounded by the hills and is superior of all those mentioned because of its many security advantages and features.

एकः शतं योधयति प्राकारस्थो धनुर्धरः।

शतं दशसहस्राणि तस्मादुर्गं विधीयते ॥ ७४ ॥ (५५)

Ekah Shatam Yodhayati Prākārastho Dhanurdharah; Shatam Dashasahasrāni Tasmāddurgam Vidheeyate. -55

Ekah+Dhanurdharah-the one bowman, Prākārasthah-in the battlement, Yodhayati-fights, Shatam-a hundred, Shatam-a hundred, Dashasahasrāni-ten thousand, Tasmāt-hence, Durgam-a fortress, Vidheeyate-is prescribed.

Purport: Well secured in a battlement, and one bowman can fight and kill one hundred foes, and one hundred can

fight ten thousand, hence the construction of a castle for the king is prescribed. It is imperatively obligatory.

तत्स्यादायुधसंपन्नं धनधान्येन वाहनैः।

ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च ॥ ७५ ॥ (५६)

Tatsyādāyudhasampannam Dhanadhānyena Vāhanaiḥ; Brāhmanaiḥ Shilpibhīryantraiyavasēnodakena Cha. -56

Tat-that, Syāt-shall be, Āyudhah-weapons, Sampannam-well supplied, Dhanadhānyena-with money and food-grains, Vāhanaiḥ-beast of burden, Brāhmanaiḥ-learned men, Shilpibhiḥ-by artisans, Yantraiḥ-engines, Yavasena-fodder, Cha+Udakena-and water.

Purport: That fort should be well supplied with weapons, money and food grains, beast of burden and means of conveyance, with *Brāhmanas*, that is, men of wisdom, skilled artisans, engines, fodder and water.

तस्य मध्ये सुपर्याप्तं कारयेद् गृहमात्मनः।

गुप्तं सर्वर्तुकं शुभ्रं जलवृक्षसमन्वितम् ॥ ७६ ॥ (५७)

Tasya Madhye Suparyāptam Kārayed Grihamātmanah; Guptam Sarvartukam Shubhram Jalavrikshasamanvitam. -57

Tasya+Madhye-in its middle, Jala+Vriksha+Samanvitam-provided with water and trees, Guptam-protected, Shubhram-of white colour, Sarvartukam-fit for all seasons, Griham+Kārayet-shall build a palace, Ātmanah-for himself, Suparyāptam-fit for business.

Purport: In the middle of the fortress, he shall cause to build a palace for himself which shall be secured and well protected, of a white colour and fit for all seasons and provided with water and beautiful tress, and where all business of the state can be carried out without any hindrance.

तदध्यास्योद्वहेद्भार्या सवर्णा लक्षणान्विताम्।

कुले महति संभूतां हृद्यां रूपगुणान्विताम् ॥ ७७ ॥ (५८)

Tadadhyāsyodvāhedbhāryām Savarnām Lakshanānvitām; Kule Mahatee Sambhootām Hridyām Roopagunān-

vitām. -58

Tadadhyāsa-residing therein, *Udvahet*-shall marry, *Bhāryām*-a consort, *Savarnām*-of same Varna, *Lakshanānvitām*-bodily, *Mahatee+Kule+Sambhootām*-born in a great family, *Hridyām*-pleasing to the heart, *Roopa+Gunānvitām*-possessing beauty and qualities.

Purport: The King, dwelling in the palace shall marry a consort of the same Varna, that is, a maiden of the *Kshatriya* class, born in a great family, with attractive bodily features and who shall be pleasing to his heart, and who shall possess beauty and noble qualities.

पुरोहितं च प्रकुर्वीत वृणुयादेव चत्विजः।

तेऽस्य गृह्याणि कर्माणि कुर्युर्वैतानिकानि च ॥७८॥ (५९)

Purohitam Cha Kurveeta Vrinuyādeva Charitvijah;

Te'sya Grihyāni Karmāni Kuryurvaitānikāni Cha. -59

Cha-and, *Prakurveeta*-shall appoint, *Purohitam*-the family priest, *Cha*-and, *Vrinuyāt+Eva*-even select, *Ritvijah*-officiating priest, *Te*-they, *Asya*-his, *Grihyāni+Karmāni+Cha+ Vaitānikāni*-domestic and specific *Yajnas*, *Kuryuh*-shall do.

Purport: He shall select and appoint (i) a *Purohita*-family priest who shall perform for him the domestic sacred duties like the *Agnihotra* and the *Paksheshti*-fortnight *Yajnas*, and (ii) a *Ritvija*-official priest who shall perform his specific *Yajnas* on special occasions, that is, which lasts for several days. Thus, he can devote his entire times in the administration of the state.

यजेत राजा क्रतुभिर्विविधैराप्तदक्षिणैः।

धर्मार्थं चैव विप्रेभ्यो दद्याद्भोगान्धनानि च ॥७९॥ (६०)

Yajnetā Rājā Kratubhirvividhairāptadakshinaiḥ;
Dharmārtham Chaiva Viprebhyo Dadyādbhogāndhanāni
Cha. -60

Rājā-the king, *Yajnetā*-shall do, *Kratubhih+Vividhah*-various big *Yajnas*, *Āptadakshinaiḥ*-of substantial fees, *Dharmārtham*-for the sake of Dharma, *Chaiva*-and also, *Dadyāt*-shall give, *Viprebhyah*-

to the Brāhmanas, *Bhogān+Cha+Dhanāni*-articles and money.

Purport: The king shall do, that is, shall arrange for the performance of the various *Yajnas* for which substantial fees are paid. He shall also give to the *Brāhmanas* enough articles of enjoyments and money. All these, he shall perform for the sake of *Dharma*, that is, for the acquisition of religious merit.

सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्बलिम् ।

स्याच्चात्मनायपरो लोके वर्तेत पितृवन्नुषु ॥ ८० ॥ (६१)

Sāmvatsarikamāptaishcha Rāshtrādāhārayedbalim;

Syāchchāmnāyaparo Loke Varteta Pitrivannrishu. -61

Sāmvatsarikam+Balim-annual revenue, *Āptaih*-by trustworthy, *Āhārayet*-shall collect, *Rāshtrāt*-in his kingdom, *Cha*-and, *Syāt*-shall be, *Āmnāyaparah*-obedient to the Vedic principles, *Cha*-and, *Loke*-in the dominion, *Varteta*-shall behave, *Pitriyat*-like a father, *Nrishu*-unto his people.

Purport: The king shall arrange for the collection of the annual revenue by trustworthy men from his subjects in his kingdom and all of them, that is, the king and the revenue collectors shall be obedient to the Vedic principles. The king residing in his dominion shall behave like a father unto his people.

अध्यक्षान्विविधान्कुर्यात्तत्र तत्र विपश्चितः ।

तेऽस्य सर्वाण्यवेक्षेरन्नृणां कार्याणि कुर्वताम् ॥ ८१ ॥ (६२)

Adhyakshānvividhānkuryāttatra Tatra Vipashchitah;

Tes'ya Sarvānyaveksherannrinām Kāryāni Kurvatām. -62

Vividhān-several, *Adhyakshān*-supervisors, *Kuryāt*-shall appoint, *Tatra+Tatra*-in the different department, *Vipashchitah*-learned and competent, *Te*-they, *Asya*-for him, *Sarvāni*-all, *Aveksheran*-shall supervise, *Nrinām*-workers, *Kāryāni*-works, *Kurvatām*-shall do.

Purport: The king shall appoint learned and competent supervisors to the different departments, and they shall supervise the works of the workers appointed by him.

आवृत्तानां गुरुकुलाद्विप्राणां पूजको भवेत् ।

नृपाणामक्षयो ह्येष निधिर्ब्राह्मोऽभिधीयते ॥ ८२ ॥ (६३)

Āvrittānām Gurukulādviprānām Poojako Bhavet; Nripānāmakshayo Hyesha Nidhirbrāhmo'bhidhiyate. -63

Āvrittānām+Gurukulāt-those who lived and left the Gurukula, Viprānām-the Brāhmanas, Poojakah+Bhavet-are worshipable, Nripānām-for the kings, Akshayah-imperishable, Hi+Esha-certainly this, Nidhih-treasure, Brāhmah-the knowledge of the Vedas, Vidhiyate-is declared.

Purport: Those *Brahmachāris* who have lived with their teachers at the *Gurukula*, and are returning home after their studies, such scholars of the Vedas, and their preceptors, the *Brāhmanas*, are worthy of worship, that is, to them is due all reverence. The kings and the Assembly shall welcome them with due respect because it is a sacred duty for the kings to promote and help to disseminate the knowledge of the Vedas. This Vedic knowledge is certainly declared to be the imperishable treasure.

समोत्तमाधमै राजा त्वाहूतः पालयन्प्रजाः ।

न निवर्तेत संग्रामात्क्षत्रं धर्ममनुस्मरन् ॥ ८७ ॥ (६४)

Samottamādhamaī Rājā Tvāhootah Pālayanprajā; Na Nivarteta Samgrāmātkshātram Dharmamanumaran. -64

Sama+Uttama+Adhamaih-equal, more or less, Rājā+Pālayan+Prajā-the king protecting his people, Tu-if, Ahootah-is called, Na+Nivarteta-shall not shrink, Samgrāmāt-from battle, Anusmaram-remembering, Kshātram+ Dharmam-the duty of Kshatriyas.

Purport: If the king who is devoted to the protection of his people, is called by his adversary to battle, even if the latter is equal to him in strength, or is more or less powerful, always remembering his sacred duty of a *Kshatriya*, he must not shrink from battle.

आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः ।

युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः ॥ ८९ ॥ (६५)

Āhaveshu Mitho'nyonyam Jighānsanto Maheekshitah; Yudhyamanāh Param Shaktyā Svargam Yāntyaparāṅmukhāh. -65

Āhaveshu-in battle, *Mithah*-of the two, *Anyah+Anyam*-each other, *Jinghānsantah*-to kill, *Maheekshitah*-the kings, *Yudhyamanāh*-fight, *Param+Shaktyā*-utmost courage, *Aparāṅgmukhāh*-not turning his back, *Yānti+Svargam*-goes to heaven.

Purport: Of the two kings engaged in a battle seeking to kill each other, the one who fights with utmost courage, and does not turn his back from the battle field, even if he is killed, he goes to heaven, that attains the world of happiness in his next life.

न च हन्यात्स्थलारूढं क्लीबं न कृताञ्जलिम्।

न मुक्तकेशं नासीनं न तवास्मीति वादिनम् ॥ ९१ ॥ (६६)

Na Cha Hanyātsthalāroodam Na Kleebam Na Kritāñjalim; Na Muktakesham Nāsheenam Na Tavāsmēti Vādinam. -66

न सुप्तं न विसन्नाहं न नग्नं न निरायुधम्।

नायुध्यमानं पश्यन्तं न परेण समागतम् ॥ ९२ ॥ (६७)

Na Suptam Na Visannāham Na Nagnam Na Nirāyudham; Nāyudhyamānam Pashyantam Na Pareṇa Samāgatam. -67

नायुधव्यसनप्राप्तं नार्तं नातिपरिक्षतम्।

न भीतं न परावृत्तं सतां धर्ममनुस्मरन् ॥ ९३ ॥ (६८)

Nāyudhvyasanaprāptam Nārtam Nātiparikshatam; Na Bheetam Na Parāvṛttam Satām Dharmamanusmaran. -68

Na+Hanyāt-shall not kill, *Sthala+Āroodam*-standing on the ground, *Cha*-and, *Kleebam*-an eunuch, *Kritāñjalim*-with palms joined, *Muktakesham*-who flees, *Āsheenam*-who sits down, *Tava+Asmi+Iti+Vādinam*- I am yours who says so, *Sutpam*-who is asleep, *Visannāham*-who is unconscious, *Nagnam*-naked, *Nirāyudham*-who is disarmed, *Āyudhyamānam+Pashyantam*-who are not fighting, the onlookers. *Pareṇa+Samāgatam*-one fighting another foe, *Āyudha+Vyasana+Prāptam*-has lost his weapon, *Ārtam*-who is

moaning, *Atiparikshitam*-seriously wounded, *Bhitam*-is in fear, *Parāvrittam*-who is running away, *Anusmaran*-remembering, *Satām+Dharmam*-the duty of the loyal truthful men.

Purport: *Shlokas 66, 67, 68.* On the battle field, always remembering the duty of the loyal and truthful men; the heroes, he shall not kill a soldier who is standing on the ground while he is riding a chariot and he shall not strike a eunuch, neither one who is praying for his life with joined hands, nor one who is fleeing with his hair flying in the air, nor the one who sits down, nor the one who surrenders and who says I am yours. He shall not kill one who is asleep, neither the one who is unconscious, nor who is naked, that is, has lost his coat of arms, who is disarmed, and those who are not fighting but are only onlookers. He shall not slay him who is fighting with another foe, neither who has lost his weapons, nor who is moaning in pain, who is seriously wounded, who is overwhelmed with fear, nor him who is running away from the battle field.

यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः।

भर्तुर्यदुष्कृतं किञ्चित्तत्सर्वं प्रतिपद्यते ॥ ९४ ॥ (६९)

Yastu Bheetah Parāvrittah Samgrāme Hanyate Paraiḥ; Bharturyaddushkritam Kinchittatsarvam Pratipadyate. -69

Tu-but, Yah-who, Bheetah-in fear, Parāvrittah-turning his back, Samgrāme-in the battlefield, Hanyate-is killed, Paraiḥ-who flees, Bhartuh-of the king, Yat-which, Dushkritam-demerit, Kinchit-whatever, Tat+Sarvam-that all, Pratipadyate-acquires.

Purport: But the *Kshatriya* who flees, turning his back from the battlefield, is killed by the enemy, he acquires all the demerit of the king, that is, he loses his value in the eyes of his master, and whatever respect and honour he may have acquired.

यच्चास्य सुकृतं किञ्चिदमुत्रार्थमुपाजितम्।

भर्ता तत्सर्वमादत्ते परावृत्तहतस्य तु ॥ ९५ ॥ (७०)

*Yachchāsyā Sukritam Kinchidamutrārthamupārjitam;
Bhartā Tatsarvamādatte Parāvrittahatasya. -70*

Tu-But, Asya-his, Yat+Kinchit+Sukritam-whatever merit, Cha-and, Amutrārtham-for the other world, Upārjitam-is gained, Bhartā-the king, Tat+Sarvam-all that, Ādatte-takes, Parāvritta-for the running away, Hatasya-who is killed.

Purport: But a *Kshatriya* who is killed while he is running away from the battle field, whatever merit he may have gained for the other world, all that, is taken by the king, that is, all his merit goes to the king, that is, his merit is lost whereas the one who dies fighting in the battle field earns all merit.

रथाश्वं हस्तिनं छत्रं धनं धान्यं पशून्स्त्रियः ।

सर्वद्रव्याणि कुप्यं च यो यज्जयति तस्य तत् ॥ ९६ ॥ (७१)

*Rathāshvam Hastinam Chhatram Dhanam Dhānyam
Pashoonstriyah; Sarvadravyāni Kupyam Cha Yoyajjayati
Tasya Tat. -71*

Ratha+Ashvam-chariots and horses, Hastinam+Chhatram-elephants an umbrellas, Dhanam+Dhānyam-wealth and grains. Pashoon+Striyah-cattle and women, Sarva+Dravyāni-all articles. Cha-and, Kupyam-metals, Yah-who, Yat+Jayati-which he conquers, Tat-that, Tasya-for him.

Purport: Do not break the settled rule that he who has conquered in the war, chariots, horses, elephants and umbrellas, wealth (money) and grains, cattle and women, all other articles of market value, and other metals, all that are for him.

राज्ञश्च दद्युरुद्धारमित्येषा वैदिकी श्रुतिः ।

राज्ञा च सर्वयोद्धेभ्यो दातव्यमप्रथगजितम् ॥ ९७ ॥ (७२)

*Rājnashcha Dadyurudhāramityeshā Vaidikee Shrutih;
Rājnā Cha Sarvayodhebhyo Dātavyamaprithagjitam. -72*

Cha-but, Dadyuh-give, Udhāram-part of the booty, Rājnuh-the king, Iti+Eshā-such is, Vaidikee+Shrutih-a dictum of the Vedas. Cha-and, Rājnā-the king, Sarvayodhebhyah-to all the soldiers, Dātavyam-shall give, Aprithagjitam-conquered together.

Purport: But the Generals of the army shall give that part of the booty which has been prescribed by the dictum of the Vedas to the king, and the king shall divide among the soldiers any booty which has been conquered together by them.

Comment: The soldier who has been killed in the war, the king shall give to his wife and children their share, he shall also arrange for their subsistence till the children are grown up and become independent, and to them the king shall provide their livelihood according to their merit. Any king who wishes for the prosperity, reputation, victory and welfare of his state shall not break this rule – *Satyartha Prakash*.

एषोऽनुपस्कृतः प्रोक्तो योधधर्मः सनातनः।

अस्माद्धर्मान् च्यवेत क्षत्रियो घ्नन् रणे रिपून् ॥ ९८ ॥ (७३)

*Esho'nupaskritah Prokto Yodhadharmah Sanātanah;
Asmāddharmānna Chyaveta Kshatriyo Ghanan Rane
Ripoon. -73*

Eshah-thus, *Proktah*-has been declared, *Anupaskritah*-the blameless, *Sanātanah*-eternal, *Yodhadharmah*-the Dharma of the warrior, *Asmāt+Dharmān*-from this Dharma, *Na+Chyaveta*-shall not deviate, *Kshatriyah*-the Kshatriyah, *Ghanrane*-killing on the battlefield, *Ripoon*-the enemy.

Purport: This is the blameless and eternal law for the *Kshatriya* about their duty which shall be strictly followed at all times, and they shall not deviate from this law, that is, their Dharma while killing the enemies on the battlefield. Thus, has been declared to you the Dharma of the *Kshatriya*.

अलब्धं चैव लिप्सेत लब्धं रक्षेत्रयन्ततः।

रक्षित वर्धयेच्चैव वृद्धं पात्रेषु निःक्षिपेत् ॥ ९९ ॥ (७४)

*Alabddham Chaiva Lipseta Labdam Rakshetrayanatah;
Rakshitam Vardhayechchai va Vridham Pātreshu
Nihkshipet. -74*

Alabdham-not acquired, *Lipseta*-strive to gain, *Chaiva*-and, *Labdam*-the gained, *Rakshet*-shall protect, *Prayatnatah*-assiduously, *Rakshitam*-the protected, *Vardhayet*-shall multiply, *Vridham*-the multiplied, *Pātreshu*-among recipients, *Nihkshipet*-shall bestow.

Purport: The king and the assembly shall strive to acquire what has not been gained, and carefully protect and preserve what has been gained, and assiduously multiply that which is protected, and also bestow that wealth on the worthy recipients and projects.

Comment: The king and the assembly shall invest the capital in projects like teaching of the Vedas and education, the preaching of Dharma, the welfare of students and preachers of the Vedas, and the welfare and care of the poor and the needy.

एतच्चतुर्विधं विद्यात्पुरुषार्थप्रयोजनम्।

अस्य नित्यमनुष्ठानं सम्यक्कुर्यादतन्द्रितः ॥ १०० ॥ (७५)

Etachchaturvidham Vidyātpurushārthaprayojanam;
Asya Nityamanushthānam Samyakkuryādatandritah. -75

Vidyāt-know, *Etat+Chaturvidham*-this fourfold, *Prayojanam*-aim, *Purushārtha*-to exert, *Asya*-for this, *Nityam*-always, *Anushthānam+Kuryāt*-do undertake, *Samyak*-properly, *Atandritah*-without indolence.

Purport: Know that these fourfold acts are the highest aim for the king and the assembly. They shall always properly and without indolence do exert to achieve them.

अलब्धामच्छेदण्डेन लब्धं रक्षेदवेक्षया ।

रक्षितं वर्धयेद् वृद्ध्या वृद्धं पात्रेषु निःक्षिपेत् ॥ १०१ ॥ (७६)

Alabdhamichcheddandena Labdham Rakshedavekshayā;
Rakshitam Vardhayed Vridhayā Vridham Pātreshu
Nihkshipet. -76

Alabdham-not gained, *Ichchet+Dandena*-seek to acquire by justice, *Labdham+Rakshet*-shall protect the gained, *Avekshayā*-by keeping a watch, *Rakshitam+Vardhayet*-shall multiply the protected, *Vridhayā*-the multiplied, *Vridham*-grow, *Pātreshu*-among recipients,

Nihkshipet-shall bestow.

Purport: The king and the assembly shall seek to acquire that which has not been gained through justice and force, and protect and preserve what has been gained, and consider to multiply that which has been protected to make it grow by proper means, and then bestow that wealth on the worthy recipients and projects of welfare.

Comment: The king shall strive to gain by force (army) that kingdom which has not been conquered and protect the conquered kingdom and the wealth and invest the wealth in businesses and financial transactions to earn interest and then use that money in education, preaching of values and culture, that is, Dharma, and other worthy projects, spending the money among trustworthy officers and subjects. —*Samskāraavidhi*.

नित्यमुद्यतदण्डः स्यान्नित्यं विवृतपौरुषः ।

नित्यं संवृतसंवार्यो नित्यं छिद्रानुसार्यरेः ॥ १०२ ॥ (७७)

Nityamudyatadandah Syānnityam Vivritapaurushah;

Nityam Samvritasamvāyor Nityam Chhidrānusāryareh. -77

Syāt-shall, *Nityam*-always, *Udyatadandah*-enforce the law, *Nityam*-constantly, *Vivritapaurushah*-display his might, *Nityam*-at all times, *Samvritasamvāyah*-keep secrets concealed, *Nityam*-always, *Chhidrānusāri*-explore the weakness, *Areh*-of the enemy.

Purport: The king shall always enforce the law justly, and be constantly displaying his might. He shall at all times keep the secrets of the state concealed and he shall always explore the weaknesses of the enemy.

नित्यमुद्यतदण्डस्य कृत्स्नमुद्विजते जगत् ।

तस्मात्सर्वाणि भूतानि दण्डेनैव प्रसाधयेत् ॥ १०३ ॥ (७८)

Nityamudyatadandansya Kritsnamudvijate Jagat;

Tasmātsarvāni Bhootāni Dandenaiva Prasādhayet. -78

Nityam-constantly, *Udyatadandansya*-is applied the law, *Kritsnam+Jagat*-all the world, *Udvijate*-is afraid, *Tasmāt*-therefore,

Sarvāni+Bhootāni-all people, *Dāndena*-by the law, *Eva*-certainly, *Prasādhayet*-is brought under submission.

Purport: In the kingdom, where the law of justice and force is constantly applied all the world is afraid. Certainly, all people are brought under submission by the law.

अमाययैव वर्तेत न कथंचन मायया ।

बुद्ध्येतारिप्रयुक्तां च मायां नित्यं स्वसंवृतः ॥ १०४ ॥ (७९)

Amāyayaiva Varteta Na Kathanchana Māyayā;
Budhyetāriprayuktām Cha Māyām Nityam Svasamvritah. -79

Kathanchana-ever, *Na+Varteta*-do not act, *Māyayā*-with deceit, *Eva*-certainly, *Amāyayā*-without guile, *Cha*-and, *Nityam*-always, *Svasamvritah*-guarding himself *Budhyeta*-being aware, *Māyām*-of the stratagem, *Ariprayuktam*-used by the enemy.

Purport: The king shall ever act without guile. He shall certainly not deal with anyone with deceit. He shall always guard himself trying to know the stratagem being used by his enemies.

नास्य छिद्रं परो विद्याच्छिद्रं विद्यात् परस्य तु ।

गूहेत्कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः ॥ १०५ ॥ (८०)

Nāsyā Chhidram Paro Vidyādvidyāchchhidram Vidyāt
Parasya Tu; Goohetkoorma Ivāngāni Rakshedvivara-
mātmanah. -80

Asya-his, *Chhidram*-weaknesses, *Parah*-the other, *Na+Vidyāt*-shall not know, *Tu*-but, *Vidyāt*-shall know, *Chhidram*-weaknesses, *Parasya*-of the other, *Koorma+Iva*-like the tortoise, *Angāni*-his limbs, *Pakshet*-shall protect, *Goohet*-shall conceal, *Ātmanah+Vivaram*-his own point of entry.

Purport: The other king, that is, his enemy must not know his weaknesses but he must know the weaknesses of his enemy. He must conceal his own weak points like the tortoise which hides its limbs under its shell. He must not let his enemy know the secret point of exit of his fortress.

Note: Refer to Kautilya Artha Shāstra 10/14.

बकवच्चिन्तयेदर्थान्सिंहवच्च पराक्रमेत् ।

वृकवच्चावलुम्पेत शशवच्च विनिष्पतेत् ॥ १०६ ॥ (८१)

Bakavachchintayedarthānsimhavachcha Parākramet;
Vrikavachchāvalumpeta Shashavachcha Vinishpatet. -81

Bakavat-like a heron, Chintayet-shall plan, Arthān-undertakings, Cha-and, Simhavat-like the lion, Parākramet-shall attack, Cha-and, Vrikavat-like a leopard, Avalumpeta-shall pounce upon, Cha-and, Shashavat-like the hare, Vinishpatet-shall beat swift retreat.

Purport: He shall plan his undertakings to increase his revenue like the heron which fixes on his prey constantly, and like the lion he must attack his enemy with all his might. He must pounce upon his enemy like the leopard, and snatch everything and like a hare he must beat a swift retreat if in danger.

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः ।

तानानयेद्वशं सर्वांसामादिभिरुपक्रमैः ॥ १०७ ॥ (८२)

Evam Vijayamānasya Ye'sya Syuh Paripanthinah;
Tānānyedvasham Sarvānsāmādibhirupakramaih. -82

Evam-thus, Vijayamānasya-the conquering, Asya-his, Ye-those, Paripanthinah-opponents, Syuh-are, Tān-them, Anayet+Vasham-shall bring under control, Sarvān-all, Sāmādibhih-Sāmā etc., Upakramaih-by the strategies.

Purport: Thus, the conquering king shall bring under control that is, subdue his opponents, and the trouble makers in his state by the application of the four strategies like *Sāma, Dāma, Bheda* and *Danda*.

यदि ते तु न तिष्ठेयुरुपायैः प्रथमैस्त्रिभिः ।

दण्डेनैव प्रसह्यैतांश्छनकैर्वशमानयेत् ॥ १०८ ॥ (८३)

Yadi Te Tu Na Tishtheyurupāyaih Prathamāstriḥbhih;
Dandenaiva Prasahyaitānshchhanakairvashamānayet. -83

Yadi-if, Te-they, Prathamaih+Tribhih+Upayaih-the first three strategies, Na+Tishtheyuh-do not respond, Tu-then, Dandena-by Danda, Eva-certainly, Prasahya-with force, Etān-them, Shanakaih-carefully, Vasham+Anayet-shall bring under control.

Purport: If the opponents, and the trouble makers do not respond, that is, if they are not brought to reason by the application of the first three strategies, that is, by *Sāma*, *Dāma*, and *Bheda* then the king should carefully use the fourth, *Danda*, that is, force and punishment to bring them under control.

यथोद्धरति निर्दाता कक्षं धान्यं च रक्षति ।

तथा रक्षेन्नृपो राष्ट्रं हन्याच्च परिपन्थिनः ॥ ११० ॥ (८४)

Yathoddharati Nirdātā Kaksham Dhānyam Cha Rakshati; Tathā Rakshennripo Rāshtram Hanyāchcha Paripanthinah. -84

Yathā-As, *Nirdātā*-winnower, *Uddharati*-removes, *Kaksham*-the husks, *Dhānyam*+*Rakshati*-preserves the corn, *Cha*-and, *Tathā*-even so, *Nripah*+*Rakshet*-the king shall protect, *Rāshtram*-kingdom, *Cha*-and, *Hanyāt*-destroy, *Paripanthinah*-the opponents.

Purport: Just as the winnower carefully removes the husks and preserves the corn, even so the king shall destroy the opponents, the law-breakers and the criminals, and protect his kingdom and his subjects.

मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया ।

सोऽचिराद्भ्रश्यते राज्याज्जीविताच्च सबान्धवः ॥ १११ ॥

(८५)

Mohādrājā Svarāshtram Yah Karshayatyanavekshayā; So'chirād Bhrashyate Rājyājjevitāchcha Sabāndhavah. -85

Yah+*Rājā*-the king, *Mohāt*+*Anavekshayā*-through folly and ignorance, *Svarāshtram*-his kingdom, *Karshati*-oppresses, *Sah*-he, *Achirāt*-sooner, *Bhrashyate*-is destroyed, *Rājyāt*-from his kingdom, *Sabāndhavah*-with his relatives, *Jeevitāt*-from life.

Purport: That king who oppresses his subjects in his kingdom through folly and ignorance, he and his relatives are sooner destroyed, that is, ousted and even deprived of their life.

शरीरकर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा ।

तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात् ॥ ११२ ॥ (८६)

Shareerakarshanātprānāh Ksheeyante Prāninām Yathā; Tathā Rājñāmapī Prānāh Ksheeyante Rāshtra-karshanāt. -86

Yathā-as, Shareerakarshanāt-by tormenting the body, Prāninām+Prānāh-the lives of the creatures, Ksheeyante-are destroyed, Tathā-so, Rājyām+Api+Prānāh-the lives of the kings also, Ksheeyante-is destroyed, Rāshtra+Karshanāt-by oppressing the kingdom.

Purport: As the lives of the living creatures are destroyed by tormenting the body, even so the lives of the kings are destroyed by oppressing their kingdom.

राष्ट्रस्य संग्रहे नित्यं विधानमिदमाचरेत् ।

सुसंगृहीतराष्ट्रो हि पार्थिवः सुखमेधते ॥ ११३ ॥ (८७)

Rāshtrasya Sanggrāhe Nityam Vidhānamidamācharet; Susanggrīheetarāshthro Hi Pārthivah Sukhamedhate. -87

Rāshtrasya+Sanggrāhe-in governing the kingdom, Nityam-always, Idam+Vidhānam-these rules, Ācharet-shall observe, Susanggrīheetarāshtrah-well-governed kingdom, Hi-certainly, Pārthivah-the king, Sukham+Edhate-easily prospers.

Purport: The king shall always observe these rules for the proper administration, control and prosperity of his kingdom, because when the kingdom is well governed, the king certainly prospers.

द्वयोस्त्रयाणां पञ्चानां मध्ये गुल्ममधिष्ठितम् ।

तथा ग्रामशतानां च कुर्याद्राष्ट्रस्य संग्रहम् ॥ ११४ ॥ (८८)

Dvayostrānām Panchānām Madhye Gulmama-dhishthitam; Tathā Grāmashatānām Cha Kuryādra-shtrasya Samgraham. -88

Tathā-even so, Dvayah+Trāyānām+Panchānām+Madhye-in the midst of two three and five, Grāmashatānām-for one hundred villages, Kuryāt-shall appoint, Gulmam-an administration centre, Cha-and, Rashtrasya+Samgraham-a protection of the kingdom.

Purport: The king shall appoint a division of the army under an able commander in the midst of two, three and

five villages, and even so for one hundred villages to be a strong unit of administration and protection and thus secure the protection of his kingdom.

ग्रामस्याधिपतिं कुर्यादशग्रामपतिं तथा ।

विंशतीशं शतेशं च सहस्रपतिमेव च ॥ ११५ ॥ (८९)

Grāmasyādhipatim Kuryādashagrāmapatim Tathā; Vinshateesham Shatesham Cha Sahasrapatimeve Cha. -89

Grāmasya-for each village, *Kur*-t-shall appoint, *Adhipatim*-a head, *Dasha+Grāmapatim*-a head for ten villages, *Tathā*-and, *Vishateesham*-a head for twenty, *Shatesham*-a head for a hundred, *Cha*-and, *Eva*-also, *Sahasrapatim*-a head for a thousand.

Purport: He shall appoint a head for each village, and a head over ten villages, and also a head for twenty villages and a head for a hundred villages and also a head for a thousand villages.

ग्रामदोषान्समुत्पन्नान् ग्रामिकः शनकैः स्वयम् ।

शंसेद् ग्रामदशेशाय दशेशो विंशतीशिने ॥ ११६ ॥ (९०)

Grāmadoshānsamutpannāngrāmikah Shanakaih Svayam; Shamsed Grāmadasheshāya Dashesho Vinshateeshine. -90

Grāmikah-the head of the village, *Grāmadoshān*-the offences in each village, *Samutpannān*-committed, *Shanakaih*-carefully, *Svayam*-himself, *Shamsed*-shall report, *Grāmadasheshāya*-to the head of the ten villages, *Dasheshah*-the head of the ten, *Vinshati+Eeshine*-to the head of the twenty.

Purport: The head of a village shall himself report the situation and offences committed in his village, to the head of ten villages, and the latter shall report to the higher officer in charge of twenty villages.

विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत् ।

शंसेद् ग्रामशतेशस्तु सहस्रपतये स्वयम् ॥ ११७ ॥ (९१)

Vinshateeshastu Tatsarvam Shateshāya Nivedayet; Shamsed Grāmashateshastu Sahastrapataye Svayam. -91

Tu-and, *Vinshateeshah*-the head of the twenty, *Tat+Sarvam*-all that, *Shateshāya*-to the hundred, *Nivedayet*-shall inform, *Tu*-and,

Grāmashateshah-the head of one hundred villages, *Shamset*-shall report, *Sahastrapataye*-to the head of one thousand, *Svayam*-himself.

Purport: And, the ruler of a twenty villages shall inform about the present situation in the area to the head of the hundred villages and the head of each of the hundred villages shall report himself to the head of the one thousand villages about all the situations in the whole area daily.

तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।

राज्ञोऽन्यः सचिवः स्निग्धस्तानि पश्येदतन्द्रितः ॥ १२० ॥

(१२)

Teshām Grāmyāni Kāryāni Prithakkāryāni Chaiva Hi; Rājno'nyah Sachivah Snigdhashtāni Pashyedatandritah. -92

Teshām-of these, *Grāmyāni*+*Kāryāni*-the works of the villages, *Cha*-and, *Prithak*+*Kāryāni*-other businesses, *Eva*-also, *Hi*-certainly, *Anyah*-another, *Snigdah*-trustworthy, *Sachivah*-minister, *Rājnah*-of the king, *Atandritah*-assiduously, *Pashyet*-shall supervise.

Purport: Another trustworthy, close man of the king appointed as minister shall certainly supervise assiduously the official works and other business of the villages administered by these heads; the respective governors.

नगरे नगरे चैकं कुर्यात्स्वार्थचिन्तकम् ।

उच्चैःस्थानं घोररूपं नक्षत्राणामिव ग्रहम् ॥ १२१ ॥ (१३)

Nagare Nagare Chaikam Kuryātsarvārthachintakam; Uchchaih Sthānam Ghoraroopam Nakshatrānāmiva Graham. -93

Nagare+*Nagare*-in each town, *Ekam*-one, *Cha*-and, *Kuryāt*-erect, *Sarva*-all, *Arthachintakam*-deliberate on affairs, *Uchchaih*+*Sthānam*-an elevated place, *Ghora*+*Roopam*-formidable, *Nakshatrānam*-the stars, *Graham*+*Iva*-like a planet.

Purport: In each town, the king shall cause to erect an elevated place, that is, a formidable building which would inspire awe and respect among the subjects like the planet (the moon) among the stars, where the officials can deliberate on the affairs of the state.

स ताननुपरिक्रामेत् सर्वानेव सदा स्वयम्।

तेषां वृत्तं परिणयेत् सम्यग्राष्ट्रेषु तच्चरैः ॥ १२२ ॥ (९४)

Sa Tānanuparikrāmet Sarvāneva Sadā Svayam; Teshām Vrittam Parinayet Samyagrāshreshu Tachcharaih. -94

Sah-he, Tān+Sarvān-all those, Sadā+Anuparikrāmet-shall always visit, Svayam-personally, Cha-and, Parinayet-shall observe, Samyak-well, Tat+Charaih-by the spies, Teshām+Vritam-their officers, Rāshreshu-in the kingdom.

Purport: The minister shall visit personally all those offices where the officials attend to the duties of the state, and he shall well observe their behaviour and explore their dealings through his spies.

राज्ञो हि रक्षाधिकृताः परस्वादायिनः शठाः ।

भृत्याः भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥ १२३ ॥

(९५)

Rājnoh Hi Rakshādhikritāh Parasvādāyinah Shathāh; Bhṛityāh Bhavanti Prāyena Tebhyo Rakshedimāh Prajāh. -95

Hi-for, Prāyena-generally, Bhṛityāh-the servants, Rājnah+Rakshādhikritāh-appointed by the king to protect, Bhavanti-becomes, Shathāh-deceitful, Parasvādāyinah-grab others wealth, Tebhyah-from them, Rakshet-shall protect, Imāh+Prajāh-his subjects.

Purport: For the servants of the state appointed by the king to serve and protect the people generally become dishonest and deceitful, and they grab the wealth of others or accept bribes and become corrupt. The king shall protect his subjects from these officials.

ये कार्यिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः ।

तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम् ॥ १२४ ॥ (९६)

Ye Kāryikebhyo'rthameva Grihneeyuh Pāpachetasah; Teshām Sarvasvamādāya Rājā Kuryātpravāsanam. -96

Eva-if ever, Ye-those, Pāpachetasah-evil minded, Kāryikebhyah-from offenders or clients, Grihneeyuh-take, Artham-bribes, Rājā-the king, Kuryāt+Ādāya-shall confiscate, Teshām-their, Sarvasvam-all, Pravāsanam-do banish.

Purport: The king shall confiscate all the property and do banish those evil minded higher officers who shall take bribes and gratifications from the offenders or client looking for certain services from the state at the Government offices.

राजा कर्मसु युक्तानां स्त्रीणां प्रेष्यजनस्य च ।

प्रत्यहं कल्पयेद्वृत्तिं स्थानं कर्मानुरूपतः ॥ १२५ ॥ (१७)

Rājā Karmasu Yuktānām Streenām Preshyajanasya Cha; Pratyaham Kalpayedvrittim Sthānam Karmānuroopatah.-97

Rājā-the king, Kalpayet-shall fix, Vrittim-wages, Streenām-for the women, Cha-and, Preshyajanasya-for the menial workers, Karmasu+Yuktānām-appointed in works, Pratyaham-daily, Sthānam-the position, Karmānuroopatah-the nature of their work.

Purport: The king shall fix the daily wage of the servants and the women employed in the royal service according to their position and the nature of their work.

पणो देयोऽवकृष्टस्य षडुत्कृष्टस्य वेतनम् ।

षाण्मासिकस्तथाच्छादो धान्यद्रोणस्तु मासिकः ॥ १२६ ॥ (१८)

Pano Deyo'vakrishtasya Shadutkrishtasya Vetanam; Shānmāsikastathāchchhādo Dhānyadronastu Māsikah.-98

Panah-one Pana, Vetanam+Deyah-give daily wage, Avakrishtasya-to the lowest, Shat-six, Utkrishtasya-to the highest, Tathā-and, Shānmāsikah-every six month, Āchchhādah-clothes, Tu-and, Māsikah-monthly, Dhānya+Dronah-one Drona of grain.

Purport: The king shall give the daily wage of one *Pana* to the servants of the state employed in the lowest rank and six *Panas* to those occupying highest positions. He shall also give clothes to them every six months and one *Drona* of grain monthly.

Note: Refer also kautilya Artha Shāstra. 17/1, 91/3.

क्रयविक्रयमध्वानं भक्तं च सपरिव्ययम् ।

योगक्षेमं च संप्रेक्ष्य वणिजो दापयेत्करान् ॥ १२७ ॥ (१९)

Krayavikrayamadhvānam Bhaktam Cha Saporivyayam; Yogakshemam Cha Samprekshya Vanijo Dāpayetkarān. -99

Kraya-purchases, *Vikrayam*-sales, *Adhvānam*-the distance, *Bhaktam*-cost of daily living, *Cha*-and, *Saporivyayam*-family expenses, *Yogakshemam*-cost of securing the goods, *Sampekshya*-well cosidered, *Vanijah*-on the traders, *Dāpayet+Karān*-shall levy taxes.

Purport: The king shall levy taxes on the traders after having well considered the rates of purchases and sales, and the price of conveyance of the goods, and the cost of securing them in warehouses, and also the cost of the daily living and family expenses of the traders.

यथा फलेन युज्येत राजा कर्त्ता च कर्मणाम् ।

तथावेक्ष्य नृपो राष्ट्रे कल्पयेत् सततं करान् ॥ १२८ ॥ (१००)

Yathā Phalena Yujyeta Rājā Karttā Cha Karmanām; Tathāvekshya Nripo Rāshtre Kalpayet Satatam Karān. -100

Yathā-as, *Rājā*-the king, *Cha*-and, *Karmanām+Karttā*-the workers, *Phalena+Yujyeta*-receive their reward, *Tathā*-so, *Nripah*-the king, *Avekshya*-shall consider, *Satatam+Kalpayet*-shall always fix, *Karān*-taxes, *Rāshtre*-in the state.

Purport: The king shall always fix and impose taxes in his state after having given due consideration so that he himself and also the workers employed in the different sectors may receive their reward.

यथाल्पाल्पमदन्त्याद्यं वार्योकोवत्सषट्पदाः ।

तथाल्पाल्पोग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः ॥ १२९ ॥ (१०१)

Yathālpālpamadantyādyam Vāyorkovatsashatpadāh; Tathālpālpō Graheetavyo Rāshtrādrājñābdikah Karah. -101

Yathā-as, *Vāyorkah+Vatsah+Shatpadāh*-the leech, the calf and the bee, *Alpa+Alpam*-little by little, *Adanti*-take, *Ādyam*-food, *Tathā*-so, *Alpa+Alpah*-little by little, *Rājñā*-by the king, *Rāshtrāt*-from his realm, *Graheetavyah+Ābdikah*- the annual taxes be drawn.

Purport: As the leech, the calf and the honey bee take their food little by little, so shall the king draw the annual

revenue from his realm by moderate taxes.

पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः ।

धान्यानामष्टमो भागः षष्ठो द्वादश एव वा ॥ १३० ॥ (१०२)

Panchāshadbhāga Ādeyo Rājñā Pashuhiranyayoh;
Dhānyānāmashtamo Bhāgah Shashto Dvādasha Eva Vā. -102

Panchāshat+Bhāga-a fiftieth part, *Ādeyah*-may be taken, *Rājñā*-by the king, *Pashu+Hiranyayoh*-on cattle and gold, *Dhānyānām*-on grains, *Shasthah+Ashtamah* the sixth, the eighth, *Vā*-or, *Eva+Dvādashah+Bhāgah*- even the twelfth part.

Purport: The king may take from his subjects one fiftieth part of the profit made on cattle and gold wares, and either the sixth, the eighth or even the twelfth part of the grains, that is, the crops harvested.

आददीताथ षड्भागं द्रुमांसमधुसर्पिषाम् ।

गन्धौषधिरसानां च पुष्पमूलफलस्य च ॥ १३१ ॥ (१०३)

Ādadeetātha Shādbhāgam Drumānsamadhusarpishām;
Gandhowshadhirasānām Cha Pushpamoolaphalasya
Cha. -103

Atha-and, *Ādudeet*-may take, *Shad+Bhāgam*-one sixth part, *Drumānsa*-on the trees, *Madhu+Sarpishām*-on honey and ghee, *Cha*-and, *Gandha+Awshadhi+Rasānām*-on perfumes, herbs and saps, *Cha*-and, *Pushpa+Moola+Phalasya*-on flowers, roots and fruits.

Purport-And, he may also take one sixth part of the revenue earned on trees, honey, ghee, perfumes, medicinal herbs and saps that is, substances used for flavouring foods, and from the profit made on flowers, roots and fruits.

पत्रशाकतृणानां च चर्मणां वैदलस्य च ।

मृमयानां च भाण्डानां सर्वस्याश्ममयस्य च ॥ १३२ ॥ (१०४)

Patrashākātrinānām Cha Charmanām Vaidalasya Cha;
Mrinmayānām Cha Bhāndānām Sarvasyāshma-mayasya
Cha. -104

Patra+Shāka+Trinānām-on leaves, pot herbs, grass, *Cha*-and,

Charmanām-on leather, *Vaidalasya*-on articles made from bamboo, *Cha*-and, *Mrinmayānām*+*Bhāndānām*-on earthen vessels, *Cha*-and, *Sarvasya*-all, *Ashmamayasya*-stone products.

Purport: He may also take one sixth part of the profit made on the sale of leaves, pot herbs, grass, leather and articles made from bamboo and earth vessels, and all stone products.

यत्किञ्चिदपि वर्षस्य दापयेत्करसंज्ञितम् ।

व्यवहारेण जीवन्तं राजा राष्ट्रे पृथग्जनम् ॥ १३७ ॥ (१०५)

Yatkinchidapi Varshasya Dāpayetkarasanjnitam;
Vyavahārena Jeevantam Rājā Rāshtre Prithagjanam. -105

Rāshtre-in the kingdom, *Prithak*+*Janam*-each person, *Vyavahārena*+*Jeevatam*-lives by small trades, *Yatkinchidapi*-however small, *Varshasya*-annual, *Karasanjnitam*-tax levied, *Dāpayet*-shall pay, *Rājā*-to the king.

Purport: Each person who lives by small trades in the kingdom shall pay annually the appropriate tax levied to the king however small the amount may be.

नोच्छिन्द्यादात्मनो मूलं परेषां चातितृष्णया ।

उच्छिन्द्यादात्मनो मूलमात्मानं तांश्च पीडयेत् ॥ १३९ ॥ (१०६)

Nochchhindyādātmano Moolam Pareshām Chātūtrishnayā;
Uchchhindanhyātmano Moolamātmānam Tanshcha
Peedayet. -106

Atitrishnayā-by excessive greed, *Ātmanah*-for his own, *Cha*-and, *Moolam*-the root, *Pareshām*-of others, *Na*+*Uchchhindyāt*-shall not cut, *Moolam*+*Uchchhindan* -the root if it is destroyed, *Hi*-because, *Ātmanah*-himself, *Moolam*+*Ātmānam*-one's root, *Cha*-and, *Tām*-for others, *Peedayet*-shall oppress.

Purport: He shall not cut the root that is, the cause of his own welfare and that of his subjects through excessive greed in the tax system because he who destroys the cause of one's welfare by excessive tax, certainly oppresses himself and his subjects.

तीक्ष्णश्चैव मृदुश्च स्यात् कार्यं वीक्ष्य महीपतिः ।

तीक्ष्णश्चैव मृदुश्चैव राजा भवति संमतः ॥ १४० ॥ (१०७)

Teekshnashchaiva Mridushcha Syātkāryam Veekshya Maheepatih; Teekshnashchaiva Mridushchaiva Rājā Bhavati Sammatah. -107

Maheepatih-the lord of the land, *Kāryam+Veekshya*-looking at works, *Syāt*-shall be, *Teekshnah*-sharp, *Chaiva*-and also, *Mriduh*-gentle, *Cha*-and, *Rājā+Bhavati*-the king who is, *Teekshnah*-sharp, *Chaiva*-and also, *Mriduh*-gentle, *Sammatah*-is respected.

Purport: The lord of the land shall be both sharp and also gentle as the case may be, while supervising the works of his officials, because the king who is both sharp and gentle according to the circumstances, is highly respected.

अमात्यमुच्चं धर्मज्ञं प्राज्ञं दान्तं कुलोद्गतम् ।

स्थापयेदासने तस्मिन्निन्नः कार्येक्षणे नृणाम् ॥ १४१ ॥ (१०८)

Amātyamukhyam Dharmajnam Prājnam Dāntam Kulodgatam; Sthāpayedāsane Tasminkhinnah Kāryekshane Nrinām. -108

Nrinām-the king, *Khinnah*-being tired, *Kāryekshne*-for the inspection of the works, *Sthāpayet*-shall place, *Tasmin+Āsane*-on that seat, *Amātyamukhyam*-the Chief Minister, *Dharmajnam*-well versed in the law, *Prājnam*-wise, *Dāntam*-self-controlled, *Kulodgatam*-of noble family.

Purport: The king shall place on that seat, that is, shall appoint the Chief Minister who is well versed in the law, that is, Dharma and is wise, and who has proper control over his mind and senses, and who comes from a noble family, to replace him when he shall be sick or tired with his works, for the inspection and administration of the state duties.

एवं सर्वं विधायेदमितिकर्तव्यमात्मनः ।

युक्तश्चैवाप्रमत्तश्च परिरक्षेदिमाः प्रजाः ॥ १४२ ॥ (१०९)

Evam Sarvam Vidhāyedamitikarttavāyāmātmanah; Yuktashchaivāpramattashcha Parirakshedimāh Prajāh. -109

Evam-thus, *Vidhāyet*-shall arrange, *Sarvam*-all, *Itikartavyam*-affairs, *Chaiva*-and also, *Yuktah*-being engaged, *Apramattah*-zealously, *Parirakshet*-shall protect, *Ātmanah+Imāh+Prajāh*-his subjects.

Purport: Thus, the king shall arrange all the affairs of the state, and being engaged in the discharge of his duties with zeal, he shall always protect his subjects.

विक्रोशन्त्यो यस्य राष्ट्राद्हियन्ते दस्युभिः प्रजाः ।

संपश्यतः सभृत्यस्य मृतः स न तु जीवति ॥ १४३ ॥ (११०)

Vikroshantyo Yasya Rāshtrādhriyante Dasyubhih Prajāh; Sampashyatah Sabhrityasya Mritah Sa Na Tu Jeevati. -110

Yasya+Rāshtrāt-in whose kingdom, *Vikroshantyah+Prajāh*-the weeping subjects, *Hriyante*-are carried off, *Dasyubhih*-by the robbers, *Tu*-but, *Sampashyatah*-look at, *Sabhrityasya*-with his officials, *Sah*-he, *Mritah*-is dead, *Na+Jeevati*-is not living.

Purport: In whose kingdom, the subjects are being carried off or their wealth is being looted by the robbers, and they are weeping and calling for help but the king and his officials, the ministers, the councilors etc. keep on looking at without taking any action, there that king with his officials are not living. They are all dead.

क्षत्रियस्य परो धर्मः प्रजानामेव पालनम् ।

निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥ १४४ ॥ (१११)

Kshatriyasya Paro Dharmah Prajānāmeva Pālanam; Nirdishtaphalabhoktā Hi Rājā Dharmena Yujiyate. -111

Kshatriyasya-of a Kshatriya, *Parah+Dharmah*-the highest duty, *Eva*-verily, *Pālanam*-the protection, *Prajānām*-of the subjects, *Nirdishta*-as mentioned, *Hi*-indeed, *Rājā*-the king, *Dharmena+**Yujiyate*-justly engaged, *Phalabhoktā*-the enjoyer of the reward.

Purport: Verily, the highest duty of the *Kshatriya*, that is, the King is the protection of his subjects and to enjoy the prescribed reward as voted by the assembly and to levy taxes properly.

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।

हुताग्निर्ब्राह्मणांश्चार्यं प्रविशेत्स शुभां सभाम् ॥ १४५ ॥ (११२)

Uthāya Pashchime Yāme Kritashowchah Samāhitah;
Hutāgnirbrāhmanānshchārchya Pravishetsa Shubhām-
sabhām. -112

Uthāya-having risen, *Pashchime*+*Yāme*-in the last watch of the night, *Kritashowchah*-having attended to the calls of nature and washed himself, *Samāhitah*-with a concentrated mind, *Hutāgni*-Agnihotra, *Cha*-and, *Brāhmanān*+*Archya*-having greeted the *Brāhmanas*, *Sah*-he, *Pravishet*-shall enter, *Shubhām*-auspicious, *Sabhām*-hall.

Purport: Having risen, that is, left his bed in the last watch of the night and having attended to the calls of nature and carefully washed himself etc. he shall perform his *Samdhyopāsānā*-prayer and meditation with a concentrated mind, and offer oblations into the fire, that is, he shall accomplish his *Agnihotra*, greet the *Brāhmanas*, and then enter the auspicious hall of assembly.

तत्र स्थितः प्रजाः सर्वाः प्रतिनन्द्य विसर्जयेत् ।

विसृज्य च प्रजाः सर्वाः मन्त्रयेत्सह मन्त्रिभिः ॥ १४६ ॥ (११३)

Tatra Sthitah Prajāh Sarvāh Pratinandya Visarjayet;
Visrijiya Cha Prajāh Sarvā Mantrayetsaha Mantribhih. -113

Tatra-there, *Sthitah*-seated, *Sarvāh*+*Prajāh*-all the subjects, *Pratinandya*-courteously receive, *Visarjayet*-shall dismiss, *Cha*-and, *Visrijiya*-having dismissed, *Sarvā*+*Prajāh*-all the subjects, *Saha*+*Mantribhih*-with the ministers, *Mantrayet*-shall deliberate.

Purport: There, at the auspicious hall, he shall occupy his seat and kindly receive all the subjects who have come to meet him, and he shall listen graciously to them and then he shall courteously dismiss them. Thereafter, he shall deliberate with his ministers and take counsel from them.

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।

अरण्ये निःशलाके वा मन्त्रयेदविभाविः ॥ १४७ ॥ (११४)

*Giriprishtham Samāroohya Prāsādam Vā Rahogatah;
Aranye Nihshalāke Vā Mantrayedavibhāvitah. -114*

Gatah-shall go, *Giriprishtham*+*Samāroohya*-going to the back of the hill, *Vā*-or, *Rahah*+*Prāsādam*-into a solitary chamber, *Vā*-or, *Aranye*+*Nihshalāke*-lonely forest, *Mantrayet*-shall deliberate, *Avibhāvitah*-free from negative thoughts.

Purport: Thereafter, he shall with his ministers go up to the back of the hill or into a solitary chamber of his palace or in a lonely forest to deliberate free from negative thoughts.

यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः ।

स कृत्स्नां पृथिवीं भुङ्क्ते कोशहीनोऽपि पार्थिवः ॥ १४८ ॥

(११५)

*Yasya Mantram Na Jānanti Samāgamya Prithagjanāh;
Sa Kritsnām Prithiveem Bhunkte Koshahēeno'pi
Pārthivah. -115*

Pārthivah-the king, *Yasya*-whose, *Mantram*-plans, *Prithagjanāh*-other people, *Samāgamya*-assembled, *Na*+*Jānanti*-do not discover, *Sah*-he, *Kritsnām*+*Prithiveem*-the whole earth, *Bhunkte*-enjoys, *Api*-though, *Koshahēenah*-poor in treasure.

Purport: The king whose secret plans the other people assembled together during the deliberations do not discover, that king enjoys the whole earth, though he may be poor in treasury.

मध्यंदिनेऽर्धरात्रे वा विश्रान्तो विगतक्लमः ।

चिन्तयेद्धर्मकामार्थान्सार्धं तैरेक एव व ॥ १५१ ॥ (११६)

*Madhyamdine'rdharātre Vā Vishrānto Vigataklamah;
Chintayeddharmakāmārthānsārdham Taireka Eva Vā. -116*

Madhyamdine-at midday, *Vā*-or, *Ardharātre*-in the night, *Vishrāntah*-after a rest, *Vigataklamah*-when his bodily and mental fatigue is over, *Chintayet*-shall ponder, *Dharma*+*Kāma*+*Arthān*-on virtue, pleasure and wealth, *Sārdham*-with, *Taih*-them, *Vā*-or, *Eva*-even, *Eka*-alone.

Purport: At midday or in the night after a rest when

his bodily and mental fatigue is gone, he shall indeed ponder with his ministers or even alone on themes of virtue, pleasure and wealth, that is, *Dharma*, *Kāma*, and *Artha*.

परस्परविरुद्धानां तेषां च समुपार्जनम् ।

कन्यानां संप्रदानं च कुमाराणां च रक्षणम् ॥ १५२ ॥ (११७)

Parasparaviruddhānām Teshām Cha Samupārjanam; Kanyānām Sampradānam Cha Kumārānām Cha Rakshanam. -117

Teshām-in them, *Paraspara*-with one another, *Viruddhānām*-opposed views or obstructions, *Samupārjanam*-crop up, *Cha*-and, *Kanyānām+Cha+Kumārānām*-of the daughters and the sons, *Rakshanam*-protection.

Purport: If in the realization of these aims, there come opposed views or obstructions, then the king shall take steps to remove them and work for their acquisition and improvement and to secure the protection of the daughters and the sons for their proper education and cultivation of the virtues of *Brahmacharya*, and their marriage at the right time.

दूतसंप्रेषणं चैव कार्यशेषं तथैव च ।

अन्तःपुरप्रचारं च प्रणिधीनां च चेष्टितम् ॥ १५३ ॥ (११८)

Dootasampreshanam Chaiva Kāryashesham Tathaiva Cha; Antapuraprachāram Cha Pranidheenām Cha Cheshtitam. -118

Cha-and, *Doota+Sampreshanam*-sending the ambassadors, *Chaiva*-and also, *Kāryashesham*-the remaining works, *Tathaiva*-like this, *Antapura+Prachāram*-activities within the palace, *Cha*-and, *Pranidhinām*-of the spies, *Cheshtitam*-behaviour and duties.

Purport: And, he shall also consider the sending of ambassadors and spies to other states, and the completion of remaining works, and like this look at the activities within the palace, and keep an eye on the behaviour and duties of the ambassadors and the spies.

कुत्स्नं चाष्टविधं कर्म पञ्चवर्गं च तत्त्वतः ।

अनुरागापरागौ च प्रचारं मण्डलस्य च ॥ १५४ ॥ (११९)

Kristnam Chāshtavidham Karma Panchavargam Cha Tattvatah; Anurāgāparāgow Cha Prachāram Mandalasya Cha. -119

Kristnam-the whole, *Ashtavidhum*-the eight-fold, *Karma*-duty, *Cha*-and, *Pancha+Vargam*-five classes, *Cha*-and, *Tattvatah*-in substance, *Cha*-and, *Anurāga+Aparagow*-loyalty and enmity, *Cha*-and, *Prachāram*-conduct, *Mandalasya*-of the circle.

Purport: And, he shall reflect on the substance of the whole eight-fold duty and the five classes of administrative work approach, and also about loyalty and friendship and aversion and enmity with the kings, about their conduct and the conduct of others of their circle.

Note: Refer to Kautilya Artha Shāstra 10/14, 8/9, 97/2 and Ushanas Smriti.

मध्यमस्य प्रचारं च विजिगीषोश्च चेष्टितम् ।

उदासीनप्रचारं च शत्रोश्चैव प्रयत्नतः ॥ १५५ ॥ (१२०)

Madhyamasya Prachāram Cha Vijigeeshoshcha Cheshtitam; Udāseenaprachāram Cha Shatroshchaiva Prayatnatah. -120

Prachāram-conduct and acts, *Madhyamasya*-of the middle, *Cha*-and, *Vijigeeshoh+Cheshtitam*-the actions of the king wishing to conquer, *Udāseenaprachāram*-the conduct and actions of the neutral, *Cha*-and, *Eva+Shatroh*-even of the enemy, *Prayatnatah*-with diligence.

Purport: He shall consider with diligence the conduct and acts of the kings of the middle status, and also the endeavours of those kings who are willing to conquer and even about those kings whose behaviours look neutral, and he shall also ponder on the movements of the enemy.

एताः प्रकृतयो मूलं मण्डलस्य समासतः ।

अष्टौ चान्याः समाख्याता द्वादशैव तु ताः स्मृताः ॥ १५६ ॥
(१२१)

Etāh Prakritayo Moolam Mandalasya Samāsatah; Ashtow Chānyāh Samākhyātā Dvādashaiva Tu Tāh Smritāh. -121

Samāsatah-briefly, *Etāh*-these, *Moolam*-main, *Prakritayah*-constituents, *Mandalasya*-of the circle, *Cha*-and, *Ashtow*-eight, *Anyāh*-others, *Samākhyātā*-enumerated, *Dvādasha*-twelve, *Eva*-indeed, *Tāh*-they, *Tu*-thus, *Smritāh*-is declared.

Purport: These four *Prakritayahs*, that is, the king of the middle status, the one who is willing to conquer, the neutral one and the enemy king, are the main constituents of polity and with the other eight enumerated previously, all-together are declared to be the twelve subjects of the circle, that is, of the world of the sovereigns.

Note: Refer to Kautilya Artha Shāstra S. 97/2.

अमात्यराष्ट्रदुर्गार्थदण्डाख्याः पञ्च चापराः ।

प्रत्येकं कथिता ह्येताः संक्षेपेण द्विसप्ततिः ॥ १५७ ॥ (१२२)

Amātyarāshtrādurgārthadandākhyā Pancha Chāparāh; Pratyekam Kathitā Hyetāh Samkshepena Dvisaptatih. -122

Amātya-the ministers, *Rāshtra*-the kingdom, *Durga*-the fortress, *Artha*-revenue, *Danda*-the law, *Pancha*-these five, *Cha*-and, *Aparāh*+*Prakrityah*-the other *Prakrityah*, *Akhyā*-as mentioned, *Pratyekam*+*Kathitāh*-each one enumerated, *Hi*-certainly, *Etāh*-these, *Samkshepena*-in brief, *Dvisaptatih*-seventy two.

Purport: The appointment of the ministers, the protection and prosperity of the kingdom, the construction and maintenance of the fortress, the collection of revenue, that is, the safeguard of the treasury, and the administration of law and justice these five are the other constituents of polity, and each one of the twelve enumerated above, all these make seventy two constituents, that is, they are the subjects to be pondered upon constantly. Here, seventy two stands for the twelve principles and their application to each of the five mentioned here, that is, $12+(12 \times 5)=72$ *Prakriyahs*.

Note: Refer also to Kautilya Artha Shāstra 97.

अनन्तरमरिं विद्यादरिसेविनमेव च ।

अरेरनन्तरं मित्रमुदासीनं तयोः परम् ॥ १५८ ॥ (१२३)

Anantaramarim Vidyādarisevinameva Cha;

Areranantaram Mitramudāseenam Tayoh Param. -123

Eva-certainly, Vidyāt-consider, Arim-enemy, Anantaram-the neighbouring, Ari+Sevinam-the ally of the enemy, Cha-and, Areh+Anantaram-the other kings, Mitram-friend, Tayoh+Param-of the two, Udāseenam-the neutral.

Purport: The king shall certainly consider the hostile king whose realm adjoins his own as an enemy, and the other king who is an ally of that king of the neighbouring state also as his enemy, and the others of these two in the surrounding area as his friends, and the king who shows no partisan behaviour, as a neutral king.

तान्सर्वानभिसदध्यात्सामादिभिरुपक्रमैः ।

व्यस्तैश्चैव समस्तैश्च पौरुषेण नयेन च ॥ १५९ ॥ (१२४)

Tānsarvānabhisamdadhyātsāmādibhirupakramaih;

Vyastaishchaiva Samastaishcha Powrushena Nayena Cha. -124

Tān+Sarvān-all these kings, Abhisamdadhyāt-bring under control, Upakramaih-by the expedients, Sāmādibhih-by Sāma etc., Vyastaih-severally, Cha-or, Eva-even, Samastaih-collectively, Cha-and, Pawrushena-by bravery, Cha-and, Nayena-by policy.

Purport: The king shall bring all these kings under his supremacy by the application of the four expedients, of *Sāma*, *Dāma*, *Bheda* and *Danda*, either applied severally or even collectively or with bravery and policy.

संधिं च विग्रहं चैव यानमासनमेव च ।

द्वैधीभावं संश्रयं च षड्गुणांश्चिन्तयेत्सदा ॥ १६० ॥ (१२५)

Samdhim Cha Vighram Chaiva Yānamāsanameva Cha; Dvaidheebhāvam Samshrayam Cha Shadgunānsh-chintayetsadā. -125

Samdhim-treaty, Cha-and, Vighram-war, Chaiva-and also, Yānam-expedition, Āsanam-waiting, Eva-certainly, Dvaidheebhāvam-military tactics, Samshrayam-protection, Cha-and, Shad+ Gunān-

these six measures, *Chintayet*-shall think, *Sadā*-constantly.

Purport: The king must constantly think about the six measures of royal policy which are treaty, war, sending a military expedition, or to wait for an expedition, or applying military tactics, or even seeking the support and protection of another powerful king.

आसनं चैव यानं च संधिं विग्रहमेव च ।

कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ॥ १६१ ॥ (१२६)

Āsanam Chaiva Yānam Cha Samdhim Vighrameva Cha; Kāryam Veekshya Prayunjeeta Dvaidham Samshrayameva Cha. -126

Āsanam-sitting, *Chaiva*-and also, *Yānam*-expedition, *Cha*-also, *Samdhim*-treaty, *Vighram*-war, *Eva*-certainly, *Cha*-and, *Kāryam*+*Veekshya*-consider these actions, *Cha*-and, *Prayunjeeta*-apply, *Eva*-even, *Dvaidham*-military strategies, *Samshrayam*-protection.

Purport: The king and the assembly, shall take recourse to these expedients, that is, sitting, expedition, treaty, war, dividing his forces, and even seeking the support of another powerful king. They shall engage themselves after considering seriously the circumstances and the expedients before taking any course of action.

संधिं तु द्विविधं विद्याद्राजा विग्रहमेव च ।

उभे यानासने चैव द्विविधः संश्रयः स्मृतः ॥ १६२ ॥ (१२७)

Sandhim Tu Dvividham Vidhyādrājā Vighrameva Cha; Ubhe Yānāsane Chaiva Dvividhah Samshrayah Smritah. -127

Tu-but, *Rājā*-the king, *Vidhyāt*-shall know, *Sandhim*-treaty, *Vighram*-war, *Yāna*+*Āsane*-expedition and sitting, *Chaiva*-and, *Dvividhah*-military strategies, *Samshrayah*-alliance, *Smritah*-is said, *Dvividham*-are two fold.

Purport: The king must know that there are two kinds of treaties and wars, and also two forms of both expedition, and sitting quiet, that is, waiting for the right opportunity,

and likewise of two-fold nature are the army strategies, and seeking alliance and protection, as it is said.

समानयानकर्मा च विपरीतस्तथैव च ।

तदा त्वायतिसंयुक्तः संधिर्ज्ञेयो द्विलक्षणः ॥ १६३ ॥ (१२८)

Samānayānakarmā Cha Vipareetastathaiva Cha; Tadā Tvāyatisamyuktah Samdhirjneyo Dvilakshanah. -128

Samānayānakarmā-to march on with an alliance, *Cha*-and, *Vipareetah*-the opposite, *Tathaiva*-similarly, *Cha*-and, *Tadā+Tu+Āyatisamyuktah*-for immediate results and future aims, *Samdhih*-alliance, *Jneyah*-know, *Dvilakshanah*-of two forms.

Purport: Know that there are two forms of alliances, that is, an alliance which is entered for the purpose of an immediate result, or its opposite, that is, an alliance made for a future aim.

स्वयंकृतश्च कार्यार्थमकाले काल एव वा ।

मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः ॥ १६४ ॥ (१२९)

Svayamkritashcha Kāryārthamakāle Kāla Eva Vā; Mitrasya Chaivāpakrite Dvividho Vigragah Smritah. -129

Vigragah-war, *Smritah*-is declared, *Dvividhah*-of two kinds, *Kāle*-in season, *Vā*-or, *Akāle*-not in season, *Kāryārtham*-for the purpose, *Svayamkritah*-done by oneself, *Cha*-and, *Mitrasya+Apakrite*-done for a friend.

Purport: A war is declared to be of two kinds, that is, one which is waged in season, that is, at the right time by the king himself for his own purpose, or a war waged at any time and which is undertaken to avenge the injury done to a friend.

एकाकिनश्चात्ययिके कार्ये प्राप्ते यदृच्छया ।

संहतस्य च मित्रेण द्विविधं यानमुच्यते ॥ १६५ ॥ (१३०)

Ekākinashchātyayike Kārye Prāpte Yadrichchāyā; Samhatasya Cha Mitrena Dvividham Yānamuchyate. -130

Ātyayike-urgent, *Kārye+Prāpte*-matter has arisen, *Ekākinah*-alone, *Yadrichchayā*-at will, *Cha*-or, *Mitrena+Samhatasya*-with a

friendly ally, *Dvividham*-of two kinds, *Yānam*-expedition, *Uchyate*-is said.

Purport: When an urgent matter has arisen, and a military expedition is necessary then the king may decide to march alone at his own will or with a friendly ally to attack the enemy. *Yānam*-Expedition is therefore said to be of two kinds.

क्षीणस्य चैव क्रमशो दैवात्पूर्वकृतेन वा ।

मित्रस्य चानुरोधेन द्विविधं स्मृतमासनम् ॥ १६६ ॥ (१३१)

Ksheenasya Chaiva Kramasho Daivātpoorvakritena Vā; Mitrasya Chānurodhena Dvividham Smritamāsanam. -131

Daivāt-by fate, *Vā*-or, *Poorvakritena*-as a result of past deeds, *Kramashah*-by any means, *Ksheenasya*-is weakened, *Cha*-and, *Anurodhena*-at the request, *Mitrasya*-of the friend, *Āsanam*-sitting, *Smritam*-is said, *Dvividham*-twofold.

Purport: *Āsana*, that is, sitting quiet is said to be of two-fold, the first is when one is weakened because of fate or as a result of past deeds performed in previous lives, and the second at the request of an ally king.

बलस्य स्वामिनश्चैव स्थितिः कार्यार्थसिद्धये ।

द्विविधं कीर्त्यते द्वैधं षाड्गुण्यगुणवेदिभिः ॥ १६७ ॥ (१३२)

Balasya Svāminashchaiva Sthitih Kāryārthasiddhaye; Dvividham Keerttyate Dvaidham Shādhgunyaguna-vedidhih. -132

Gunavedidhih-the knowers, *Shādhgunya*-of the six virtues, *Dvaidham*-division, *Dvividham*-two forms, *Keerttyate*-say, *Kāryārtha*-for the sake of the war, *Sidhaye*-to realize, *Sthitih*-the divisions, *Balasya*-of the army, *Svāminah*-under the command of the lord.

Purport: The knowers of the six virtues, have said that *Dveidham*-the division of the Army is of two kinds for the sake of realizing the aim to win the war, one division under the command of the army general and the other one under the command of the lord, that is, the king.

अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः ।

साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥ १६८ ॥ (१३३)

Arthasampādanārtham Cha Peedayamānasya Shatrubhih; Sādhushu Vyapadeshārtham Dvividah Samshrayah Smritah. -133

Peedayamānasya-the harassed, *Shatrubhih*-by the enemy, *Arthasampādana*-for the sake to attain an advantage, *Cha*-and, *Vyapadeshārtham*-when to lose to seek help, *Sādhushu*-of the powerful, *Dvividham*-twofold, *Samshrayah*-protection, *Smritah*-is said.

Purport: *Samshrayah*, that is, to seek the protection of another powerful and good hearted king, or the advice of the saintly masters, is said to be of two-fold, (i) when one is harassed by an enemy and (ii) when there is the possibility to lose a war in future.

यदावगच्छेदायत्यामाधिक्यं ध्रुवमात्मनः ।

तदात्वे चाल्पिकां पीडां तदा संधिं समाश्रयेत् ॥ १६९ ॥ (१३४)

Yadāvagachchhedāyatyāmādhikyam Dhruvamātmanah; Tadātve Chālpikām Peedām Tadā Samdhim Samāshrayet. -134

Yadā-when, *Avagachchet*-shall know, *Tadātve*-in the present time, *Alpikam*-little, *Peedam*-injury, *Cha*-and, *Āyatyām*-in future, *Dhruvam*-is certain, *Ātmanah*-his, *Adhikyam*-gain more, *Tadā*-then, *Samdhim*-treaty, *Samāshrayet*-shall have recourse to.

Purport: When the king comes to know that at the present time he shall incur a little pain or loss, and that in future, it is certain to gain more, that is, he shall be victorious and his superiority will be established, then he shall have recourse to a treaty with the enemy.

यदा प्रहृष्टा मन्येत सर्वास्तु प्रकृतीर्भृशम् ।

अत्युच्छ्रितं तथात्मानं तदा कुर्वीत विग्रहम् ॥ १७० ॥ (१३५)

Yadā Prahrishtā Manyeta Sarvāstu Prakritobhrisham; Atyuchchhritam Tathātmānam Tadā Kurveeta Vighrahām. -135

Tu-and, *Yadā*-when, *Manyeta*-he finds, *Sarvāh*+*Prakriteeh*-all

subjects and army, *Bhrisham*-greatly, *Prahrishtā*-contented, *Tathā*-and, *Ātmānam*-himself, *Atyuchchhritam*-superior, *Tadā*-then, *Kurveeta*-make, *Vigraham*-war.

Purport: When the king finds all his subjects, army and allies greatly contented and himself to be in a comparatively superior position, then let him make, that is, declare war.

यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम् ।

परस्य विपरीतं च तदा यायाद्रिपुं प्रति ॥ १७१ ॥ (१३६)

Yadā Manyeta Bhāvena Hrishtam Pushtam Balam Svakam; Parasya Vipareetam Cha Tadā Yāyādripum Prati. -136

Yadā-when, *Manyeta*-he finds, *Svakam*+*Balam*-his army, *Hrishtam*-cheerful, *Pushtam*-strong, *Bhāvena*-disposition, *Cha*-and, *Parasya*-of the other, *Vipareetam*-the opposite, *Tadā*-then, *Yāyāt*-march, *Prati*+*Ripum*-towards the enemy.

Purport: When the king finds that the disposition of his army is cheerful and strong, and that the force of his enemy is in the opposite mood, then he shall march towards him.

यदा तु स्यात्परिक्षीणो वाहनेन बलेन च ।

तदासीत प्रयत्नेन शनकैः सान्त्वयन्नरीन् ॥ १७२ ॥ (१३७)

Yadā Tu Syātpariksheeno Vāhanena Balena Cha; Tadāseeta Prayatnena Shanakaih Shāntvayannareen. -137

Tu-but, *Yadā*-when, *Balena*-in troops, *Cha*-and, *Vāhanena*-in chariots, *Pariksheenah*+*Syāt*-is weak, *Tadā*-then, *Āseeta*-sit, *Prayatnena*-diligently, *Shanakaih*-carefully, *Sāntvayan*-conciliation, *Areen*-with the enemy.

Purport: But, when he finds that he is weak in chariots, in animals of conveyance and in troops, then he shall carefully and diligently try conciliation with his enemy and sit quiet.

मन्येदारिं यदा राजा सर्वथा बलवत्तरम् ।

तदा द्विधा बलं कृत्वा साधयेत्कार्यमात्मनः ॥ १७३ ॥ (१३८)

Manyetārim Yadā Rājā Sarvathā Balavattaram; Tadā Dvidhā Balam Kritvā Sādhayetkāryamātmanah. -138

Yadā-when, *Rājā*-the king, *Manyet*-shall find, *Arim*-the enemy, *Sarvathā*-in every respect, *Balavattaram*-stronger, *Tadā*-then, *Kritvā*-do, *Dvidhā*-double or divide, *Balam*-the army, *Sādhayet*-shall achieve, *Ātmanah*-his, *Kāryam*-purpose.

Purport: When the king shall find that his enemy is stronger in every respect, then he shall double his troop or make two divisions of his army and achieve his purpose.

यदा परबलानां तु गमनीयतमो भवेत् ।

तदा तु संश्रयेत्क्षिप्रं धार्मिकं बलिनं नृपम् ॥ १७४ ॥ (१३९)

Yadā Parabalānām Tu Gamaneeyatamo Bhavet; Tadā Tu Samshrayetkshipram Dhārmikam Balinam Nripam. -139

Tu-but, *Yadā*-when, *Parabalānām*-the army of the enemy, *Bhavet*-shall be, *Gamaneeyatamah*-marching, *Tadā*-then, *Samshrayet*-shall seek, *Kshipram*-quickly, *Dhārmikam*-righteous, *Balinam*-powerful, *Nripam*-king.

Purport: But when he discovers that the stronger army of his enemy will be marching towards him, and that he will be easily assailable, then he shall quickly seek refuge with a righteous and powerful king.

निग्रहं प्रकृतीनां च कुर्याद् योऽरिबलस्य च ।

उपसेवेत तं नित्यं सर्वयत्नैर्गुरुं यथा ॥ १७५ ॥ (१४०)

Nigraham Prakriteenām Cha Kuryādyo'ribalasya Cha; Upaseveta Tam Nityam Sarvayatnairgurum Yathā. -140

Yah-who, *Prakriteenām*-the subjects and the army, *Cha*-and, *Ari+Balasya*-the army of the enemy, *Nigraham+Kuryāt*-do coerce, *Sarva+Yatnaih*-by all effort, *Nityam+Upaseveta*-shall always serve, *Tam*-him, *Yathā*-like, *Gurum*-the Guru.

Purport: That ally who shall be able to coerce and punish the disloyal subjects, and generals of the army and the troops of the enemy, he shall ever serve him reverently like a *Guru* with every effort.

यदि तत्रापि संपश्येद्दोषं संश्रयकारितम् ।

सुयुद्धमेव तत्रापि निर्विशङ्कः समाचरेत् ॥ १७६ ॥ (१४१)

Yadi Tatrāpi Sampashyeddosham Samshrayakāritam; Suyuddhameva Tatrāpi Nirvishankah Samācharet. -141

Yadi-if, Tatra+Api-there also, Samshrayakāritam-with ally, Sampashet-discovers, Dosham-treachery, Tatra+Api-there also, Eva-certainly, Nirvishankah-without any fear, Suyuddham-a honourable war, Samācharet-shall fight.

Purport: If there also, he discovers treachery in the conduct of the ally with whom he has sought refuge, then he shall certainly wage an honourable war against him without any fear.

सर्वोपायैस्तथा कुर्यान्नीतिज्ञः पृथिवीपतिः ।

यथास्याभ्यधिका न स्युर्मित्रोदासीनशत्रवः ॥ १७७ ॥ (१४२)

Sarvopayaistathā Kuryānneetijnah Prithiveepatih; Yathāsyaābhyadhikā Na Syurmitrodāseenashatravah. -142

Neetijnah-well versed in statecraft, Prithiveepatih-the king, Yathā-as, Asya-his, Mitrah+Udāseena+Shatravah-friend, neutral and enemy, Tathā-so, Kuryāt-shall exert, Sarve+Upāyaih-all efforts, Abhyadhikā-superior, Na+Syuh-shall not be.

Purport: Therefore, the king shall exert all effort, that is, employ all the four expedients of politics so that the king who is his friend, the neutral and the enemy kings do not attain superiority over him, that is, they do not become more powerful.

आयतिं सर्वकार्याणां तदात्वं च विचारयेत् ।

अतीतानां च सर्वेषां गुणदोषौ च तत्त्वतः ॥ १७८ ॥ (१४३)

Āyatim Sarvakāryānām Tadātvam Cha Vichārayet; Ateetānām Cha Sarveshām Gunadoshow Cha Tattvatah. -143

Sarvakāryānām-all undertakings, Tadātvam-at present, Cha-and, Āyatim-of the future, Cha-and, Ateetānām+Sarveshām-all of the past, Tattvatah-accurately Gunadoshow-the good and the evil, Vichārayet-shall consider.

Purport: He shall consider accurately the good and

the evil sides of the results of all his undertakings of the past and of those of the present and their effect on the future before undertaking any new course of action.

आयत्यां गुणदोषज्ञस्तदात्वे क्षिप्रनिश्चयः ।

अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥ १७९ ॥ (१४४)

Ayatyām Gunadoshajñastadāṭve Kshipranishchayah;
Ateete Kāryasheshajñah Shatrubhīrnābhibhūyate. -144

Ayatyām+Guna+Dosha+Jñah-who knows the good and evil of his future undertakings, *Kshipra+Nishchayah*-who is quick in forming resolutions, *Tadāṭve*-for the present, *Ateete+Kārya+Shesha+Jñah*-who understands the short comings of the past acts, *Na+Abhibhūyate*-shall not be conquered, *Shatrubhīh*-by the enemy.

Purport: The king who knows the good and evil which will result from his future undertakings, makes quick resolutions for the present and who understands, that is, is fully aware of the shortcomings of his past acts will not be conquered by his enemy.

यथैनं नाभिसंदध्युमित्रोदासीनशत्रवः ।

तथा सर्वं संविदध्यादेश सामासिको नयः ॥ १८० ॥ (१४५)

Yathainam Nābhisamdadhyurmitrodāseenashatravah;
Tathā Sarvam Samvidadhyādesha Sāmāsiko Nayah. -145

Sarvam+Samviddhyāt-all shall understand, *Einam*-this, *Yathā*-so that, *Mitra+Udāseena+Shatravah*-the friend, the indifferent and the enemy, *Na+Abhisamdadhyuh*-shall not act otherwise, *Tathā*-so, *Esha*-this, *Sāmāsikah*-briefly, *Nayah*-law of statecraft.

Purport: As mentioned, the king and the assembly shall understand this, that is, the good and bad results of his undertakings, and act cautiously so that the friendly, indifferent and enemy kings do not do otherwise. This is briefly the law of statecraft, that is, this is political wisdom.

यदा तु यानमातिष्ठेदरिराष्ट्रं प्रति प्रभुः ।

तदाऽनेन विधानेन यायादरिपुरं शनैः ॥ १८१ ॥ (१४६)

*Yadā Tu Yānamātishthedarirāshtram Pratih Prabhuh;
Tadā'nenā Vidhānenā Yāyādaripuram Shanaih. -146*

Tu-but, Yadā-whenever, Prabhuh-the lord, Yānam+Atishthet-undertakes an expedition, Pratih-towards, Ari+Rāshtram-the kingdom of the enemy, Tadā-then, Yāyāt-shall approach, Aripuram-the city of the enemy, Shanaih-attentively, Anena+Vidhānenā-by these strategies.

Purport: But when the lord undertakes an expedition towards the kingdom of the enemy then he shall carefully employ these strategies and attentively approach the city of the hostile king.

कृत्वा विधानं मूले तु यात्रिकं च यथाविधि ।

उपगृह्यास्पदं चैव चारान्सम्यग्विधाय च ॥ १८४ ॥ (१४७)

*Kritvā Vidhānam Moole Tu Yātrikam Cha Yathāvidhi;
Upagrihyāspadam Chaiva Chārānsamyagvidhāya Cha. -147*

Tu-but, Kritvā-having arranged, Moole+Vidhānam-the security of his kingdom, Cha-and, Yātrikam-of the expedition, Yathāvidhi-according to the rules, Cha-and Upagrihya+Eva+Aspadam-having secured a position, Cha-and, Samyak-duly, Vidhāya-appointed, Chārān-the spies.

Purport: But, the king shall arrange for all security measures for his original kingdom, and secure a position, that is, a location, according to the rules and having duly sent his spies in all quarters, he shall assemble all the requirements for an expedition before he shall march towards his enemy.

संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम् ।

सांपरायिककल्पेन यायादरिपुरं शनैः ॥ १८५ ॥ (१४८)

*Samshodya Trividham Mārgam Shadvidham Cha
Balam Svakam; Sāmparāyikakalpena Yāyādaripuram
Shanaih. -148*

Samshodya-having cleared, Trividham+Mārgam-the three ways, Cha-and, Shadvidham-the sixfold arrangements, Svakam-of his, Balam-army, Kalpena-shall plan, Sāmparāyika-of war, Shanaih-attentively, Yāyāt-march, Aripuram-to the kingdom of the enemy.

Purport: Having cleared the three ways, that is on land, water and in air, and he shall organise his army into six divisions fully equipped with all the munitions, and then he shall attentively march into the kingdom of the enemy.

शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत् ।

गतप्रत्यागते चैव स हि कष्टतरो रिपुः ॥ १८६ ॥ (१४९)

Shatrusevini Mitre Cha Goodhe Yuktataro Bhaved;
Gatapratyāgate Chaiva Sa Hi Kashtataro Ripuh. -149

Mitre-the friendly king, *Shatrusevini*-who serves the enemy, *Goodhe*-secretly, *Bhaved*-be, *Yuktatarah*-on guard, *Cha*-and, *Eva*-even, *Gatapratyāgata*-of his going and coming, *Sah*-he, *Hi*-certainly, *Kashtatarah*-is more dreadful, *Ripuh*-enemy.

Purport: The king shall be very much on his guard against a friend or ally who secretly serves the enemy and he shall even watch his movements, that is, his going and coming back because such friends are the more dreadful enemies.

दण्डव्यूहेन तन्मार्गं यायात्तु शकटेन वा ।

वराहमकराभ्यां वा सूच्या वा गरुडेन वा ॥ १८७ ॥ (१५०)

Dandavyoohena Tanmārgam Yāyāttu Shakatena Vā;
Varāhamakarābhyām Vā Soochyā Vā Garoodena Vā. -150

Tu-and, *Dandavyoohena*-arraying his troops, *Tanmārgam*-on that road, *Yāyāt*-march, *Shakatena*-like a chariot, *Varāha*+*Vā*+*Makarābhyām*-like the boar, or the crocodile, *Soochyā*-like the needle, *Vā*-or, *Garoodena*-like the bird.

Purport: He shall march on the road of expedition arraying his troops in the form of a chariot or like the movement of the boar or the crocodile, or like that of the bird or arrange his troops in the form of a needle.

यतश्च भयमाशङ्केत्ततो विस्तारयेद् बलम् ।

पद्मेन चैव व्यूहेन निविशेत सदा स्वयम् ॥ १८८ ॥ (१५१)

Yataashcha Bhayamāshankettato Vistārayed Balam; Padmena Chaiva Vyooheṇa Nivisheta Sadā Svayam. -151

Yatah-from where, *Bhayam*-danger, *Āshanket*-apprehends, *Tatah*-there, *Vistārayed**balam*-extend his force, *Padmena*-like the lotus, *Cha*-and, *Eva*-even, *Vyooheṇa*-in an array, *Svayam*-himself, *Sadā+Nivisheta*-shall always remain in the middle.

Purport: The king shall extend his force in the direction from where he apprehends any danger, and he shall even draw up his forces in an array in the form of a lotus and he shall himself remain in its middle.

सेनापतिबलाध्यक्षौ सर्वदिक्षु निवेशयेत् ।

यतश्च भयमाशङ्केत्प्राचीं तां कल्पयेद्दिशम् ॥ १८९ ॥ (१५२)

Senāpatibalādhyakshow Sarvadiḥshu Niveshayet; Yataashcha Bhayamāshanketprācheen Tām Kalpayeddisham. -152

Senāpati+Balādhyakshow-the commander-in-chief and the generals, *Sarvadiḥshu*-in all directions, *Niveshayet*-shall appoint, *Yatah*-from where, *Cha*-and, *Bhayamāshanket*-apprehends danger, *Prācheen*-infront, *Tām+Disham*-in that direction, *Kalpayet*-shall place.

Purport: The king shall allot divisions of his troops to the commander-in-chief and the generals in all directions but he must first place them in front of that quarter from where he apprehends any danger.

गुल्मांश्च स्थापयेदाप्तान् कृतसंज्ञान् समन्ततः ।

स्थाने युद्धे च कुशलानभीरुनविकारिणः ॥ १९० ॥ (१५३)

Gulmānshcha Sthāpayedāptān Kritisamjñān Samantatah; Sthāne Yudhe Cha Kushalānabhiroonavikārinah. -153

Gulmān-who is trustworthy, *Cha*-and, *Āptān*-well versed, *Kritisamjñān*-who can read codes, *Kushalān*-skilled, *Sthāne+Cha+Yudhe*-in stationed position and in war, *Abheeroon*-fearless, *Avikārinah*-incorruptible, *Samantatah*- all around, *Sthāpayet*-shall place.

Purport: He shall place in all sides of his troops such soldiers who are trustworthy, well-versed in military

science and skilled in understanding codes and signals, and are watchful when stationed, and skilled in fighting, fearless and in-corruptible.

संहतान् योधयेदल्पान् कामं विस्तारयेद् बहून् ।

सूच्या वज्रेण चैवैतान् व्यूह्य व्यूह्य योधयेत् ॥ १९१ ॥ (१५४)

Samhatān Yodhayedalpān Kāmam Vistārayed Bahoon;
Soochyā Vajrena Chaivaitān Vyooohana Vyoohya Yodhayet. -154

Samhatān+Yodhayet-to fight in close order, *Alpān*-a small number, *Kāmam*-his discretion, *Vistārayet*-shall extend, *Bahoon*-a large number, *Soochyā+Cha+Vajrena+Vyooohana*-in the needle and the thunderbolt array, *Eva-*also, *Etān*-by these, *Yodhayet*-shall fight.

Purport: He shall make a small number of soldiers fight in a close order, and with a larger number, he shall extend his troops at his discretion, or he shall make them fight in the needle array or the thunderbolt array.

स्यन्दनाश्वैः समे युद्धयेदनूपे नौद्विपैस्तथा ।

वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ॥ १९२ ॥ (१५५)

Syandanāshvaih Same Yuddhyedanoope Naudvipaistathā;
Vrikshagulmāvrite Chāpairasicharmāyudhaih Sthale. -155

Syandanāh-in chariots, *Ashvaih*-on horses, *Same*-on even ground, *Yuddhyet*- shall fight, *Anoope*-in water, *Nau*-in boats, *Dvipaih*-on elephants, *Tathā*-and, *Vrikshagulma+Āvrite*-covered with trees and shrubs, *Chāpaih*-with bows, *Asi+Charma+Āyudhaih*-with swords, targets and other weapons, *Sthale*-on hilly ground.

Purport: He shall fight with chariots and horses on even ground, and in water bound places with boats and elephants and in areas covered with trees and shrubs, he shall use swords, targets and other weapons, and with bows and arrows on hilly ground.

प्रहर्षयेद् बलं व्यूह्य तांश्च सम्यक्परीक्षयेत् ।

चेष्टाश्चैव विजानीयादरीन्योद्यतामपि ॥ १९४ ॥ (१५६)

Praharshayed Balam Vyoohya Tānshcha Samyak-
pareekshayet; Cheshtāshchaiva Vijāneeyādareenyodha-
yatāmapi. -156

Praharshayet- shall encourage, *Balam-*troops, *Vyoohya-*arrange in array, *Tān-*them, *Cha-*and, *Yodhayatāmapi-*while fighting, *Areen-*the enemy, *Samyak+Pareekshayet-* shall well supervise, *Chaiva-*and also, *Vijāneeyāt-*ascertain, *Cheshtāh-*the feelings,

Purport: After arranging his troops in array, he shall address them with encouraging words to boost their morals, and supervise them well when they are fighting. He shall also try to ascertain the feelings of his soldiers while they are engaged in the fight with the enemy.

उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ।

दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् ॥ १९५ ॥ (१५७)

Uparudhyārimāseeta Rāshtram Chāsyopapeedayet;
Dooshayechchāsyā Satatam Yavasānnodakenadhanam. -157

*Uparudhya+Āseeta-*having besieged, *Arim-*the enemy, *Cha-*and, *Upapeedayet-* shall harass, *Asya-*his, *Rāshtram-*kingdom, *Cha-*and, *Dooshayet-*shall spoil, *Satatam-*continually, *Asya-*his, *Yava+Anna+*
*Udakena-*forage, food, and water, *Indhanam-*fuel.

Purport: The king having led his troops to besiege the enemy, shall harass his kingdom continually, and he shall spoil and destroy his forage, food and water and his fuel.

भिन्द्याच्चैव तडागानि प्राकारपरिखास्तथा ।

समवस्कन्दयेच्चैनं रात्रौ वित्रासयेत्तथा ॥ १९६ ॥ (१५८)

Bhindyāchchaiva Tadāgāni Prākāraparikhāstathā;
Samavaskandayechchainam Rātrau Vitrāsayettathā. -158

*Bhindyāt-*shall destroy, *Tadāgāni-*the dams, *Prākāra-*the fort walls, *Parikhāh-*the ditches, *Tathā-*and, *Samavaskandayet-*shall plan to attack, *Enam-*him, *Cha-*and, *Rātrau-*at night, *Vitrāsayet-*shall alarm with terror.

Purport: The king shall then destroy the dams, the fort walls and the ditches of the enemy, and plan well to attack him, and he shall alarm him at night with terror.

उपजप्यानुपजपेद् बुध्येतैव च तत्कृतम् ।

युक्ते च दैवे युध्येत जयप्रेप्सुरपेतभीः ॥ १९७ ॥ (१५९)

*Upajapyānupajaped Budhyetaiva Cha Tatkritam;
Yukte Cha Daive Yudhyeta Jayaprepsurapetabhih. -159*

Upajapyān-those who can be instigated, *Upajapet*-shall instigate rebellion, *Budhyet*-shall know, *Tat*+*Kritam*-his intentions, *Cha*-and, *Jayaprepsuh*-intending to win, *Ukte*+*Daive*-at the auspicious moment, *Cha*-and, *Eva*-only, *Yudhyet*-shall fight, *Apetabhih*-without fear.

Purport: The king shall instigate those officials and soldiers of the enemy who can be instigated, and get to know from them his intentions, and when the moment is auspicious only then he shall attack and fight without any fear.

साम्ना दानेन भेदेन समस्तैरथवा पृथक् ।

विजेतुं प्रयतेतारीन् न युद्धेन कदाचन ॥ १९८ ॥ (१६०)

*Sāmnā Dānena Bhedena Samastairathavā Prithak;
Vijetum Prayetetāreen Na Yudhena Kadāchana. -160*

Sāmnā-by *Sāma*, *Dānena*-by *Dāma*, *Bhedena*-by *Bheda*, *Samastaih*-by all these, *Athavā*-or, *Prithak*-separately, *Prayeteta*-shall try, *Vijetum*-to conquer, *Areen*-the enemy, *Na*+*Yudhena*-not by fighting, *Kadāchana*-sometimes.

Purport: He shall however at some time try to conquer his enemy by *Sāma*, *Dāma* and *Bheda*, applied either separately or conjointly and without fighting.

त्रयाणामप्युपायानां पूर्वोक्तानामसंभवे ।

तथा युध्येत सम्पन्नो विजयेत रिपून् यथा ॥ २०० ॥ (१६१)

*Trayānāmapyupāyānām Poorvo ktānāmasambhave;
Tathā Yudhyeta Sampanno Vijayeta Ripoon Yathā. -161*

Trayānām+*Api*+*Upāyānām*-even by the three expedients, *Poorvoktānām*-mentioned before, *Asambhave*-is not possible, *Tathā*-so, *Yudhyeta*-fight, *Sampannah*-fully equipped, *Yathā*-as, *Vijayeta*-shall conquer, *Ripoon*-the enemy.

Purport: But even if the three expedients mentioned before fail then he shall fight his enemy fully equipped so as to conquer.

जित्वा संपूजयेद् देवान् ब्राह्मणांश्चैव धार्मिकान् ।

प्रदद्यात् परिहारांश्च ख्यापयेदभयानि च ॥२०१॥ (१६२)

Jitvā Sampoojayed Devān brāhmanānshchaiva Dhārmikān;
Pradadyāt Parihārānshcha Khyāpayedabhayāni Cha.-162

Jitvā-having won, *Sampoojayet*-shall worship, *Devān*+
Brāhmanām- the Devas and the Brāhmanas, *Chaiva*-and also,
Dhārmikān-the pious, *Cha*-and *Pradadyāt*-shall compensate,
Parihārān-those who suffered loss, *Cha*-and, *Khyāpayet*-shall
proclaim, *Abhayāni*-safety.

Purport: After having won victory, he shall worship, that is, pay due respect and greet the *Devas*, the *Brāhmanas*, and also the pious and righteous persons, and compensate those who have suffered injury or loss and shall proclaim the promise of safety and security to the inhabitants of the conquered country.

सर्वेषां तु विदित्वैषां समासेन चिकीर्षितम् ।

स्थापयेत्तत्र तद्वंश्यं कुर्याच्च समयक्रियाम् ॥ २०२ ॥ (१६३)

Sarveshām Tu Veditvaishām Samāsenā Chikeershitam;
Sthāpayettatra Tadvanshyam Kuryāchcha Samayakriyām.-163

Tu-But, *Veditvā*-shall ascertain, *Samāsenā*-briefly, *Chikeershitam*-
the wishes, *Eshām*+*Sarveshām*-all those, *Cha*-and, *Sthāpayet*-shall
place, *Tatra*-there, *Tat*-that, *Vanshyam*-scion, *Cha*-and, *Kuryāt*-do,
Samakriyām-agreement and conditions.

Purport: The king shall briefly ascertain the wishes of all those inhabitants of the conquered country, and shall place there, a scion of the vanquished ruler on the throne but shall cause an agreement to be made, and he shall impose his conditions on the new ruler.

प्रमाणानि च कुर्वीत तेषां धर्म्यान्यथोदितान् ।

रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह ॥ २०३ ॥ (१६४)

Pramānāni Cha Kurveeta Teshām Dharmyānyathoditān;
Ratnaishcha Poojayeddenam Prad'īānaprushaih Saha.-164

Kurveeta-shall make, *Teshām*-their, *Dharmyān*-laws, *Yathoditān*-as said, *Pramānāni*-the authority, *Cha*-and, *Poojayet*-shall worship, *Enam*-this, *Pradhānapurushaiḥ*-chief servants, *Saha*-with, *Ratnaih*-with valuables.

Purport: He shall make authoritative, that is, accept and enforce their laws and customs which are just, and worship, that is, treat the imprisoned vanquished king together with his chief servants with valuable gifts.

आदानमप्रियकरं दानञ्च प्रियकारकम् ।

अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ॥ २०४ ॥ (१६५)

Ādānamapriyakaram Dānam Cha Priyakāarakam;

Abheepsitānāmarthānām Kāle Yuktam Prashasyate. -165

Ādānam-the taking, *Apriyakaram*-cause of displeasure, *Cha*-and, *Dānam*-the giving, *Priyakāarakam*-cause of pleasure, *Kāle+Yuktam*-at the right time, *Abheepsitānām*-+*Arthānām*-the liked valuables, *Prashasyate*-is commendable.

Purport: The taking of the property or belongings of others by force is the cause of displeasure, and the giving, that is, distribution of goods to others is the cause of pleasure. But both the taking and the giving are recommemndable when they are resorted to at the right time.

सह वाऽपि व्रजेद्युक्तः संधिं कृत्वा प्रयत्नतः ।

मित्रं हिरण्यं भूमिं वा संपश्यस्त्रिविधं फलम् ॥ २०६ ॥ (१६६)

Saha Vā'pi Vrajetyuktah Samdhim Kritvā Prayatnatah;
Mitram Hiranyam Bhoomim Vā Sampashyamstrividham
Phalam. -166

Saha+Yuktah-together with him, *Vā+Api*-or even, *Samdhim+Kritvā*-make a treaty, *Prayatnatah*-diligently, *Vā*-or, *Samphashyam*-considering, *Trividham*-this three-fold, *Phalam*-result, *Mitram*-friendship, *Hiranyam*-gold, *Bhoomim*-land, *Vrajet*-shall return.

Purport: Or, the victorious king may even consider together with the vanquished king the three-fold result of the military expedition, that is, to promote friendship,

compensation in the form of land and gold, or shall make a treaty with diligent care, and then return home with his army.

पार्श्विग्राहं च संप्रेक्ष्य तथाक्रन्दं च मण्डले ।

मित्रादथाप्यमित्राद्वा यात्राफलमवाप्नुयात् ॥ २०७ ॥ (१६७)

Pārshnigrāham Cha Samprekshya Tathākrandam Cha Mandale; Mitrādathāpyamitrādvā Yātrāphalamavāpnuyāt. -167

Pārshnigrāham-a neighbour king, *Cha*-and, *Samprekshya*-having given due attention, *Tathā*-and, *Akrandam*-the other king, *Cha*-and, *Mandale*-in his circle, *Mitrāt*-from friend, *Athāpi*-or even, *Amitrāt*-from the enemy, *Vā*-or, *Yātrā*+*Phalam*-the result of the expedition, *Avāpnuyāt*-shall obtain.

Purport: The king shall pay due attention to the *Pārshnigrāham*-that is, the other king who may invade his territory while he is on expedition, and therefore he shall arrange for the security of his kingdom and seek the protection of an *Ākradam*, that is, of another ruler in his circle, to guard his realm. He shall also duly consider the result of his expedition and obtain compensation from the friend or the hostile king.

हिरण्यभूमिसंप्राप्त्या पार्थिवो न तथैधते ।

यथा मित्रं ध्रुवं लब्ध्वा कृशमप्यायतिक्षमम् ॥ २०८ ॥ (१६८)

Hinranyabhoomisamprāptyā Pārthivo Na Tathaidhate; Yathā Mitram Dhruvam Labdhvā Krishamapyāyati-kshanam. -168

Hinranya+*Bhoomi*+*Samprāptyā*-having obtained gold, and land, *Pārthivah*-the king, *Na*+*Edhate*-does not grow, *Tathā*-so, *Yathā*-as, *Dhruvam*+*Mitram*-firm friend, *Labdhvā*-by obtaining, *Krisham*+*Api*-even a weak, *Āyatikshanam*-with future vision.

Purport: A king does not grow, that is, does not prosper, having obtained gold and land so much in strength as by obtaining a friend who is firm in his intentions, and if he has vision, he can certainly become powerful in future even if he is weak.

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च ।

अनुरक्तं स्थिरारम्भं लघुमित्रं प्रशस्यते ॥ २०९ ॥ (१६९)

Dharmajnam Cha Kritajnam Cha Tushtaprakritimeiva Cha; Anuraktam Sthirārambham Laghumitram Prashasyate. -169

Dharmajnam-who knows Dharma, *Cha*-and, *Kritajnam*-who is grateful, *Cha*-and, *Tushtaprakritim*-contented, *Cha*-and, *Anuraktam*-devoted, *Sthirārambham*-firm, *Eva*-even, *Laghu+Mitram*-a weak friend, *Prashasyate*-is commended.

Purport: A weak friend who knows Dharma, that is, who is righteous, grateful, and he and his subjects are contented, and is devoted and firm in his resolutions and undertakings is even commended.

प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।

कृतज्ञं धृतिमन्तं च कष्टमाहुररिं बुधाः ॥ २१० ॥ (१७०)

Prājnam Kuleenam Shooram Cha Daksham Dātārameva Cha; Kritajnam Dhritimantam Cha Kashtamāhurarim Budhāh. -170

Prājnam-who is intelligent, *Kuleenam*-of noble family, *Shooram*-brave, *Daksha*-clever, *Dātāram*-liberal, *Eva+Cha*-and also, *Kritajnam*-grateful, *Cha*-and, *Dhritimantam*-of good understanding, *Āhuh*-is declared, *Budhāh*-by the wise, *Arim*-an enemy, *Kashtam*-dangerous.

Purport: It is declared by the wise that a king shall never make a person who is intelligent, descendant from a noble family, who is brave, clever, liberal, that is, generous and is always grateful and of good understanding an enemy as it is dangerous.

आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता ।

स्थौललक्ष्यं च सततमुदासीनगुणोदयः ॥ २११ ॥ (१७१)

Āryatā Purushajnānam Showryam Karunaveditā; Sthowlalakshyam Cha Satatamudāseenagunodayah. -171

Āryatā-of Ārya qualities, *Purushajnānam*-knowledge of men, *Showryam*-valour, *Karunaveditāh*-compassionate, *Sthowlalakshyam*-of casual talk, *Satatam*-always, *Udāseena*-neutral, *Gunodayah*-cause

of merit.

Purport: The characteristics of a neutral king, that is, one who is indifferent are *Āryatā*-qualities of an *Āryā*, is well versed in the knowledge of men, that is, able to discriminate between good and bad persons, is endowed with valour, is compassionate, is of casual talk-not serious.

क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीमपि ।

परित्यजन्नृपो भूमिमात्मार्यमविचारयन् ॥ २१२ ॥ (१७२)

Kshemyām Sasyapradām Nityam Pashuvridhikareemapi; Parityajennripo Bhoomimātmāryamavichārayan. -172
Nripah-the king, *Ātmārtham*-for his own sake, *Avichārayan*-without hesitation *Kshemyām*-salubrious, *Sasyapradām*-fertile, *Nityam*-always, *Pashuvridhikareem*-favourable for cattle, *Api*-even, *Parityajet*-shall give up, *Bhoomim*-the land.

Purport: The king shall for his own sake and for the security of his realm give up without hesitation that plot of land which is salubrious, fertile for the growing of cereals and forages, and which is always favourable for the rearing and growth of cattle to the victorious king.

आपदर्थं धनं रक्षेद्द्वारान् रक्षेद्धनैरपि ।

आत्मानं सततं रक्षेद् दारैरपि धनैरपि ॥ २१३ ॥ (१७३)

Āpadarthe Dhanam Raksheddārān Raksheddhanairapi; Ātmānam Satatam Rakshed Dārairapi Dhanairapi. -173
Āpadarthe-for time of need, *Dhanam*-wealth, *Rakshet*-shall preserve, *Dārān*-the wife, *Rakshet*-shall protect, *Dhanaih*-by wealth, *Api*-even, *Ātmānam*-his self, *Satatam*-always, *Rakshet*-shall protect, *Dāraih+Api+Dhanaih+Api*-even by wife and wealth.

Purport: The king shall preserve his wealth for times of need and distress, and he shall protect his wives that is, his family even at the cost of his wealth, but he shall always protect himself even at the expense of his wives and his wealth, because if he does not protect himself he cannot protect his wealth and his wives, that is, his family.

सह सर्वाः समुत्पन्नाः प्रसमीक्ष्यापदो भृशम् ।

संयुक्तांश्च वियुक्तांश्च सर्वोपायान्सृजेद्बुधः ॥ २१४ ॥ (१७४)

*Saha Sarvāh Samutpannāh Prasameekshyāpado Bhrisham;
Samyuktānshcha Viyuktānshcha Sarvopāyānsrijed
Budhah. -174*

Prasameekshya-seeing, Sarvāh+Āpadah-all misfortunes, Samutpannāh-present, Saha-together, Cha-and, Bhrisham-are violent, Budhah-the wise, Samyuktān-altogether, Cha-or, Viyuktān-seperately, Sarva+Upāyān-all expedients, Srijet-shall apply.

Purport: Seeing all the violent misfortunes present together at the same time, assailing him, the king, and the wise councillors of the state shall apply the four expedients together or separately according to the circumstances.

उपेतारमुपेयं च सर्वोपायांश्च कृत्स्नशः ।

एतत्त्रयं समाश्रित्य प्रयतेतार्थसिद्धये ॥ २१५ ॥ (१७५)

*Upetāramupeyam Cha Sarvopāyānshcha Kritsnashah;
Etattrayam Samāshritya Prayatetārthasidhayet. -175*

Upetāram-who intends to conquer, Upeyam-whom to conquer, Cha-and, Sarvopāyān-all the expedients, Cha-and, Kritsnashah-collectively, Etat+Trayam-these three, Samāshritya-having resort to, Prayateta-shall strive, Artha+Sidhayet-shall achieve his ends.

Purport: The king who intends to conquer and whom he wishes to conquer, he shall fully consider and apply all the three expedients of the politics of war, and then strive to achieve his ends not otherwise.

एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः ।

व्यायम्या प्लुत्य मध्याह्ने भोक्तुमन्तःपुर विशेत् ॥ २१६ ॥ (१७६)

*Evam Sarvamidam Rājā Saha Samantrya Mantribhih;
Vyāyamyā plutya Madhyāhne Bhoktumantah Pooram
Vishet. -176*

Evam-thus, Idam+Sarvam-all these, Rājā-the king, Saha-together, Mantribhih-with the ministers, Vyāyamyā-taken physical exercise, Āplutya-bathed, Madhyāhne-at midday, Bhoktum-to eat, Antahpooram-the inner appartment, Vishet-shall enter.

Purport: The king shall thus deliberate on all these matters and businesses of the state together with his ministers, and having taken physical exercise and his bath, he shall enter the inner apartment of his palace to eat his meal with the ladies.

तत्रात्मभूतैः कालज्ञैरहार्यैः परिचारकैः ।

सुपरीक्षितमन्नाद्यमद्यान्मन्त्रैर्विषापहैः ॥ २१७ ॥ (१७७)

Tatrātmabhootaiḥ Kālajnairahāryaiḥ Parichārakaiḥ; Supareekshitamannādyamadyānmantrairvishāpahaiḥ.-177

Tatrā-there, *Ātmabhootaiḥ*-by faithful, *Kālajnaiḥ*-those who know the time, the season of dining, *Ahāraiḥ*+*Parichārakaiḥ*-by incorruptible servants, *Vishāpahaiḥ*+*Mantraiḥ*-by the science of poisonous substances, *Supareekshitam*-well examined, *Annādyam*-food, *Adyāt*-shall eat.

Purport: There, he shall eat his food which has been prepared and served by the faithful and incorruptible servants, who know the science of time and season and diet, and the food shall be well examined by those who have knowledge of poisonous substances by which food can be contaminated.

एवं प्रयत्नं कुर्वीत यानशय्यासनाशने ।

स्नाने प्रसाधने चैव सर्वालंकारकेषु च ॥ २२० ॥ (१७८)

Evam Prayatnam Kurveeta Yānashayyāsānāshane; Snāne Prasādhane Chaiva Sarvālamkārareshu Cha.-178

Evam-in like manner, *Kurveeta*-exercise, *Prayatnam*-caution, *Yāna*-carriages, *Shayyā*-bed, *Āsana*-seat, *Ashne*-food, *Cha*-and also, *Snāne*+*Prasādhane*-in bath and make up, *Cha*-and, *Sarva*+*Ālamkāreshu*-in all ornaments.

Purport: The king shall exercise caution in like manner by trust-worthy servants as regards his carriages, bed, seat, food and about his bath, toilet and the make up materials, and also in respect of all his ornaments.

Note: Refer to Kautilya Artha Shāstra- 16/20.

भुक्तवान्विहरेच्चैव स्त्रीभिरन्तःपुरे सह ।

विहृत्य तु यथाकालं पुनः कार्याणि चिन्तयेत् ॥ २२१ ॥ (१७९)

Bhuktavānviharechchaiva Streebhirantahpure Saha; Vihritya Tu Yathākālam Punah Kāryāni Chintayet. -179

Cha-and, Bhuktavān-having eaten, Viharet-shall rest, Antahpure-in the inner apartment, Streebhih+Saha-with his wife and others, Vihritya-having rested, Tu-and, Yathākālam-in due time, Punah-again, Karyāni-the affairs, Chintayet-shall think.

Purport: After having eaten his food, the king shall rest, that is, spend some time with his wife and the other family relatives at the inner apartment, and after the rest, he shall in due time, again think about the affairs of the state, that is, resume his work.

अलंकृतश्च संपश्येदायुधीयं पुनर्जनम् ।

वाहनानि च सर्वाणि शस्त्राण्याभरणानि च ॥ २२२ ॥ (१८०)

Alamkritashcha Sampashyedāyudheeyam Punarjanam; Vāhanāni Cha Sarvāni Shastrānyābharanāni Cha. -180

Alamkritah-adorned with ornaments, Cha-and, Sampashet-shall inspect, Āyudheeyam+Janam-the troops, Punah-again, Vāhanāni-means of conveyance, Cha-and, Sarvāni-all, Shastrāni-weapons, Cha-and, Ābharāni-ornaments.

Purport: Adorned with his royal costume and ornaments, he shall again inspect his troops, his means of conveyance, the carriages, the beast of burden etc., and all the weapons and the ornaments.

संध्यां चोपास्य शृणुयादन्तर्वेश्मनि शस्त्रभृत् ।

रहस्याख्यायिनां चैव प्रणिधीनां च चेष्टितम् ॥ २२३ ॥ (१८१)

Samdhyām Chopāsyā Shrinuyādantarveshmani Shastrabhit; Rahasyākhyāyinām Chaiva Pranidheenām Cha Cheshtitam. -181

Cha-and, Samdhyām+Upāsyā-having performed Samdhyā, Shastrabhit-the well armed, Antarveshmani-in a secret room, Shrinuyāt-shall hear, Rahasya+Ākhyāyinām-the confidential reports,

Chaiva-and also, *Cheshtitam*-the works, *Pranidheenām*-of the ambassadors.

Purport: Having performed his evening *Samdhyā*, that is, the twilight prayer and meditation, well-armed he shall enter the secret room of his inner apartment to hear the confidential reports of the spies, and take cognizance of the secret works performed by the ambassadors and others.

गत्वा कक्षान्तरं त्वन्यत्समनुज्ञाप्य तं जनम्।

प्रविशेद्भोजनार्थं च स्त्रीवृतोऽन्तःपुरं पुनः ॥ २२४ ॥ (१८२)

Gatvā Kakshāntaram Tvanyatsamanujnāpya Tam Janam; Pravishedbhojanārtham Cha Streevrito'ntahpuram Punah. -182.

Tu-and, *Gatvā*+*Antahpuram*-having retired into the inner apartment, *Anyat*-other, *Sam*+*Anujnāpya*-well explained, *Tam*+*Janam*-to those people, *Punah*-again, *Pravishet*-shall enter, *Kakshāntaram*-into another room, *Bhojana*+*Artham*-for dinner, *Cha*-and, *Streevritah*-wife and the ladies.

Purport: And, after having explained to those people, that is, to the officials and the soldiers any other important business and information, he shall dismiss them. He shall again retire to his inner apartment, and enter the dining room with his wife and the other ladies and the female bodyguards for dinner.

तत्र भुक्त्वा पुनः किञ्चित्तूर्यघोषैः प्रहर्षितः ।

संविशेत्तु यथाकालमुत्तिष्ठेच्च गतक्लमः ॥ २२५ ॥ (१८३)

Tatra Bhuktvā Punah Kimchittooryaghoshaih Praharshitah; Samvishettu Yathākālamutisthichecha Gataklamah. -183

Tatra-there, *Bhuktvā*-having eaten, *Cha*-and, *Punah*-thereafter, *Praharshitah*-having enjoyed, *Kimchit*-a little, *Tooryaghoshaih*-by the sound of music, *Samvishet*-shall sleep, *Tu*-but, *Gataklamah*-free from fatigue, *Yathā*+*Kālam*-at the proper time, *Utisthet*-shall wake up.

Purport: There, that is, in the dining room, having

taken his dinner, he shall spend some time in recreation, that is, listening to the sweet sounds of the musical instruments and thereafter, he shall go to sleep but he shall wake up at the proper time, that is, in the *Brahmamuhurta* free from fatigue, and fully refreshed.

एतद्विधानमातिष्ठेदरोगः पृथिवीपतिः ।

अस्वस्थः सर्वमेतत्तु भृत्येषु विनियोजयेत् ॥ २२६ ॥ (१८४)

Etadvidhānamātishthedarogah Prithiveepatih;

Asvastah Sarvametatatu Bhrityeshu Viniyojayet. -184

Arogah-in good health, *Prithiveepatih*-the lord of the land, *Etad*-these, *Vidhānam*-rules, *Tishthet*-shall observe, *Asvastah*-is ill, *Sarvam+Etat*-all these, *Bhrityeshu*-the ministers and other officials, *Viniyojayet*-shall entrust.

Purport: The king shall observe these rules of conduct when he is in good health, but if he is ill, then he must entrust all these duties to his ministers and other officials, that is, to the servants of the state.

Iti Rājadharmātmakah Saptamo'dhyāyah.

**The end of Chapter Seven On the subject
Rāja Dharma.**

Atha Ashtamo'dhyāyah

Chapter Eight

The Science of Government-The Law Suits

व्यवहारान्दिदृक्षुस्तु ब्राह्मणैः सह पार्थिवः ।

मन्त्रज्ञैर्मन्त्रिभिश्चैव विनीतः प्रविशेत्सभाम् ॥ १ ॥ (१)

*Vyavahārāndidrikshustu Brāhmanaih Saha Pārthivah;
Mantrajnairmantribhihshchaiva Vineetah Pravishet-
sabhām. -1*

Pārthivah-the king, Didrikshu-to investigate, Vyavahārān-the law cases, Brāhmanaih+Saha-with the Brāhmanas, Tu-and, Mantrajnaih-with the learned in law, Chaiva-and also, Mantribhih-with the councilors, Vineetah-in dignified dress, Pravishet-shall enter, Sabhām-the court.

Purport: The king shall enter his court assembly dressed in his dignified costume and accompanied with the *Brāhmanas*, that is, the masters of the science of justice, and with those who are learned in the law of the land, and with the councillors of the appropriate departments of the state to investigate the law cases.

Note: refer to Yajurveda 33/15.

तत्रासीनः स्थितो वापि पाणिमुद्यम्य दक्षिणम् ।

विनीतवेषाभरणः पश्येत्कार्याणि कार्यिणाम् ॥ २ ॥ (२)

*Tatrāseenah Sthito Vā'pi Pānimudyamya Dakshinam;
Vineetaveshābharanah Pashyetkāryāni Kāryinām. -2*

Tatra-there, Aseenah-seated, Vā-or, Api-even, Sthitah-standing, Dakshinam+Pānim+Udyamya-raising his right hand, Vineeta+Vesha+ Ābharanah-dressed his majestic costume, Pashyet-shall examine, Kāryāni-the cases, Kāryinām-those who brought the law suits.

Purport: There, that is, at the court, the king well dressed in his majestic costume and properly seated on the seat of Justice or even standing shall start the business of the court by raising his right hand. He shall examine the cases, and hear those who brought the lawsuits before the court.

प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः ।

अष्टादशसु मार्गेषु निबद्धानि पृथक् पृथक् ॥ ३ ॥ (३)

Pratyaham Deshadrishtaishcha Shāstradrishṭaishcha Hetubhiḥ; Ashtādashasu Mārgeshu Nibaddhāni Prithak-prithak. -3

Pratyaham-daily, *Deshadrishtaiḥ*-local usages, *Cha*-and, *Shāstradrishṭaiḥ*-the sacred law of the scriptures, *Cha*-and, *Hetubhiḥ*-conformable to, *Ashtādashasu*-of the eighteen, *Mārgeshu*-sources, *Nibaddhāni*-shall decide, *Prithak+Prithak*-one after another.

Purport: The king or the masters of Justice shall daily decide the lawsuits one by one in conformity with the local usages and conventions, and according to the laws laid down in the scriptures regarding the following eighteen sources of disputes.

तेषामाद्यमृणादानं निक्षेपोऽस्वामिविक्रयः ।

संभूय च समुत्थानं दत्तस्यानपकर्म च ॥ ४ ॥ (४)

Teshāmādyamrinādānam Nikshepo'svāmivikrayaḥ; Sambhooya Cha Samutthānam Dattasyānapakarma Cha. -4

Teshām-among them, *Rinādānam*-non payment of debt, *Nikshepa*-no refund of deposit, *A'svāmibhivikrayaḥ*-sale of property by someone else, *Sambhooya+Cha+Samutthānam*-fraud among partners, *Dattasya+Anapakarma+Cha*-and no return of gifts.

वेतनस्यैव चादानं संविदश्च व्यतिक्रमः ।

क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥ ५ ॥ (५)

Vetanasyaiva Chādānam Samvidashcha Vyatikramah; Krayavikrayānushayo Vivādah Svāmipālayoh. -5

Vetanasya+Eva+Cha+Adānam-non-payment of wages.

Samvidah+Cha+ Vyatikramah-non-performance of an agreement, *Kraya+Vikrayah+Anushayah*-disputes on sales and purchases, *Svāmi+Pālayoh+Vivādah*-disputes between the owner and his servants over the cattle.

सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके ।

स्तेयं च साहसं चैव स्त्रीसंग्रहणमेव च ॥६॥ (६)

Seemāvivādadharmashcha Pārushye Dandavāchike; Steyam Cha Sāhasam Chaiva Streesamgrahameva Cha.-6

Seema+Vivāda+Dharmah+Cha-disputes regarding boundaries, *Pārushye+Danda+Vāchike*-assault and use of abusive languages, *Steyam*-theft, *Cha*-and, *Sāhasam+Eva*-also violence, *Cha*-and, *Streesamgraham+Eva*-and adultery.

स्त्रीपुं धर्मो विभागश्च द्यूतमाह्वय एव च ।

पदान्यष्टादशैतानि व्यवहारस्थिताविह ॥७॥ (७)

Streepundharmo Vibhāgascha Dyootamāhvaya Eva Cha; Padānyashtādashaihtāni Vyavahārasthitāviha. -7

Stree+Pum+Dharma-duties of husband and wife, *Vibhāga*-division of inheritance, *Cha*-and, *Dyootam+Āhvayah*-gambling and betting, *Eva+Cha*-also, *Ashtādashaihtāni*-these eighteen, *Padāni*-topics, *Vyavahārasthi*how-are sources of lawsuits, *Iha*-here.

Purport: Shlokas 4, 5, 6, 7. Here, the eighteen sources of disputes are 1. non-payment of debt, 2. no refund of deposit and pledge, 3. sale of the property of someone else by another person, 4. fraud among partners, and 5. no return of gifts, 6. non-payment or reduction of wages, 7. the non-performance of an agreement, 8. disputes on sales and purchases of goods, 9. disputes regarding cattle between owners and his servants, 10. disputes about boundaries, 11. assault and 12. use of abusive language, 13. theft, and 14. violence, 15. adultery, 16. disputes regarding the duties of the husband and the wife, 17. division of inheritance, and 18. gambling and betting.

एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम् ।

धर्मं शाश्वतमाश्रित्य कुर्यात्कार्यविनिर्णयम् ॥८॥ (८)

Eshu Sthāneshu Bhooyishtham Vivādam Charatām Nrinām; Dharmam Shāshvatamāshritya Kuryāt Kāryavinirnayam. -8

Eshu+Sthāneshu-in these matters, *Bhooyishtham+Vivādam*-many disputes, *Nrinām+Charatām*-brought by men, *Āshritya*-in conformity, *Shāshvatam+Dharmam*-with the sacred law, *Kuryāt+Kāryavinirnayam*-shall adjucate the law suits.

Purport: In these matters of disputes, brought before the court of law by the people, he shall adjudicate the law suits in conformity with the sacred law, and he shall be impartial in all matters.

यदा स्वयं न कुर्यात्तु नृपतिः कार्यदर्शनम् ।

तदा नियुज्याद्विद्वांसं ब्राह्मणं कार्यदर्शने ॥ ९ ॥ (९)

Yadā Svayam Na Kuryāttu Nripatih Kāryadarshanam; Tadā Niyunjyādvīdvānsam Brāhmanam Kāryadarshane. -9

Tu-but, *Yadā*-when, *Svayam+Nirpatih*-the king himself, *Kāryadarshanam*-attend to adjudication, *Na+Kuryāt*-cannot do, *Tadā*-then, *Niyunjyāt*-shall appoint, *Vīdvānsam+Brāhmanam*-a learned Brāhmana, *Kāryadarshane*-to adjudicate.

Purport: But, when the king cannot himself personally attend the law court to adjudicate the law suits, then he shall appoint learned Brāhmanas, that is, those who are learned in the laws to try the law cases.

सोऽस्य कार्याणि संपश्येत्सभ्यैरेव त्रिभिर्वृतः ।

सभामेव प्रविश्याग्रयामासीनः स्थित एव वा ॥ १० ॥ (१०)

So'sya Kāryāni Sampashyetsabhyaireva Tribhirvritah; Sabhāmeva Pravishyāgrayāmāseenah Sthita Eva Vā. -10

Sah-he, *Pravishya*-shall enter, *Agrayām*-first, *Sabhām*-the court, *Tribhih+Sabhyaih+Vritah*-with the three members of the tribunals, *Eva*-and, *Sampashyet*-shall examine, *Asya*-these, *Kāryāni*-transactions, *Āseenah*-seated, *Eva+Vā*-or even, *Sthita*-standing.

Purport: He, the appointed Judge shall first enter the court of Justice with the three other jurors, and examine these lawsuits either seated or standing.

यस्मिन्देशे निषीदन्ति विप्रा वेदविदस्त्रयः ।

राज्ञश्चाधिकृतो विद्वान्ब्रह्मणस्तां सभां विदुः ॥ ११ ॥ (११)

*Yasmin-deshe Nisheedanti Viprā Vedavidastrayah;
Rājnashchādhikrito Vidvānbrahmanstām Sabhām Viduh. -11*

Yasmin+Deshe-at the assembly, Nisheedanti-sit, Trayah-three, Vedavidah+Viprā-Brāhmanas learned in the Vedas, Adhikritah-appointed, Rājna-by the king, Cha-and, Vidvān-erudite, Tām-that, Brahman+Sabhām-Brahma assembly.

Purport: That assembly where sit the three Brāhmanas well versed in the Vedas, and one learned judge appointed by the king, is called a *Brahma* assembly-the court of Justice.

धर्मो विद्धस्त्वधर्मेण सभां यत्रोपतिष्ठते ।

शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासदः ॥ १२ ॥ (१२)

*Dharmo Viddhastvadharmena Sabhām Yatropatishthate;
Shalyam Chāsya Na Krintanti Viddhāstatra Sabhāsadah. -12*

Tu-but, Yatra-there, Dharmah-justice, Viddhah-is wounded, Adharmena-by injustice, Upatishthate-is present, Sabhām-assembly, Cha-and, Asya-its, Shalyam-extract, Na+Kuryāt- not done, Tatra-there, Sabhāsadah-the members, Viddhāh-are wounded.

Purport: There in the assembly, where justice is wounded before the very eyes of its members, and if the dart is not extracted, that is, the injustice is not cured, there all the members at the assembly are themselves wounded by the dart of injustice.

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम् ।

अब्रुवन् विब्रुवन् वापि नरो भवति किल्बिषी ॥ १३ ॥ (१३)

*Sabhām Vā Na Praveshtavyam Vaktayam Vā Samanjasam;
Abruvan Vibruvan Vāpi Naro Bhavati Kilbishee. -13*

Vā-either, Na+Praveshtavyam-shall not enter, Sabhām-the assembly, Vā-or, Samanjasam+Vaktavyam-shall speak the truth, Api-even, Narah-a man, Abruvan-does not speak, Vā-or, Vibruvan-speak falsehood, Bhavati-becomes, Kilbishee-sinful.

Purport: It is right for a man not to enter a tribunal, or if he enters he shall speak nothing but the truth, and in the assembly even if he remains silent while justice is being destroyed by injustice, or if he speaks falsehood, he becomes guilty of sin.

यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।

हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥ १४ ॥ (१४)

Yatra Dharmo Hyadharmena Satyam Yatrānritena Cha; Hanyate Prekshamānānām Hatāstatra Sabhāsadah. -14

Yatra-where, *Dharmah*-justice, *Adharmena*-by injustice, *Satyam*-truth, *Cha*-and, *Yatra*-where, *Anritena*-by falsehood, *Hanyate*-are killed, *Prekshamānānām*-before their eyes, *Hi*-indeed, *Hatāh*-are dead, *Tatra*-there, *Sabhāsadah*-the members.

Purport: At the assembly or at the court of law, where justice is killed by injustice, and truth is destroyed by falsehood before the very eyes of the members (judges), while they look on, there they shall be indeed considered dead.

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥ १५ ॥ (१५)

Dharma Eva Hato Hanti Dharmo Rakshati Rakshitah; Tasmāddharmo Na Hantavyo Mā No Dharmo Hato' vadheeta. -15

Eva-indeed, *Dharmah*-justice, *Hatah*-violated, *Hanti*-destroys, *Dharmah*-justice, *Rakshati*-protects, *Rakshitah*-the one who preserves, *Tasmāt*-therefore, *Dharmah*-justice, *Na+Hantavyo*-shall not be destroyed, *Hatah+Dharmah*-killed justice, *Mā+Avadheeta*-kill, *Nah*-us.

Purport: Dharma, that is, justice violated indeed destroys the one who violates it, and justice preserved surely protects the one who protects it. Therefore, justice must not be violated lest, violated justice destroys us.

वृषो हि भगवान्धर्मस्तस्य यः कुरुते ह्यलम् ।

वृषलं तं विदुर्देवास्तस्माद्धर्मं न लोपयेत् ॥ १६ ॥ (१६)

Vrisho Hi Bhagavāndharmastasya Yah Kurute Hyalam; Vrishalam Tam Vidurdevāstasmāddharmam Na Lopayet. -16

Dharmah-justice, Vrishah-the giver, Bhagavān-of prosperity, Yah-who, Hi-indeed, Kurute-does, Tasya-its, Alam-violation, Tam-that, Devāh-the Devas, Viduh-consider, Vrishalam-Shudra, Tasmāt-hence, Dharmam-justice, Na+Lopayet-shall not violate.

Purport: Dharma-Justice is the giver of prosperity and showerer of happiness, and he who does its violation that man is considered to be a *Shudra* by the *Devas*, that is, the learned and pious persons. Hence, Dharma should not be violated.

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।

शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥१७॥ (१७)

Eka Eva Suhrid dharmo Nidhane'pyanuyāti Yah; Shareerena Samam Nāsham Sarvamanyadhi Gachchhati. -17

Eka+Eva-the only one, Suhrid-friend, Dharmah-justice, Yah-that, Api-even, Nidhane-at death, Anuyāti-follows, Shareerena+Samam-like the body, Nāsham-perishes, Sarvam+Anyat-all else, Hi-indeed, Gachchhati-goes.

Purport: Indeed, Dharma is the only one friend that follows men even after death, whereas all else goes to the same state like the body which perishes at the time of death.

पादोऽधर्मस्य कर्तारं पादः साक्षिणमृच्छति ।

पादः सभासदः सर्वान्यादो राजानमृच्छति ॥१८॥ (१८)

Pādo'dharmasya Karttāram Pādah Sākshinamrichchhati; Pādah Sabhāsadah Sarvānpādo Rājānamrichchhati. -18

Pādah-one quarter, Adharmasya-of injustice, Richchhati-goes, Karttāram-to the one who does, Pādah-one quarter, Sākshinam-to the witness, Pādah-one quarter, Sarvān+Sabhāsadah-to all judges, Pādah-one quarter, Rājān-to the king, Richchhati-goes.

Purport: At the assembly, where an injustice has been done, one quarter of the guilt goes to the one who committed it, one quarter to the witness, one quarter to

all the members of the tribunal and one quarter to the king, that is, to everyone who is responsible to properly administer justice. They are all equally guilty of sin.

राजा भवत्यनेनास्तु मुच्यन्ते च सभासदः ।

एनो गच्छति कर्त्तारं निन्दार्हो यत्र निन्द्यते ॥ १९ ॥ (१९)

Rājā Bhavatyānenāstu Muchyante Cha Sabhāsadah; Eno Gachchhati Karttāram Nindārho Yatra Nindyate. -19

Yatra-where, *Nindā*-condemnation, *Arhah*-rightly, *Nindyate*-is condemned, *Rājā+Cha+Sabhāsadah*-the king and the members of the tribunal, *Bhavati*-become, *Anenāh+Muchyante*-free from guilt, *Tu*-and, *Enah*-the guilt, *Gachchhati*-goes, *Karttāram*-to the perpetrator.

Purport: In the assembly where the crime is rightly condemned, there the guilt goes to the perpetrator, and the king and the members of the tribunal become free, that is, they are saved from the guilt of injustice.

बाह्यैर्विभावयेल्लिङ्गैर्भावमन्तर्गतं नृणाम् ।

स्वरवर्णेङ्गिताकारैश्चक्षुषा चेष्टितेन च ॥ २५ ॥ (२०)

Bāhyairvibhāvayellingairbhāvamantargatam Nrinām; Svaravarnengitākāraishchakshushā Chestitena Cha. -20

Bāhyaih+Lingaih-by their external signs, *Vibhāvayet*-shall discover, *Bhāvam+Antargatam*-internal disposition, *Nrinām*-of men, *Cha*-and *Svara+Varna+Ingita+Ākāraih*-by their voice, appearance, motions, aspect, *Cha*-and, *Chakshushā*-by their eyes, *Chestitena*-by their gestures.

Purport: The judge shall ascertain the internal disposition of men during the trial process, by the external signs, like the tone of their voice, by their appearance, motions, and by the movement of their eyes and their bodily gestures.

आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च ।

नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः ॥ २६ ॥ (२१)

Ākārairingitairgatyā Chestayā Bhāshitena Cha; Netravaktravikāraishcha Grihyate'ntargatam Manah. -21

Ākāraiḥ-by the look, *Ingitaiḥ*-by the motions, *Gatyā*-by the gait, *Chestayā*-by the gestures, *Bhāshitena*-by the speech, *Cha*-and, *Netra*-eyes, *Vaktra*-face, *Cha*-and, *Vikāraiḥ*-by changes, *Grihyate*-is comprehended, *Antargatam*+*Manah*-the internal mind.

Purport: The internal mind of men is comprehended by the observation of their look, their movements, their gait, their gestures, their speech and by the changes in the expressions of their eyes and their voice.

बालदायादिकं रिक्थं तावद् राजानुपालयेत् ।

यावत् स स्यात् समावृत्तो यावच्चातीतशैशवः ॥ २७ ॥ (२२)

Bāladāyādikam Riktham Tāvad Rājā'nupālayet; Yāvat Sa Syāt Samavritto Yāvachchāteetashaishavah. -22

Bāla+*Dāya*-paternal property, *Ādikam*+*Riktham*-other valuables, *Tāvat*-until, *Rājā*-the king, *Anupālayet*-shall protect, *Yāvat*-until, *Sah*-he, *Syāt*-shall be, *Samavrittah*-a scholar, *Cha*-and, *Yāvat*-until, *Ateetashaishavah*-has passed his minor age.

Purport: The king shall protect, that is, take into his custody the inherited paternal property and other valuable belongings of an orphan child until he has completed his studies and has become a scholar or until he has passed his minor age.

वन्ध्याऽपुत्रासु चैवं स्याद्रक्षणं निष्कुलासु च ।

पतिव्रतासु च स्त्रीषु विधवास्वातुरासु च ॥ २८ ॥ (२३)

Vandhyā'putrāsu Chaivam Syādrakshanam Nishkulāsu Cha; Pativrātāsu Cha Streeshu Vidhavāsvātūrāsu Cha. -23

Vandhyā-of the barren, *Aputrāsu*-having no sons, *Cha*-and, *Nishkulāsu*-of extinct family, *Pativratāsu*-of the married ladies, *Cha*-and *Vidhavāsu*-of the widows, *Cha*-and, *Āturāsu*+*Streeshu*-of the diseased women, *Syāt*-shall be, *Evam*-thus, *Rakshanam*-protection.

Purport: The king, that is, the state, shall protect the properties of the barren women and of those who have no sons, and also of the extinct families. Protection shall also be given to the properties of the married ladies in the absence of their husbands, who may have gone out for

longer periods due to work or any other emergency, and to the properties of the widows, and of those women who are afflicted with diseases until they recover and are capable to manage their affairs.

जीवन्तीनां तु तासां ये तद्धरेयुः स्वबान्धवाः ।

ताञ्छिष्याच्चौरदण्डेन धार्मिकः पृथिवीपतिः ॥ २९ ॥ (२४)

Jeevanteenām Tu Tāsām Ye Tadhareyuh Svabāndhavāh; Tānchchishyāchchowradandena Dhārmikah Prithiveepatih. -24

Tāsām+Jeevanteenām-of those living women, *Ye+Svabāndhavāh*-their close relatives, *Haresu*-shall rob, *Tat*-that, *īu*-then, *Dhārmikah*-the virtuous, *Prithiveepatih*-king, *Shishyāt*-shall teach a lesson, *Tān*-to them, *Chowra+Dandena*-the punishment meted to robbers.

Purport: The virtuous king must teach a lesson, that is, shall punish those close relatives who try to rob and appropriate the property of those women, and the punishment to be meted to them shall be of the same weight which is given to the thieves.

प्रणष्टस्वामिकं रिक्थं राजा त्र्यब्दं निधापयेत् ।

अर्वाक् त्र्यब्दाद्धरेत्स्वामी परेण नृपतिर्हरेत् ॥ ३० ॥ (२५)

Pranashtasvāmikam Riktham Rājā Tryabdam Nidhāpayet; Arvāk Tryabdāddharetsvāmee Pareṇa Nripatirhare. -25

Pranashtasvāmikam+Riktham-property whose owner is not known, *Rājā*-the king, *Tryabdam*-for the years, *Nidhāpayet*-shall keep in custody, *Arvāk*-before, *Tryabdām*-for three years, *Svāmi*-the owner, *Haret*-shall take, *Pareṇa*-after that, *Nripatih*-the king, *Haret*-shall take.

Purport: The king shall cause the property whose owner is not known to be taken into custody as a deposit for three years. However, if the owner appears before the three years, then he shall claim his property, otherwise after the three years the king shall take over the property.

ममेदमिति यो ब्रूयात्सोऽनुयोज्यो यथाविधि ।

संवाद्य रूपसंख्यादीन् स्वामी तद् द्रव्यमर्हति ॥ ३१ ॥ (२६)

Mamedamiti Yo Brooyātso'nuyojyo Yathāvidhi; Samvādyā Roopsamkhyādeen Svāmee Tad Dravyamarhati. -26

Yah-who, Brooyāt-says, Iti-thus, Mama+Idam-this is mine, Sah-he, Anuyojyah-be examined, Yathāvidhi-according to the rule, Samvādyā-he describes, Roopa+Samkhyā+Ādeen-shape, number, etc., Svāmee-the owner, Tat-that, Dravyam-articles, Arhati-deserves.

Purport: He, who says, "This is mine," must be examined according to the rule. If he accurately describes the shape, number etc. of the articles, and it is proved that he is the owner, then deserves to receive the articles or the property.

अवेदयानो नष्टस्य देशं कालं च तत्त्वतः ।

वर्णं रूपं प्रमाणं च तत्समं दण्डमर्हति ॥ ३२ ॥ (२७)

Avedayāno Nashtasya Desham Kālam Cha Tattvatah; Varnam Roopam Pramānam Cha Tatsamam Danda-marhati. -27

Avedayānah-fails to describe, Nashtasya-of the lost article, Desham-the place, Kālam-the time, Cha-and, Tattvatah-correctly, Varnam-the colour, Roopam-the shape, Cha-and, Pramānam-the measure, Arhati-deserves, Dandam-a fine, Tat+Samam-equal to that.

Purport: But if a person who claims that a lost article belongs to him, and he fails to correctly describe the place, the time, the colour, the shape, and the measure of the article, if found guilty of telling lies, then he deserves a fine equal in value of the object claimed.

आददीताथ षड्भागं प्रणष्टाधिगतान्नृपः ।

दशमं द्वादशं वाऽपि सतां धर्ममनुस्मरन् ॥ ३३ ॥ (२८)

Ādadeetātha Shadbhāgam Pranastādhigatānnripah; Dashamam Dvādasham Vā'pi Satām Dharmamanu-smaran. -28

Pranasta-lost, Adhigatān-recovered, Nripah-the king, Anusmaram-remembering, Dharmam-the duty, Satām-of the good men, Atha-now, Ādadeet-shall take, Shadbhāgam-one sixth, Vā-or, Dashamam-one tenth, Api-even Dvādasham-one twelfth.

Purport: Now, if the lost article has been found, the king shall take one sixth, one tenth, or even one twelfth of its value, remembering the duty of the good men, that is, according to the law.

प्रणष्टाधिगतं द्रव्यं तिष्ठेद्युक्तैरधिष्ठितम् ।

यांस्तत्र चौरान् गृहीयात्तान् राजेभेन घातयेत् ॥ ३४ ॥ (२९)

Pranashtādhigatam Dravyam Tishthedyuktairadhishthitam; Yānstatra Chowrāngrihneeyāttān Rājebhena Ghātayet. -29

Pranashta+Adhigatam+Dravyam-lost and recovered articles, Tishthet-shall beplaced, Adhishthitam-in security, Yuktaih-by appointed guards, Tatra-there, Yān-those, Chowrān-the thieves, Grihneeyāt-shall steal, Tān-they, Rājā-the king, Ibhena-by the elephant, Ghātayet-be trampled.

Purport: Articles or property lost and afterwards found shall be placed in secure custody, and guarded by the appointed officials, and if from there, that is, from their custody they are stolen by the thieves, or even by the officials, then the king shall cause those found guilty of theft, to be trampled by an elephant.

ममायमिति यो ब्रूयान्निधिं सत्येन मानवः ।

तस्याददीत षड्भागं राजा द्वादशमेव वा ॥ ३५ ॥ (३०)

Mamāyamiti Yo Brooyānnidhim Satyena Mānavah; Tasyādadeeta Shadbhāgam Rājā Dvādashameva Vā. -30

Mānavah-the man, Yah-who, Iti-thus, Brooyāt-says, Satyena-truly, Ayam-this, Nidhim-treasure, Mama-is mine, Rājā-the king, Ādadeeta-shall take, Tasya-its, Shadbhāgam-one sixth part, Vā-or, Eva-even, Dvādasham-one twelfth.

Purport: The man who truly thus says, that this is mine in respect of any treasure found, the king shall take one sixth or even one twelfth of its value.

अनृतं तु वदन्दण्ड्यः स्ववित्तस्यांशमष्टमम् ।

तस्यैव वा निधानस्य संख्यायाल्पीयसीं कलाम् ॥ ३६ ॥ (३१)

Anritam Tu Vadandandayah Svavittasyānshama-shtamam; Tasyaiva Vā Nidhānasya Samkhyāyālpeeyaseem Kalām. -31

Tu-but, Anritam+Vadan-falsely says, Dandayah-shall be punished, Asthtamam+Ansham-eighth part, Sva+Vittasyān-of his wealth, Vā-or, Eva-even, Tasya-his, Nidhānasya-of the wealth, Samkhyāya-computed value, Alpeeyaseem+Kalām-a small fine.

Purport: But, he who makes a false claim on any treasure which has been found, he shall be punished to pay a fine equal to one eighth of the value of the treasure which he claims to be his, or he shall be fined a smaller amount on the computed value of the treasure.

स्वानि कर्माणि कुर्वाणा दूरे सन्तोऽपि मानवाः ।

प्रिया भवन्ति लोकस्य स्वे स्वे कर्मण्यवस्थिताः ॥ ४२ ॥ (३२)

Svāni Karmāni Kurvānā Doore Santo'pi Mānavāh; Priyā Bhavanti Lokasya Sve Sve Karmanyavasthitāh. -32

Mānavāh-the men, Kurvānā-doing, Svāni+Karmāni-their own duties, Sve+Sve-in their own, Karmani-works, Avasthitāh-are engaged, Api-even, Santah-are, Doore-far, Priyā+Bhavanti-are dear, Lokasya-in this world,

Purport: Those men who faithfully discharge their duties, and are always engaged in the performance of their own duties become dear to the world though they may be living far in remote places.

नोत्पादयेत्स्वयं कार्यं राजा नान्यस्य पूरुषः ।

न च प्रापितमन्येन ग्रसेदर्थं कथंचन ॥ ४३ ॥ (३३)

Notpādayetsvayam Kāryam Rājā Nāpyasya Poorushah; Na Cha Prāpitamanyena Grasedartham Kathanchana. -33

Na+Utpādayet-shall not begin, Svayam-himself, Kāryam-lawsuit, Rājā-the king, Na-nor, Api-even, Asya-his, Poorushah-officials, Cha-and, Na-nor, Graset-shall grab, Artham-wealth, Prāpitam-brought, Anyena-by someone, Kathanchana-never.

Purport: Neither the king himself nor any of the officials shall begin any dispute nor shall institute a false case, and shall never try to grab any article found and

brought before the court by someone else.

यथा नयत्यसृक्पातैर्मृगस्य मृगयुः पदम् ।

नयेत्तथाऽनुमानेन धर्मस्य नृपतिः पदम् ॥ ४४ ॥ (३४)

Yathā Nayatyasrikpātairmrigasya Mrigayuh Padam; Nayettathā'numanena Dharmasya Nripatih Padam. -34

Yathā-as, Mrigayuh-the hunter, Nayati-traces, Padam-foot prints, Asrikpātaih-tainted with blood, Mrigasya-of the deer, Tathā-even so, Nripatih-the king, Nayet-shall discover, Anumanena-by inferences. Dharmasya+Padam-the truth of the case.

Purport: Just as a hunter traces the foot prints of the deer by following the drops of blood on the ground, even so the king or the judge shall by inferences from facts discover the truth about a lawsuit.

सत्यमर्थं च संपश्येदात्मानमथ साक्षिणः ।

देशं रूपं च कालं च व्यवहारविधौ स्थितः ॥ ४५ ॥ (३५)

Satyamartham Cha Sampashyedātmānatha Sākshinah; Desham Roopam Cha Kālam Cha Vyavahāraavidhow Sthitah. -35

Vyavahāraavidhow+Sthitah-who is engaged in judicial proceedings, Sampashyet-shall pay attention, Satyam-to the truth, Artham-legal object, Cha-and, Ātmānam-to his conscience, Atha-and, Sākshinah-to the witness, Cha-and, Desham-the place, Roopam-the aspect, Cha-and, Kālam-the time.

Purport: The king or the judge who is engaged in judicial proceedings shall pay attention to the truth, and the legal aspect of the lawsuit, and shall also hear his inner conscience and the testimonies of the witness, and he shall also consider the place, the aspect and the time factor.

A. First class of Dispute: Regarding Loans

अधमर्णार्थसिद्ध्यर्थमुत्तमर्णेन चोदितः ।

दापयेद्धनिकस्यार्थमधमर्णाद् विभावितम् ॥ ४७ ॥ (३६)

Adhamarnārthasidhyarthamuttamarnena Choditah; Dāpayeddhanikasyārthamadhamarnād Vibhāvitam. -36

Arthasidhyartham-for recovery of the money, *Adhamarnāt*-from the debtor, *Uttamarnena*-by the creditor, *Choditah*-shall sue, *Adhamarna*-the debtor, *Dāpayet*-shall order to pay, *Dhanikasya*-the creditor, *Artha+Vibhāvitam*-the money proved by evidence.

Purport: When a creditor brings a lawsuit before the king regarding the non-payment of a loan, and if the debt has been proved by evidence, the king shall cause to recover the money from debtor and pay it over to the creditor.

अर्थेऽपव्ययमानं तु करणेन विभावितम् ।

दापयेद्धनिकस्यार्थं दण्डलेशं च शक्तिः ॥५१॥ (३७)

Arthe'pavyayamānam Tu Karanena Vibhāvitam; Dāpayeddhanikasyārtham Dandalesham Cha Shaktitah. -37

Tu-but, Apavyayamānam-does not admit, *Arthe*-the debt, *Karanena*-by a document, *Vibhāvitam*-is proved, *Dāpayet*-shall order to pay, *Artham*-the debt, *Dhanikasya*-of the creditor, *Cha*-and, *Shaktitah*-to his capacity, *Dandalesham*-impose a small fine.

Purport: But if the debtor does not admit the debt, and if that debt is proved by any document or by the testimony of the witness, then the king, that is, the court shall order the debtor to pay the amount to the creditor, and shall also impose a small fine upon him, considering his financial capacity.

अपह्नवेऽधमर्णस्य देहीत्युक्तस्य संसदि ।

अभियोक्तादिशेद्देश्यं करणं वान्यदुद्दिशेत् ॥५२॥ (३८)

Apahnave'dhamarnasya Deheetyuktasya Samsadi; Abhiyoktādisheddeshyam Karanam Vā'nyaduddishet. -38

Dehi-pay, Iti+Uktasya-thus ordered, *Samsadi*-by the court, *Apahnave*-by the denial, *Adhamarnasya*-of the debtor, *Abhiyoktā*-the complainant, *Dishet*-shall call, *Deshyam*-a witness, *Vā*-or, *Udishet*-shall present, *Anyat*-another, *Karanam*-evidence.

Purport: On the denial of the debtor to pay back the debt to the creditor even though the court has ordered him, then the complainant shall call a witness who was

present when the loan was made, or he shall present another evidence in the court.

आदेश्यं यश्च दिशति निर्दिश्यापह्नते च यः ।

यश्चाधरोत्तरानर्थान् विगीतान्नावबुध्यते ॥ ५३ ॥ (३९)

Ādeshyam Yashcha Dishati Nirdishyāpahnute Cha Yah; Yashchādharaottarānarthān Vigeetānāvabudhyate. -39

Yah-who, Dishati-produces, Ādeshyam-false witness, Cha-and, Nirdishya-having given a statement, Apahnute-retracts, Cha-and, Yah-who, Na+Avabudhyate-does not remember, Adhara+Uttarān-the former and the later, Vigeetān+Arthān-the substance of the statements.

Purport: He, who produces a false witness or has made false statements or allegations, and retracts afterwards or does not understand that his later allegations contradicts his former ones, that is, his statements are confusing and inconsistent.

अपदिश्यापदेश्यं च पुनर्यस्त्वपधावति ।

सम्यक्प्रणिहितं चार्थं पृष्टः सन्नाभिनन्दति ॥ ५४ ॥ (४०)

Apadishyāpadeshyam Cha Punaryastvapadhāvati; Samyakpranīhitam Chārtham Prīstah Sannābhinandati. -40

Cha-and, Yah-who, Apadishya+Apadeshyam-having given a statement, Cha-and, Punah-again, Apadhāvati-amends, Samyak-duly, Pranīhitam+Artham-the stated meaning, Tu-but, Prīstah-asked, Sah-he, Na+Abhinandati-does not abide.

Purport: And, he who tries to amend a former duly given statement, and when being asked by the court, he cannot give the right explanation and does not abide by his statement.

असंभाष्ये साक्षिभिश्च देशे संभाषते मिथः ।

निरुच्यमानं प्रश्नं च नेच्छेद्यश्चापि निष्यतेत् ॥ ५५ ॥ (४१)

Asambhāshye Sākshibhishcha Deshe Sambhāshate Mithah; Niruchyamānam Prashnam Cha Nechchhedyash-chāpi Nishpatet. -41

Cha-and, Asambhāshye+Deshe-in an improper place, Sākshibhih-with the witnesses, Sambhāshate-converse, Mithah-secretly, Cha-and.

Niruchyamānam+Prashnam-asked questions, *Na+Ichchet*-does not like, *Api*-even, *Yah*-who, *Nishpatet*-talks irrelevantly.

Purport: And, he who secretly converses with the witnesses in an improper place, and does not like to answer the questions asked by the court or talks irrelevantly and even leaves the court;

ब्रूहीत्युक्तश्च न ब्रूयादुक्तं च न विभावयेत् ।

न च पूर्वापरं विद्यात्तस्मादर्थत्स हीयते ॥ ५६ ॥ (४२)

Brooheetyuktashcha Na Brooyāduktam Cha Na Vibbhāvayet; Na Cha Poorvāparam Vidyāttasmādarthātsa Heeyate. -42

Cha-and, *Broohee+Iti+Uktah*-answer, thus ordered, *Na+Brooyāt*-does not speak, *Cha*-or, *Uktam*-alleged, *Na+Vibbhāvayet*-does not prove, *Cha*-or, *Na+Vidyāt*-does not know, *Poorvāparam*-the former and the later, *Tasmāt*-therefore, *Sah*-he, *Heeyate*-shall lose, *Arthāt*-his claim.

Purport: And, when ordered by the court to answer, he does not answer and fails to prove his allegations or claims or does not know his former and later statements, therefore he shall lose his claim.

साक्षिणः सन्ति मेत्युक्त्वा दिशेत्युक्तो दिशेन्न यः ।

धर्मस्थः कारणैरेतैर्हीनं तमपि निर्दिशेत् ॥ ५७ ॥ (४३)

Sākshinah Santi Metyuktvā Dishetyukto Dishenna Yah; Dharmasthah Kāranairetairheenam Tamapi Nirdhishet. -43

Yah-who, *Iti+Uktvā*-have thus said, *Me+Sākshinah+Santi*-are my witnesses, *Api*-and, *Uktah*-ordered, *Dishet*-to produce them, *Dishet+Na*-does not produce, *Dharmasthah*-the judge, *Etaiḥ+Kāranaih*-on these grounds, *Nirdhishet*-shall declare, *Tam*-that plaintiff, *Heenam*-non-suited.

Purport: That plaintiff who thus says, "I have witnesses," but when ordered by the judge to produce them in court, he fails to do so then on this ground the judge shall declare the case to be non-suited.

अभियोक्ता न चेद्ब्रूयाद्वध्यो दण्ड्यश्च धर्मतः ।

न चेत्त्रिपक्षात्प्रब्रूयाद्धर्मं प्रति पराजितः ॥ ५८ ॥ (४४)

Abhiyoktā Na Ched Brooyādvadyo Dandayashcha Dharmatah; Na Chettripakshātprobroyāddharmam Prati Parājitah. -44

Chet-if, Abhiyoktā-the plaintiff, Na+Brooyāt-does not speak, Vadyah-is punishable, Dandayah-liable to a fine, Dharmatah-according to law, Chet-if, Tripakshāt-within three fortnights, Na+Prabroyāt-does not plead, Dharmam+Prati-according to law, Parājitah-has lost.

Purport: If a plaintiff does not speak that is, does not produce evidences in court then according to law he is liable to punishment or a fine. Similarly, if a defendant does not plead within three fortnights then he has lost his case.

यो यावन्निहूवीतार्थं मिथ्या यावति वा वदेत् ।

तौ नृपेण ह्यधर्मज्ञौ दाप्यौ तत् द्विगुणं दमम् ॥ ५९ ॥

Yo Yāvannihanuveetārtham Mithyā Yāvati Vā Vadet; Tow Nripena Hyadharmajnow Dāpyow Tad Dvigunam Damam. -59

Yah-who, Yāvat+Artham-the exact amount, Nihnuvit-conceals, Vā-or, Yāvati+Mithyā+Vadet-falsely declares it, Hi-certainly, Tow-the two, Adharmajnow-offenders of the law, Dāpyow+Daman-punish with a fine, Nripena-by the king, Dvigunam-twice the amount.

Purport: If a plaintiff who has filed a lawsuit conceals the exact amount he has given, or if the defendant falsely declares the whole amount received, then the two men offending justice shall be punished by the king, and fined to pay twice the amount involved.

पृष्टोऽपव्ययमानस्तु कृतावस्थो धनैषिणा ।

त्र्यवरैः साक्षिभिर्भाव्यो नृपब्राह्मणसन्निधौ ॥ ६० ॥ (४५)

Prishto'pavyayamānastu Kritāvastho Dhanaishinā; Tryavaraih Sākshibhirbhavyo Nripabrahmanasannidhow. -60

Tu-if, *Kritāvasthah*-being brought to justice, *Dhaneishinā*-by the creditor, *Prishtah*-being questioned, *Apavyayamānah*-denies the debt, *Tryavareih*+*Sākshibhih*-in the presence of three witnesses, *Bhāvya*-be convicted, *Brāhmana*+*Sanidhow*-before the *Brāhmana*, *Nripah*-appointed by the king.

Purport: A debtor who denies that he has contracted a loan, and when brought to justice by the creditor, then the latter shall depone before the *Brāhmana*, that is,, the judge appointed by the king in the presence of three witnesses, and the debtor be convicted of his falsehood.

यादृशा धनिभिः कार्या व्यवहारेषु साक्षिणः ।

तादृशान् संप्रवक्ष्यामि यथावाच्यमृतं च तैः ॥ ६१ ॥ (४६)

Yādrishā Dhanibhih Kāryā Vyavahareshu Sākshinah;
Tādrishān Sampravakshyāmi Yathāvāchyamritam Cha
Taih. -46

Dhanibhih-the creditors, *Yādrishā*-what kind of, *Sākshinah*-witnesses, *Kāryā*-shall produce, *Vyavahāreshu*-in lawsuits, *Tādrishān*-the manner, *Cha*-and, *Taih*-by them, *Yathā*+*Amritam*+*Vācham*-the form of true testimony, *Sampravakshyāmi*-I shall fully declare.

Purport: Now, I shall fully declare what kind of persons, the creditors shall call as witnesses, and the manner in which those witnesses shall depone in court, and the form of true testimony, they shall give.

आप्ताः सर्वेषु वर्णेषु कार्याः कार्येषु साक्षिणः ।

सर्वधर्मविदोऽलुब्धा विपरीतास्तु वर्जयेत् ॥ ६३ ॥ (४७)

Āptāh Sarvashu Varneshu Kāryāh Kāryeshu Sākshinah;
Sarvadharmavido'lubdhā Vipareetānstu Varjajet. -47

Sarvashu+*Varneshu*-among all the Varnas, *Āptāh*-the pious and trustworthy, *Kāryeshu*-in lawsuits, *Kāryāh*+*Sākshinah*-be made witnesses, *Sarvadharmavidah*-know their whole duty, *Alubdhā*-free from greed, *Tu*-but, *Vipareetān*-the opposite, *Varjajet*-shall be avoided.

Purport: In lawsuits, the pious and trustworthy men of all the four Varnas who fully know their duty, and are

free from greed may be made witnesses, but those of the opposite character shall be avoided.

नार्थसंबन्धिनो नाप्ताः न सहायाः न वैरिणः ।

न दृष्टदोषाः कर्तव्याः न व्याध्यार्ताः न दूषिताः ॥ ६४ ॥ (४८)

Nārthasambandhino Nāptāh Na Sahāyāh Na Veirinah; Na Drishtadoshāh Kartavyāh Na Vyādhyārtāh Na Dooshitāh. -48

Na-neither, *Arthasambandhinah*-who have an interest in the financial deed, *Na*-nor, *Āptāh*-friends, *Na*-nor, *Sahāyāh*-dependants, *Na*-nor, *Veirinah*-the enemies, *Na*-nor, *Drishtadoshāh*-those formerly convicted, *Na*+*Kartavyāh*-shall not be made, *Na*-nor, *Vyādhi*+*Ārtāh*-suffering from illness, *Na*-nor, *Dooshitāh*-who are known for false witness.

Purport: Those persons who have an interest in the financial deal with the parties shall not be made witnesses, neither the friends and relations, nor the servants and the dependants, nor the enemies, and also those who have been already convicted by the court. Equally, those suffering from severe illness, and those who are known to bear false witnesses shall not be made witnesses.

स्त्रीणां साक्ष्यं स्त्रियः कुर्युर्द्विजानां सदृशा द्विजाः ।

शूद्राश्च सन्तः शूद्राणामन्त्यानामन्त्ययोनयः ॥ ६५ ॥ (४९)

Streenām Sākshyam Striyah Kuryurdvijānām Sadrishā Dvijāh; Shoodrāshcha Santah Shoodrānāmantyānāmantya-yonayah. -49

Streenam-for women, *Sākshyam*-shall give evidence, *Striyah*-the women, *Dvijāh*-the Dvija, *Dvijānām*-for the Dvijas, *Cha*-and, *Santah*-the virtuous, *Shoodrah*-Shoodras, *Shoodrānām*-for the Shudras, *Antyayonayah*-the low caste, *Antyānām*-for their class, *Sadrishāh*-of the same kind, *Kuryuh*-be made.

Purport: Women shall give evidence for the women, the *Dvijas* for the Dvijas of the same kind, the virtuous *Shudras* for the Shudras, and those of the low class for the members of their class shall be made to give evidence as witness.

अनुभावी तु यः कश्चित् कुर्यात्साक्ष्यं विवादिनाम् ।
अन्तर्वेश्मन्यरण्ये वा शरीरस्यापि चात्यये ॥ ६९ ॥ (५०)

*Anubhāvee Tu Yah Kashchit Kuryātsākshyam Vivādinām;
Antarveshmanyaranye Vā Shareerasyāpi Chātyaye. -50*

*Tu-but, Kashchit-any one, Yah-who, Anubhāvee-has knowledge,
Kuryāt+Sākshyam-shall be made witness, Vivādinām-for the parties,
Antah+Veshmi-inside the room, Vā-or, Aranye-in the forest, Api-also
Shareerasya+Atyaye-causing injury to the body,*

Purport: But, any person who has knowledge of the crime may be made witness to give evidence for the parties for crimes committed inside a house, or in the forest, and also for cases of injury to the body or the loss of life.

साहसेषु च सर्वेषु स्तेयसंग्रहणेषु च ।

वाग्दण्डयोश्च पारुष्ये न परीक्षेत साक्षिणः ॥ ७२ ॥ (५१)

*Sāhaseshu Cha Sarveshu Steyasamgrahaneshu Cha;
Vāgdandayoshcha Pārushye Na Pareeksheta Sākshinah. -51*

*Sarveshu+Sāhaseshu-in all acts of violence, Cha-and,
Steyasamgrahaneshu-theft, Vāk+Dandayoh-verbal abuse and
defamation, Pārushye-in assault, Sākshinah-the witnesses, Na+
Pareekshet-shall not be examined.*

Purport: In all cases of violence, theft, verbal abuse and defamation, assault, the witnesses shall not be examined too strictly. They shall be regarded to be trustworthy because these acts are mostly committed secretly.

बहुत्वं परिगृह्णीयात् साक्षिद्वैधे नराधिपः ।

समेषु तु गुणोत्कृष्टान् गुणिद्वैधे द्विजोत्तमान् ॥ ७३ ॥ (५२)

*Bahutvam Parigrihneeyāt Sākshidvaidhe Narādhīpah;
Sameshu Tu Gunotkrishtāngunidvaidhe Dvijottamān. -52*

*Sākshidvaidhe-of the witnesses of the two parties, Bahutvam-the
majority, Narādhīpah-the king, Parigrihnyāt-shall accept, Tu-but,
Sameshu-equal in number, Gunotkrishtān-those of distinguished
qualities, Gunidvaidhe-equally distinguished, Dvijottamān-the best
among the Dvijas.*

Purport: In cases of conflict between two parties, if both parties present witnesses, the king or the judge shall accept the evidences given by the majority of the witnesses, but if the number of witnesses of both parties are equal in number, then the evidences given by those who are distinguished by good qualities shall be admitted, and where the witnesses are all distinguished by their good qualities, then the evidences given by those who are the best among the *Dvijās* shall be accepted.

समक्षदर्शनात्साक्ष्यं श्रवणाच्चैव सिध्यति ।

तत्र सत्यं ब्रुवन्साक्षी धर्मार्थाभ्यां न हीयते ॥ ७४ ॥ (५३)

Samakshadarshanātsākshyam Shravanāchchaiva Sidhayati; Tatra Satyam Bruvansākshee Dharmārthābhyām Na Heeyate. -53

Sākshyam-witness, *Sidhayati*-is admissible, *Samaksha+Darshanāt*-who has actually seen, *Chaiva*-and also, *Shravanāt*-has heard, *Tatra*-where, *Sākshee*-the witness, *Satyam+Bruvan*-speaks the truth, *Na+Dharmārthābhyām*-is not by virtue and wealth, *Heeyate*-snatched off.

Purport: A person who has actually witnessed a fact which can be seen and also has heard a fact which can be heard is admissible as a witness, and where the witness speaks the truth, he does not lose his Dharma and wealth. However, where a witness tells lies he shall be liable to a fine.

साक्षी दृष्टश्रुतादन्यद्विब्रुवन्नार्यसंसदि ।

अवाङ्मनस्कमभ्येति प्रेत्य स्वर्गाच्च हीयते ॥ ७५ ॥ (५४)

Sākshee Drishtashrutādanyadvibruvannāryasamsadi; Avāṅgnarakamabhyeti Pretya Svargāchcha Heeyate. -54

Arya+Samsadi-in an assembly of Aryas, *Sākshee*-the witness, *Drishta+Shrūyāt*-has seen or heard, *Vibruvan*-has spoken, *Anyat*-anything else, *Avāṅ+Narakam*-the pain of piercing the tongue, *Pretya*-after death, *Heeyate*-is deprived, *Svargāt*-of beatitude.

Purport: In the court, or in the assembly *Āryas-*

honourable men, if a witness depones anything else and not what he has seen or heard, then he gets in this life the pain of losing his tongue, and after death, that is, in the life hereafter he is deprived of beatitude.

यत्रानिबद्धोऽपीक्षेत शृणुयाद्वाऽपि किञ्चन ।

पृष्टस्तत्रापि तद् ब्रूयाद् यथादृष्टं यथाश्रुतम् ॥ ७६ ॥ (५५)

Yatrānibadho'peeksheta Shrinuyādvā'pi Kinchana; Prishtastatrāpi Tad Brooyād Yathādrishtam Yathāshrutam. -55

Yatra-where, *Anibadhah*+*Api*-even not a witness, *Kinchana*-whatever, *Eeksheta*+*Vā*+*Shrinuyāt*-has seen or heard, *Prishtah*-asked, *Tatra*+*Api*-there, *Tad*-that, *Brooyāt*-declares, *Yathā*+*Drishtam*-as seen, *Yathā*+*Shrutam*-as heard.

Purport: Where a person is not even called as a witness, and if he is asked by the judge, there he must declare the facts exactly as he has seen or heard.

स्वभावेनैव यद् ब्रूयुस्तद्ग्राह्यं व्यावहारिकम् ।

अतो यदन्यद्विब्रूयुर्धर्मार्थं तदपार्थकम् ॥ ७८ ॥ (५६)

Svabhāvenaiva Yad Brooyustadgrāhyam Vyāvahārikam; Ato Yadanyadvibrooyurdharmārtham Tada pāṛthakam. -56

Eva-quite, *Svabhāvena*-naturally, *Yad*-what, *Brooyuh*-declares, *Vyāvahārikam*-spontaneously, *Atah*-and, *Yat*-whatever, *Anyat*-otherwise, *Vibrooyuh*-declares, *Apārthakam*-worthless, *Tat*-that, *Dharmārtham*-for the sake of justice.

Purport: What a witness declares quite naturally and spontaneously in a court that must be received as an evidence, and whatever he says otherwise through fear, inducement, or persuasion, that must be rejected as being worthless for the sake of justice.

सभान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसंनिधौ ।

प्राड्विवाकोऽनुयुज्जीत विधिनाऽनेन सान्त्वयन् ॥ ७९ ॥ (५७)

Sabhāntah Sākshinah Prāptānarthipratyarthisannidhow; Prādvivāko'nuyunjeeta Vidhinā'anena Sāntvayan. -57

Arthi+Pratyarthi+Sannidhow-in the presence of the plaintiff and the defendant, *Sākshinah*-the witnesses, *Prāptān+Sabhāntah*-called in the court, *Prādvivākah*-the judge or the barristers, *Anuyunjeetah*-shall examine, *Sāntvayan*-calmly, *anena+Vidhinā*-in the following manner.

Purport: The judge or the barrister shall examine calmly the witnesses called to depone in court in the presence of the plaintiff and the defendant in the following manner.

यद् द्वयोरनयोर्वेत्थ कार्येऽस्मिँश्चेष्टितं मिथः ।

तद् ब्रूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिता ॥ ८० ॥ (५८)

Yad Dvayoranayorvettha Kārye'sminshcheshtitam Mithah; Tad Broota Sarvam Satyena Yushmākam Hyatra Sākshitā. -58

Yad-what, *Vettha*-you know, *Cheshtitam*-of the dealings, *Dvāh+Anyah*-between the two, *Mithah*-with each other, *Tat*-that, *Broota*-declare, *Sarvam*-all, *Satyena*-with truth, *Hi+Atra*-here indeed, *Yushmākam+Sākshitā*-your evidence, *Asmin+Kārya*-in this case.

Purport: O witnesses, whatever you know about the dealings between the two parties, declare all truthfully because here your evidence is necessary for the decision of the case.

सत्यं साक्ष्ये ब्रुवन् साक्षी लोकानाप्नोति पुष्कलान् ।

इह चानुत्तमां कीर्तिं वागेषा ब्रह्मपूजिता ॥ ८१ ॥ (५९)

Satyam Sākshye Bruvan Sākshee Lokānāpnoti Pushkalān; Iha Chānuttamām Keertim Vāgeshā Brahmapoojitā. -59

Sakshee-the witness, *Sākshye*-in his depositions, *Satyam+Bruvan*-speaks the truth, *Pushkalān+Lokān*-exalted worlds, *Āpnoti*-gains, *Iha*-here, *Cha*-and, *Uttamān+Keertim*-great fame, *Eshā+Vāk*-that testimony, *Brahmapoojitā*-is respected by the Veda.

Purport: The witness who speaks the truth in his deposition attains after death the exalted worlds, that is, born in favourable happy regions, and here in this life gets excellent fame because that testimony is respected by the Veda.

सत्येन पूयते साक्षी धर्मः सत्येन वर्धते ।

तस्मात् सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः ॥ ८३ ॥ (६०)

Satyena Pooyate Sākshee Dharmah Satyena Vardhate; Tasmāt Satyam Hi Vaktavyam Sarvavarneshu Sākshibhih. -60

Satyena-by truthfulness, *Pooyate*-is purified, *Sākshee*-a witness, *Satyena*-through truthfulness, *Dharmah*-Dharma, *Vardhate*-grows, *Tasmāt*-therefore, *Satyam*-the truth, *Hi*-only, *Vaktavyam*-be spoken, *Sākshibhih*-by the witnesses, *Sarva+Varneshu*-of all Varnas.

Purport: A witness is purified by truthfulness in his words, and it is through truthfulness that Dharma grows, that is, the level of piety raises. Therefore, all witnesses of all *Varnas* shall only speak the truth.

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।

माऽवमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥ ८४ ॥ (६१)

Ātmaiva Hyātmana Sākshee Gatirātmā Tathātmanah; Mā'vamansthāh Svamātmānam Nrinām Sākshinamuttamam. -61

Ātmā+Eva-the soul itself, *Hi*-indeed, *Sākshee*-is the witness, *Ātmana*-of the soul, *Tathā*-and, *Ātmā*-the soul, *Gatih*-is the refuge, *Ātmanah*-of the soul, *Mā*-never, *Avamansthāh*-disgrace, *Svam+Ātmānam*-your own soul, *Uttamam+Sākshinam*-the best witness, *Nrinām*-of men.

Purport: The soul itself is the witness of the soul, and indeed it is the soul which is the refuge of the soul. O man, remember this and never bring disgrace to your own self. Be the best witness of all men. Speak the truth.

एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे ।

नित्यं स्थितस्ते हृद्येषः पुण्यपापेक्षिता मुनिः ॥ ९१ ॥ (६२)

Eko'hamasmeetyātmānām Yattvam Kalyāna Manyase; Nityam Sthitaste Hridyeshā Punyapāpekshitā Munih. -62

Kalyāna-prosperity, *Yat*-that, *Tvam*-you, *Ekah+Aham+Asmi*-I am alone, *Hi*-thus, *Ātmānām+Manyase*-thinks in your soul, *Esha+Munih*-that Omniscient God, *Punyapāpekshitah*-the witness of virtue and sin, *Nityam*-ever, *Sthitah*-resides, *Te+Hridi*-in your heart.

Purport: O man, who desires prosperity! That which you believe in yourself, that I am alone, and thus you speak falsehood, bear in mind that the Omniscient and Omnipresent God ever resides in your heart, and He is the witness of all your virtuous acts and sin. Therefore, do not speak lies; do not commit sin.

यस्य विद्वान् हि वदतः क्षेत्रज्ञो नाभिशङ्कते।

तस्मान्न देवाः श्रेयासं लोकेऽन्यं पुरुषं विदुः ॥ ९६ ॥ (६३)

Yasya Vidvān Hi Vadatah Kshetrajno Nābhishamkate; Tasmānna Devāh Shreyānsam Loke'nyam Purusham Viduh. -63

Yasya+Vadatah-who is speaking, Hi-indeed, Vidvān+Kshetrajnah-the wise body dweller, Na+Abhishamkate-does not distrust, Tasmāt+Anyam-no other from him, Loke-in this world, Devāh-the learned and pious, Na-no, Shreyānsam+Purusham-better man, Na+Viduh-know not.

Purport: The Devas know not a better man, than him who when speaking has indeed no distrust in his soul, that is, whose conscience does not prick him, when he is deponing in a court of justice.

यस्मिन्यस्मिन्विवादे तु कौटसाक्ष्यं कृतं भवेत्।

तत्तत्कार्यं निवर्तेत कृतं चाप्यकृतं भवेत् ॥ ९७ ॥ (६४)

Yasminyasminvivāde Tu Kowtasākshyam Kritam Bhavet; Tattatkāryam Nivarteta Kritam Chāpyakritam Bhavet. -64

Tu-but, Yasmin+Yasmin+Vivāde-in all lawsuits, Kowtasat+Sākshyam-false evidence, Kritam+Bhavet-has been given, Cha-and, Tat+Tat+Kāryam-all decisions made, Bhavet-becomes, Api-even, Akritam-not done.

Purport: In all lawsuits, where it is detected that false evidence has been given, the judge shall stay all proceedings, and even shall order that whatever decision has been taken shall be reversed, that is, shall be considered as not done.

लोभान्मोहाद्भयान्मैत्रात् कामात् क्रोधात्तथैव च ।

अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते ॥ ११८ ॥ (६५)

Lobhānmohādbhayānmaitrāt Kāmāt Krodhāttathaiva Cha; Ajnānād Bālabhāvachcha Sākshyam Vitathamuchyate. -65

Lobhāt-through greed, Mohāt-infatuation, Bhayāt-fear, Maitrāt-friendship, Kāmāt-lust, Cha-and, Krodhāt-anger, Tathā+Iva-and even, Ajnānāt-through ignorance, Cha-and, Bālabhāva-childishness, Sākshyam-an evidence, Uchyate-is declared, Vitatham-false.

Purport: An evidence given by a witness through greed, infatuation, fear, friendship, lust, anger and even through ignorance and childishness is declared to be false and therefore not valid.

एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत् ।

तस्य दण्डविशेषांस्तु प्रवक्ष्याम्यनुपूर्वशः ॥ ११९ ॥ (६६)

Eshāmanyatame Sthāne Yah Sākshyamanritam Vadet; Tasya Dandavisheshāmstu Pravakshyāmyanupoorvashah. -66

Eshām-from these, Anyatame+Sthāne-by any other reason, Yah-who, Sākshyam+Anritam-false evidence, Vadet-speaks, Tasya-for him, Dandavisheshān-the particular punishment, Pravakshyāmi-I shall describe, Anupoorvashah-in due order.

Purport: A witness who gives false evidence out of any of these motives or out of any other reason, he speaks lies, that is, he gives false evidence for him, I shall now describe the particular punishments in due order for him.

लोभात् सहस्रं दण्ड्यस्तु मोहात्पूर्वं तु साहसम् ।

भयाद् द्वौ मध्यमौ दण्डौ मैत्रात्पूर्वं चतुर्गुणम् ॥ १२० ॥ (६७)

Lobhātsahasram Dandayastu Mohātpoorvam Tu Sāhasam; Bhayād DvowMadhyamowDandow Maitrāt poorvam Chaturgunam. -67

Lobhāt-out of greed, Sahasram-one thousand, Dandayah-punishment, Tu-but, Mohātpoorvam-out of infatuation, Sāhasam-one Sāhasa, Bhayāt-out of fear, Dvow+Madhyamow+Dandow-twice the first Sāhasa, Maitrāt-out of friendship, Poorvam+Chaturgunam-four times the first Sāhasa.

Purport: A witness who gives false evidence out of greed, shall be punished to pay one thousand *Panas* but he who is found guilty of infatuation, he shall pay the lowest amount, and the fines to be paid by the witness for giving false evidence through fear shall be twice the lowest amount, and four times the lowest shall be the fine for the case where false evidence is given out of friendship.

कामादशगुणं पूर्वं क्रोधात्तु त्रिगुणं परम् ।

अज्ञानात् द्वे शते पूर्णे बालिश्याच्छतमेव तु ॥ १२१ ॥ (६८)

Kāmādashagunam Poorvam Krodhāttu Trigunam Param; Ajnānāt Dve Shate Poorne Bālīshyāchchhatameva Tu. -68

Kāmāt-out of lust, *Dashagunam+Poorvam*-ten times the lowest, *Krodhāt*-out of anger, *Trigunam*-three times, *Param*-the highest, *Tu*-but, *Ajnānāt*-out of ignorance, *Dve+Shate*-two hundred, *Poorne*-panas. *Bālīshyāt*-due to childishness, *Shatam*-one hundred, *Eva*-only.

Purport: But, for giving false evidence out of lust, the fine shall be ten times the lowest, and if out of anger, it shall be three times the highest, and for false evidence given out of ignorance, the fine shall be two hundred *Panas*, and it shall be only one hundred *Panas* if it is given by a witness out of childishness.

Note: One *Sāhasam* is 250 *Panas*, *Madhya Sāhasam* is 500 *Panas* and *Param Sāhasam* is 1000 *Panas*. *Poorvam Sāhasam* is the lowest. For details refer to *Vishudha Manusmriti* Page 394 and *Shlokas* 67, 68.

एतानाहुः कौटसाक्ष्ये प्रोक्तान् दण्डान् मनीषिभिः ।

धर्मस्याव्यभिचारार्थमधर्मनियमाय च ॥ १२२ ॥ (६९)

Etānāhuh Kowtasākshye Proktān dandān maneshi-bhih; Dharmasyāvvyabhichārārtham adharmanīyamāya Cha. -69

Etān+Dandān-these fines, *Maneeshibhih*-the wise, *Proktān*-have prescribed, *Kowtasākshye*-for giving false evidence, *Dharmasya+Avyabhichārārtham*-to prevent failure of justice, *Cha*-and, *Adharma+Niyamāya*-to restrain injustice, *Āhuh*-I have declared.

Purport: These fines have been prescribed by the wise man to punish the witnesses who give false evidence, and in order to prevent the failure of justice and to restrain injustice, I have declared to you.

अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः ।

साराऽपराधौ चालोक्य दण्डं दण्डयेषु पातयेत् ॥ १२६ ॥ (७०)

Anubandham Parijnāya Deshakālow Cha Tattvatah; Sārā'parādhaw Chālokya Dandam Dandayeshu Pātayet. -70

Parijnāya-shall take cognizance, *Anubandham*-of the offender, *Desh+Kālow*-the place and the time, *Cha*-and, *Tattvatah*-the motive and the weight of the crime, *Sāra+Aparādhaw*-the physical and pecuniary ability, *Cha*-and, *Ālokya*-having considered, *Dandam*-the punishment, *Pātayet*-shall inflict, *Dandayeshu*-on those guilty.

Purport: The king or the judge shall take cognizance of the motive behind the offence, the place and the time and the weight of the crime, and also the physical and pecuniary ability of the persons found guilty, and then he shall accordingly inflict the punishment.

अधर्मदण्डनं लोके यशोघ्नं कीर्तिनाशनम् ।

अस्वर्ग्यं च परत्रापि तस्मात्तत्परिवर्जयेत् ॥ १२७ ॥ (७१)

Adharmadandanam Loke Yashoghnām Keertināshanam; Asvargyam Cha Paratrāpi Tasmāttatparivarjayet. -71

Adharma-through injustice, *Loke*-in this world, *Dandanam*-punishment, *Yashoghnām+Keertināshanam*-destroys reputation and fame, *Cha*-and, *Asvargyam*-loss of happiness, *Paratra+Api*-even in the next world, *Yasmāt*-therefore, *Tat*-that, *Parivarjayet*-shall be avoided.

Purport: Any punishment inflicted on a person through injustice, that is, which is un-lawful, destroys the reputation of the king or the judge and the judicial system in this world, and the fame otherwise should have been acquired, and it also causes the loss of happiness even in the next world. Therefore, unjust punishment is to be avoided.

अदण्ड्यान्दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन् ।

अयशो महदाप्नोति नरकं चैव गच्छति ॥ १२८ ॥ (७२)

Adandayāndandayan Rājā Dandayānshchaivāpya-
dandayan; Ayasho Mahadāpnoti Narakam Chaiva
Gachchhati. -72

Rājā-the king, *Dandayan*-those guilty, *Adandayān*-does not punish, *Chaiva*-and, *Dandayān*-punishes, *Adandayan*-not guilty, *Mahat*-great, *Ayashah*-ill-fame, *Āpnoti*-he gets, *Chaiva*-and also, *Gachchhati*-goes, *Narakam*-hell.

Purport: The king or the judge who does not punish the guilty but punishes the guiltless, that is acquits the criminal and punishes the innocent, he receives great ill-fame in this life, and goes to hell after death, that is, he attains the world of sufferings in his next lives. Therefore, the guilty should unfailingly be punished and the innocent should never be punished.

वाग्दण्डं प्रथमं कुर्याद् धिग्दण्डं तदनन्तरम् ।

तृतीयं धनदण्डं तु वधदण्डमतः परम् ॥ १२९ ॥ (७३)

Vāgdandam Prathamam Kuryād Dhigdandam Tadan-
antaram; Triteeyam Dhanadandam Tu Vadhadandamatah
Param. -73

Vāgdandam-by censure, *Prathamam*-the first, *Tat*+*Anantaram*-afterwards, *Dhik*+*Dandam*-scolding, *Triteeyam*+*Dhana*+*Dandam*-the third is fine, *Tu*-and, *Atah*+*Param*-after that, *Vadha*+*Dandam*-corporal punishment.

Purport: A person found guilty for the first time shall be given a warning, and if condemned again for a second time, he shall be censured harshly, and for a third time, he shall be punished to pay a fine but if he is found guilty a fourth time, he shall receive corporal punishment.

वधेनापि यदा त्वेतान्निग्राहीतुं न शक्नुयात् ।

तदैषु सर्वमप्येतत्प्रयुञ्जीत चतुष्टयम् ॥ १३० ॥ (७४)

Vadhenāpi Yadā Tvetānnigraheetum Na Shaknuyāt;
Tadaishu Sarvamapyetatprayunjeeta Chatushtayam. -74

Tu-but, Yadā-when, Etān-these, Vadhena+Api-even by corporal punishment, Na+Shaknuyāt-is not able, Nigrahitum-to restrain, Tadā-then, Eshu-to them, Sarvam+Api-even all, Etat+Chatushtayam-these four, Prayunjeeta-shall apply.

Purport: But, when the king cannot restrain the criminals by corporal punishment then, he shall apply even all the four punishments altogether.

लोकसंव्यवहारार्थं याः संज्ञाः प्रथिताः भुवि ।

ताम्ररूप्यसुवर्णानां ताः प्रवक्ष्याम्यशेषतः ॥ १३१ ॥ (७५)

Lokasamvyavahārārtham Yāh Samjñāh Prathitāh Bhuvi; Tāmra-roopya-suvarṇānām Tāh Pravakshyāmya-sheshata. -75

Bhuvi-on this earth, Prathitāh-generally, Loka-among men, Yāh-those, Samjñāh-terms, Samvyavahār+Artham-for the purpose of business transactions, Tāmra+Roopya+Suvarṇānām-copper, silver and gold, Tāh-those, Asheshatah-fully, Pravakshyāmi-I shall declare.

Purport: Now, I shall declare those measures and terms which are generally used among men on this earth, as a medium of exchange like pieces of copper, silver and gold for the purpose of business transactions, that is, for buying and selling.

जालान्तरगते भानौ यत्सूक्ष्मं दृश्यते रजः ।

प्रथमं तत्प्रमाणानां त्रसरेणुं प्रचक्षते ॥ १३२ ॥ (७६)

Jālāntaragate Bhānow Yatsookshmam Drishyate Rajah; Prathamam Tatpramānanām Trasarenum Prachakshate. -76

Bhānow-in the sunbeam, Jālāntaragate-through the lattice of the window, Yat-that, Sooksham+Rajah-the very small particle of dust, Drishyate-is seen, Tat-that, Trasarenum-Trasarenu, Prathamam-the first, Pramānanām-of the measures, Prachakshate-is called.

Purport: That very small particle of dust which is seen in the sunbeam which enters through lattice of the window is called a *Trasarenu*, and it is the first unit of measure.

त्रसरेणवोऽष्टौ विज्ञेया लिक्षैका परिमाणतः ।

ता राजसर्षपस्तिस्त्रस्ते त्रयो गौरसर्षपः ॥ १३३ ॥ (७७)

Trasarenavo'shtow Vijneyā Likshaikā Parimānatah; Tā Rājasarshapastisraste Trayo Gowrasarshapah. -77

Ashtow+Trasarenavah-eight Trasarenus, Parimānatah-in measure, Vijneyā-know, Likshaikā-one Likshā, Tisrah+Tā-three times that, Rājasarshapah-one Rājasarshapa, Te+Trayah-three of those, Gowrasarshapah-Gowrasarshapah.

Purport: In the scale of measurement, know that eight *Trasarenus* are equal in weight to one *Likshā* and three *Likshās* are equal to one *Rājasarshapa*-one grain of black mustard, and three of these are equal in measure to one *Gowrasarshapah*-one white grain of mustard.

सर्षपाः षट् यवो मध्यस्त्रियवं त्वेव कृष्णालम् ।

पञ्चकृष्णालको माषस्ते सुवर्णस्तु षोडश ॥ १३४ ॥ (७८)

Sarshapāh Shat Yavo Madyastriyavam Tveka krishnalam; Panchakrishnalako Māshaste Suvarnastu Shodasha. -78

Shat+Sarshapāh-six grains, Madya+Yava-one middle-sized barley corn, Tu-and, Triyavam-three barley corns, Eka+Krishnalam-one Ratti, Pancha+Krishnalekah-one Māsha, Te+Shodasha-sixteen of these, Suvarnah-one Suvarna.

Purport: And, six grains of white mustard are equal to one middle-sized barley corn and three middle-size barley corns are one *Ratti*, five *Rattis* are one *Māsha* and sixteen such *Māshas* are one *Suvarna*.

पलं सुवर्णाश्चत्वारः पलानि धरणं दश ।

द्वे कृष्णले समधृते विज्ञेयो रौप्यमाषकः ॥ १३५ ॥ (७९)

Palam Suvarnāshchatvārah Palāni Dharanam Dasha; Dve Krishnale Samadhrite Vijneyo Rowpyamāshakah. -79

Vijneyo-know, Chatvārah+Suvarnāh-four Suvarnāh, Palam-one Palam, Dasha+Palāni-ten Palas, Dharanam-one Dhara, Dve+Krishnala-two Rattis, Samadhrite-weighs, Rowpyamāshakah-one Rowpyamāshaka.

Purport: And, know that, four *Suvarnas* are equal to one *Pala*, ten *Palas* are one *Dharana*, and two *Rattis* weighed together is to be considered as one *Rowpyamāshaka*.

ते षोडश स्याद्धरणं पुराणश्चैव राजतः ।

कार्षापणस्तु विज्ञेयस्ताम्रिकः कार्षिकः पणः ॥ १३६ ॥ (८०)

Te Shodasha Syāddharanam Purānashchaiva Rājatah; Kārshāpanastu Vijneyastāmrikah Kārshikah Panah. -80
Chaiva-and also, Vijneyah-know, Te+Shodasha-these sixteen, Dharanam-Rowpyamashaka, Syāt-is, Rājatah+Purānah-one Purāna-coin of silver, Tāmrikah+Kārshikah-a Karsha of copper, Karshāpanah-a coin of Pana.

Purport: And also, know that sixteen of those *Dharanam-Rowpyamāshaka* make one silver *Purāna* or one coin of silver, and one *Karsha* of copper, that is, sixteen *Māshā* of copper is one *Pana*.

धरणानि दश ज्ञेयः शतमानस्तु राजतः ।

चतुः सौवर्णिको निष्को विज्ञेयस्तु प्रमाणतः ॥ १३७ ॥ (८१)

Dharani Dasha Jneyah Shatamānastu Rājatah; Chatuh Sowvarniko Nishko Vijneyastu Pramānatah. -81
Jneyah-know, Dasha+Dharani-ten Dharanis, Rājatāh-of silver, Shatamānah-Shatamāne, Tu-but, Pramānatah-according to measurement, Chatuh+Sowvarnikah-four Suvarnas, Vijneya-is considered, Nishkah-Nishka.

Purport: And, know that ten *Dharanis* are considered one *Shatamāna* of silver; but four *Suvarnas* are considered as one *Nishka* in the scale of measurement.

पणानां द्वे शते सार्धे प्रथमः साहसः स्मृतः ।

मध्यमः पञ्च विज्ञेयः सहस्रं त्वेव चोत्तमः ॥ १३८ ॥ (८२)

Panānām Dve Shate Sārdhe Prathamah Sāhasah Smritah; Madhyamah Pancha Vijneyah Sahasram Tveva Chottamah. -82

Dve+shate-two hundred, Sārdhe-and half of hundred, Panānām-Panas, Prathamah+Sāhasah-the first Sāhasa, Smritah-is declared, Cha-and, Pancha-five, Madhyamah-the mean, Vijneyah-are considered, Tu-but, Sahasram-one thousand, Uttamah-the highest.

Purport: Two hundred and fifty *Panas* are declared the first, that is, the lowest *Sāhasa*, and five hundred as

the mean *Sāhasa*, but one thousand *Panas* are considered the highest *Sāhasa*.

वसिष्ठविहितां वृद्धिं सृजेद्वित्तविवर्धिनीम्।

अशीतिभागं गृह्णीयान्मासाद्वार्धुषिकः शते ॥ १४० ॥ (८३)

Vasishthavihitām Vridddhim Srijedvittavivardhineem; Asheetibhāgam Grihneeyānmāsādvārdhushikahshate. -83

Vasishtha-the master of pecuniary dealings, *Vihitām*-prescribed, *Vridddhim*+*Srijet*-shall charge an interest, *Vittavivardhineem*-to grow the capital money, *Vārdhushikah*-the money lender, *Shate*+*Asheetibhāgam*-one eightieth of one hundred, *Grihneeyāt*-shall take, *Māsāt*-monthly.

Purport: The money lender shall take as monthly interest one eightieth part of a hundred as interest on his capital as prescribed by the master of pecuniary dealings.

न त्वेवाधौ सोपकारे कौसीदीं वृद्धिमाप्नुयात्।

न चाधेः कालस्रोधान्निसर्गोऽस्ति न विक्रयः ॥ १४३ ॥ (८४)

Na Tvevādhow Sopakāre Kowseedeem Vridddhimāpnuyāt; Na Chādhēh Kālasamrodhānnisargo'sti Na Vikrayah. -84

*Tu*but, *Eva*-certainly, *Na*+*Apnuyāt*-shall not take, *Ādhow*-on the mortgaged goods, *Sopakāre*-which is beneficial to both, *Kowseedeem*+*Vridham*-increase in interest, *Cha*-and, *Ādheh*-the mortgaged goods, *Kālasamrodhāt*-kept for a long time, *Na*+*Nisargah*-shall not be forfeited, *Na*-nor, *Vikrayah*-sold.

Purport: The creditor shall not charge interest on a loan, for which an asset has been mortgaged by the debtor, for example, a house, a plot of land, cattle etc., which is beneficial, that is, from which revenue accrues, and the asset shall neither be forfeited nor sold if it has been mortgaged for a long time.

न भोक्तव्यो बलादाधिर्भुञ्जानो वृद्धिमुत्सृजेत्।

मूल्येन तोषयेच्चैनमाधिस्तेनोऽन्यथा भवेत् ॥ १४४ ॥ (८५)

Na Bhoktavyo Balādādhirbhuinjāno Vridhimutsrjet; Moolyena Toshayechchainamādhisteno'nyathā Bhavet. -85

Na+Bhoktavyah-shall not use, *Balāt*-by force, *Ādhih*-the mortgaged property, *Bhuinjānah*-used, *Vridhim*-the interest, *Utsrijet*-shall remit, *Toshayet*-shall satisfy, *Enam+Moolyena*-by its value, *Anyathā*-otherwise, *Bhavet*-shall be, *Stenah*-the thief, *Tenāh+Adhih*-of the mortgaged property.

Purport: The creditor who has accepted a mortgaged property as a guarantee, shall not use it, and if he uses it by force, that is, if he enjoys it, he shall remit the interest or if it has been spoilt by its use, he shall satisfy the owner by paying its original price, otherwise the creditor shall be considered a thief.

आधिश्चोपनिधिश्चोभौ न कालात्ययमर्हतः ।

अवहार्यौ भवेतां तौ दीर्घकालमवस्थितौ ॥ १४५ ॥ (८६)

Ādhishchopanidhishchobhow Na Kālātyayamarhatah; Avahāryow Bhavetām Tow Deergakālamavasthitow. -86

Ādhih-a mortgaged property, *Cha*-and, *Upanidhih*-a deposit, *Kāla*-time, *Atyayam*-limit, *Na+Arhatah*-is not lost, *Tow*-both, *Deergakālam*-for a long, *Avasthihow*-remained with the creditor, *Bhavetām*-shall be, *Avahāryow*-recoverable.

Purport: A mortgaged property or a deposit shall not be subject to any time limit and therefore lost. Both of these guarantees though remained for a long time with the creditor shall be recoverable.

संप्रीत्या भुज्यमानानि न नश्यन्ति कदाचन ।

धेनुरुष्ट्रो वहन्नश्वो यश्च दम्यः प्रयुज्यते ॥ १४६ ॥ (८७)

Sampreetyā Bhujyamānāni Na Nashyanti Kadāchana; Dhenurushthro Vahannashvo Yashcha Damyah Prayujyate. -87.

Sampreetyā-with friendly and mutual agreement, *Bhujyamānāni*-things or articles, *Dhenuh*-the cow, *Ushtrah+Ashvah*-the camel, and the horse, *Vahan*-for conveyance, *Cha*-and, *Damyah*-the bullock for ploughing, *Yah*-which, *Prayujyate*-are engaged, *Na+Nashyanti*-are not destroy, *Kadāchana*-never.

Purport: Things used with friendly and mutual consent, like the cow, and the camel and the horse for

conveyance or riding, or which are used for agricultural operations like the bullock, the ownership shall never be destroyed though they are used by someone else.

कुसीदवृद्धिर्द्वैगुण्यं नात्येति सकृदाहता।

धाये सदे लवे वाह्ये नातिक्रामति पञ्चताम् ॥ १५१ ॥ (८८)

Kusheedavriddhirdvaigunyam Nātyeti Sakridāhritā; Dhānye Sade Lave Vāhye Nātikrāmati Panchatām. -88

Sakrit-at one time, Āhritā-taken, Kusheed+Vriddhih-increase in interest, Dvaigunyam+Na+Atyeti-shall not double, Dhānye-for grains, Sade-the fruits, Lave-wool, Vāhye-the beast of burden, Na+Atikrāmati-shall not be more, Panchatām-five times.

Purport: In money transactions, and loan taken at one time, the increase of interest shall not double the capital advanced, and on grains, fruits, wool, and beast of burden, it shall not be more than five times the original amount or number.

नातिसांवत्सरीं वृद्धिं न चादृष्टां पुनर्हरेत्।

चक्रवृद्धिः कालवृद्धिः कारिता कायिका च या ॥ १५३ ॥

(८९)

Nātisāmvatsareem Vridhim Na Chāddrishtam Punarharet; Chakravridhih Kālavridhih Kāritā Kāyikā Cha Yā. -89

Atisāmvatsareem+Vridhim-interest for more than one year, Na+Haret-shall not take, Cha-and, Addrishtam+Punah+Na+Haret-nor shall take unapproved, Chakravridhih-interest on interest, Kālavridhih-periodical, Kāritā-as stipulated, Cha-and, Yā-those, Kāyikā-corporal.

Purport: The creditor shall not take interest for more than one year in a year, nor shall he claim interest on interest, that is, compound interest is prohibited, and he shall also not take interest in those forms like periodical interests, which are not stipulated in the document or the Scriptures, or claim corporal interest, that is, through threat or violence.

ऋणं दातुमशक्तो यः कर्तुमिच्छेत्पुनः क्रियाम् ।

स दत्त्वा निर्जितां वृद्धिं करणं परिवर्तयेत् ॥ १५४ ॥ (१०)

Rinam Dātumashakto Yah Kartumichchhetpunah Kriyām; Sa Dattvā Nirjitām Vridhim Karanam Parivartayet. -90
Yah-who, Dātum+Ashaktah-unable to pay, Rinam-the debt, Punah-but, Ichhet-wishes, Kriyām-the debt, Kartum-to continue, Sah-he, Dattvā-shall pay, Nirjitām+Vridhim-the accrued interest, Karanam-the contract, Parivartayet-shall make.

Purport: But he, who is unable to discharge his debt at the due date, and still wishes to continue with the transaction, he shall have to pay the accrued interest on the loan, and then he shall make a new contract.

अदर्शयित्वा तत्रैव हिरण्यं परिवर्तयेत् ।

यावती संभवेद् वृद्धिस्तावतीं दातुमर्हति ॥ १५५ ॥ (११)

Adarshayitvā Tatraiva Hiranyam Parivartayet; Yāvatee Sambhaved Vridhistāvateem Dātumarhati. -91
Adarshayitvā-cannot pay, Tatra-then, Eva-indeed, Hiranyam-the capital, Parivartayet-shall change, Yāvatee+Vridhih-as much interest, Tāvateem-that much, Dātum-shall give, Arhati-as due.

Purport: If the debtor cannot pay the interest due at the right time, then indeed the accrued interest shall be added to the capital, and a new contract shall be drawn up and then the debtor shall pay that much interest as shall be due on the new amount.

चक्रवृद्धिं समारूढो देशकालव्यवस्थितः ।

अतिक्रामन्देशकालौ न तत्फलमवाप्नुयात् ॥ १५६ ॥ (१२)

Chakravridhim Samāroodho Deshakālavyavasthitah; Atikrāmandeshakālow Na Tatphalamavāpnuyāt. -92

Chakravridhim+Samāroodhah-adding the interest to the capital, Desh+Kāla+Vyavasthitah-according to the place, the time and the system, Atikrāman-in contravention with, Deshakālow-the place and the time, Tat-that, Phalam-reward, Na+Āpnuyāt-shall not be entitled.

Purport: He, who has made a contract to add the interest due to the capital, and therefore shall claim

compound interest, he shall do so taking into consideration the place, the time and the prevailing financial system in force. If he contravenes then he shall not be entitled to such reward, that is, the interest.

समुद्रयानकुशलाः देशकालार्थदर्शिनः ।

स्थापयन्ति तु यां वृद्धिं सा तत्राधिगमं प्रति ॥ १५७ ॥ (१३)

Samudrayānakushalāh Deshakālārthadarshinah; Sthāpayanti Tu Yām Vridhim Sā Tatrādhigamam Prati. -93

Samudrayānakushalāh-experts in sea voyages, *Desh+Kāla*-according to place and time, *Tu*-and, *Arthadarshinah*-professional in finance, *Yām*-which, *Sā*-that, *Vridhim*-rate, *Tatra*-where, *Adhigamam+Prati*-shall prevail.

Purport: That rate of interest or tax shall prevail in respect to the conveyance of goods by sea, where it shall be fixed by those who are professional in finance and expert in sea-voyages considering the place and time of the service.

यो यस्य प्रतिभूस्तिष्ठेद्दर्शनायेह मानवः ।

अदर्शयन् स तं तस्य प्रयच्छेत् स्वधनादृणम् ॥ १५८ ॥ (१४)

Yo Yasya Pratibhoostishthedarshanāyeha Mānavah; Adarshayan Sa Tam Tasya Prayachchet Svadhanādrinam. -94

Yah+Mānavah-the man who, *Yasya*-whose, *Iha*-here, *Darshanāya*-to appear, *Pratibhooh+Tishthet*-becomes a surety, *Adarshayan*-does not appear, *Tam*-that, *Tasya+Rinam*-his debt, *Svadhanāt*-from his own money, *Prayachchet*-shall pay.

Purport: The man who accepts to become a surety in a financial deal, and agrees to present the debtor here, that is, in court, if he fails to do so, then he shall have to pay the debt of the debtor from his own money.

प्रातिभाव्यं वृथादानमाक्षिकं सौरिकं च यत् ।

दण्डशुल्कावशेषं च न पुत्रो दातुमर्हति ॥ १५९ ॥ (१५)

Prātibhāvyaṃ Vrihādānamākshikam Sowrikam Cha Yat; Dandashulkāvashesham Cha Na Putro Dātumarhati. -95

Prātibhāvyam-money due by a surety, *Vrithādānam*-gift to an unworthy person, *Ākshikam*-lost at play, *Cha*-and, *Yat+Sowrikam*-that due for liquor, *Cha*-and, *Danda+Shulka+Avashesham*-any fine due, *Putrah*-the son, *Dātum*-to pay, *Na+Arhati*-not bound.

Purport: Any amount of surety money, money promised as gift to an unworthy recipient, money lost and due for gambling and that which is unpaid for liquor, and any fine which should be paid to the state, the son is not bound to pay any of them.

दर्शनप्रातिभाव्ये तु विधिः स्यात्पूर्वचोदितः ।

दानप्रतिभुवि प्रेते दायादानपि दापयेत् ॥ १६० ॥ (१६)

Darshanapratibhāvyē Tu Vidhih Syātpoorvachoditah;
Dānapratibhuvi Prete Dāyādānapi Dāpayet. -96

Darshanapratibhāvyē-to present the debtor in court, *Vidhih*-the rule, *Syāt*-shall be, *Poorvachoditah*-stated above, *Tu*-but, *Dānapratibhuvi*-the surety, *Prete*-shall die, *Dāyādānapi*-even from his heirs, *Dāpayet*-shall discharge.

Purport: The rule to discharge a debt by a surety is stated above, but in the event of the surety who has agreed to guarantee the debtor, shall die, and the debtor fails to settle the debt, then the judge may even compel his heirs to discharge the debt.

अदातरि पुनर्दाता विज्ञातप्रकृतावृणम् ।

पश्चात् प्रतिभुवि प्रेते परीप्सेत् केन हेतुना ॥ १६१ ॥ (१७)

Adātari Punardātā Vijnātaprakritāvrinam;
Pashchāt pratibhuvi Prete Pareepset Kena Hetunā. -97

Kena+Hetunā-on what account, *Dātā*-the creditor, *Pareepset*-shall claim, *Rinam*-the debt, *Pashchāt+Pratibhuvi+Prete*-after the death of the surety, *Punah*-then, *Vijnātaprakritow*-fully known, *Adātari*-not to pay.

Purport: Where it is fully known to the creditor that the surety has not agreed to pay any money to him as it is stated in the contract, then after the latter's death on what account he shall claim his heirs to settle the debt?

निरादिष्टधनश्चेत्तु प्रतिभूः स्यादलंघनः।

स्वधनादेव तद्दद्यान्निरादिष्ट इति स्थितिः ॥ १६२ ॥ (९८)

Nirādishtadhanashachettu Pratibhuh Syādalanghanah; Svadhanādeva Taddadyānnirādishta Iti Sthitih. -98

Chet-if, Nirādishta+Dhanah-the debtor has given the money, Pratibhuh-to the surety, Tu-and, Alanghanah+Syāt- has not requested, Nirādishtah-the not requested, Tat+Svadhanāt-that from his own money, Eva-indeed, Dadyāt-shall give, Iti+Sthitih-thus is the rule.

Purport: If the debtor has handed over the loan money to the surety but has not requested him to pay back the loan to the creditor, in case of the death of the debtor indeed the surety or his heirs shall pay that debt from their own money. This is the rule.

मत्तोन्मत्तार्ताध्यधीनैर्बालेन स्थविरेण वा ।

असम्बद्धकृतश्चैव व्यवहारो न सिद्ध्यति ॥ १६३ ॥ (९९)

Mattonmattārtādhyādheenairbālena Sthavirena Vā; Asambadhakritashchaiva Vyavahāro Na Siddhayati. -99

Matah-the intoxicated, Unmattāh-the insane, Ārtah-grievously ill, Ādhih-the mentally disturbed, Adheenaih-the dependent, Bālena-by an infant, Vā-or, Sthavirena-by the very aged man, Cha-and, Eva-indeed, Asambadhakritah-by an unauthorized, Vyavahāra-contract, Na+Siddhayati-is not valid.

Purport: Indeed, a contract made by a person who is intoxicated, insane, or grievously ill, mentally disturbed, dependent, or a contract made by an infant or a very aged man or by someone who is not authorized to act on behalf of the party concerned, is not valid.

सत्या न भाषा भवति यद्यपि स्यात्प्रतिष्ठिता ।

बहिश्चेद्भाष्यते धर्मान्नियताद् व्यावहारिकात् ॥ १६४ ॥ (१००)

Satyā Na Bhāshā Bhavati Yadyapi Syāt Pratishtitā; Bahishchedbhāshyate Dharmānniyatād Vyāvahārikāt. -100

Bhāshā-an agreement, Na+Satyā+Bhavati-cannot be legal, Yadyapi-although, Syāt-shall be, Pratishtitā-proved, Chet-if,

Bhāshyate-made, Bahih-outside, Dharmān-the law, Niyatāt+Vyāvahārikāt-settled usage.

Purport: Any contract cannot be legal if it has been made outside, that is, contrary to the law and the settled usage of land though it may be proved by any agreement made, that is, the Law of the land prevails.

योगाधमनविक्रीतं योगदानप्रतिग्रहम् ।

यत्र वाऽप्युपधिं पश्येत्तत्सर्वं विनिवर्तयेत् ॥ १६५ ॥

(१०१)

Yogādhamanavikreetam Yogadānapratigraham; Yatra Vā'pyupadhim Pashyettatsarvam Vinivartayet. -101

Yoga+Ādhamana+Vikreetam-any fraudulent pledge or sale, Yogadāna+Pratigraham-acceptance of fraudulent gift, Vā-or, Yatra-where, Upadhim+Pashyet-a fraud shall be seen, Tat-that, Sarvam-all, Vinivartayet-shall be declare null and void.

Purport: Any fraudulent pledge or sale of goods or any gift given or accepted fraudulently shall be declared null and void by the judge where and whenever the fraud shall be seen.

गृहीता यदि नष्टः स्यात्कुटुम्बार्थे कृतो व्ययः ।

दातव्यं बान्धवैस्तत्स्यात् प्रविभक्तैरपि स्वतः ॥ १६६ ॥

(१०२)

Grahitā Yadi Nashtah Syātkutumbārtham Krito Vyayah; Dātavyam Bāndhavaistatsyātpravibhaktairapi Svatah. -102

Yadi-if, Grahitā-the borrower, Nashtah+Syāt-is dead, Kutumbārtham-for the sake of the family, Kritch+Vyayah-has expended, Tat-that, Dātavyam+Syāt-shall be paid, Bāndhavaish-by the relatives, Pravibhaktaih+Api-though divided, Svatah-from their estate.

Purport: If ever, the borrower is dead after contracting a loan, and where the money has been expended for the family, that loan must be settled by the relatives out of their own estate though they may be divided.

कुटुम्बार्थेऽऽध्यधीनोऽपि यं व्यवहारं समाचरेत् ।

स्वदेशे वा विदेशे वा तं ज्यायान्न विचारयेत् ॥ १६७ ॥

(१०३)

Kutumbārthe" dhyadheeno'pi Yam Vyavahāram Samācharet; Svadeshe Vā Videshe Vā Tam Jyāyāna Vichārayet. -103

Kutumbārthe-for the sake of the family, *Svadeshe+Vā+Videshe+Vā*-either in his own country or abroad, *Adhi+Adheenah+Api*-even by a dependent relative, *Yam+Vyavahāram*-which ever deal, *Samācharet*-shall make, *Tam*-that, *Jyāyāna*-the head of the family, *Na+Vichārayet*-shall not rescind.

Purport: A deal, that is, a debt contracted by a dependent relative for the sake of their family either in his own country or abroad, the head of the family shall acknowledge and approve the debt. He shall not rescind it.

अनेन विधिना राजा मिथो विवदतां नृणाम् ।

साक्षिप्रत्ययसिद्धानि कार्याणि समतां नयेत् ॥ १७८ ॥

(१०४)

Anena Vidhinā Rājā Mitho Vivadatām Nrinām; Sākshipratyayasiddhāni Kāryāni Samatām Nayet. -104

Rājā-the king, *Mithah+Nrinām*-men with each other, *Vivadatām*-dispute, *Anena+Vidhinā*-by these rules, *Sākshi+Pratyayasiddhāni*-proved by witness and documents, *Kāryāni*-cases, *Samatām*-equitably, *Nayet*-shall decide.

Purport: The king or the judge shall equitably decide conformably to these rules the cases of dispute between men with each other which are proved by witnesses and documents.

B. Second class of Dispute: Regarding deposits

कुलजे वृत्तसंपन्ने धर्मज्ञे सत्यवादिनि ।

महापक्षे धनिन्यार्ये निक्षेपं निक्षिपेद् बुधः ॥ १७९ ॥

(१०५)

Kulaje Vrittasampanne Dharmajne Satyavādinī; Mahāpakshe Dhaninyārye Nikshepam Nikshipet Budhah. -105

Budhah-a sensible man, *Nikshepam*-a deposit, *Nikshipet*-shall make, *Kulaje*-born in a good family, *Vrittasampanne*-of good conduct, *Dharmajne*-well-versed in the law, *Satyavādinī*-truthful, *Mahapakshe*-having many relatives, *Ārye+Dhanini*-wealth.

Purport: A sensible man shall make a deposit only with a person who is born in a good family who is of a good conduct, well-versed in the law and who is truthful, and has many relatives and who is a wealthy *Ārya*.

यो यथा निक्षिपेद्धस्ते यमर्थं यस्य मानवः ।

स तथैव ग्रहीतव्यो यथा दायस्तथा ग्रहः ॥ १८० ॥

(१०६)

Yo Yathā Nikshipedhaste Yamartham Yasya Mānavah; Sa Tathaiva Graheetavyo Yathā Dāyastathā Grahah. -106

Yah+Mānavah-the man who, *Yathā*-in whatever manner, *Nikshipet*-shall deposit, *Yasya+Haste*-in his hands, *Yam*-that, *Artham*-money, *Sah*-he, *Tathā+Eva*-in the same manner, *Yathā+Dāyah*-as is given, *Tathā+Grahah*-so shall be received.

Purport: The man who deposits any money in whatever manner in the hands of another person, in the same manner the money shall be returned to him on demand because as an object is given so shall it be returned.

यो निक्षपं याच्यमानो निक्षेप्तुर्न प्रयच्छति।

स याच्यः प्राड्विवाकेन तन्निक्षेप्तुरसन्निधौ ॥ १८१ ॥

(१०७)

Yo Nikshepam Yāchyamāno Nikshepturna Prayachchhati; Sa Yāchyah Prādvivākena Tannikshepturasannidhow. -107

Yah-who, *Na+Prayachchhati*-does not restore, *Nikshepam*-the deposit, *Niksheptuh*-to the depositor, *Yāchyamānah*-at his request, *Prādvivākena*-the judge, *Sah+Yāchyah*-shall question him, *Tat+Niksheptuh*-that depositor, *Asannidhow*-in his absence.

Purport: He, who does not restore the deposit to the

depositor at his request, the judge shall question him, that is, he shall be tried even in the absence of the depositor if a case is entered in court.

साक्ष्यभावे प्रणिधिभिर्वयोरूपसमन्वितैः।

अपदेशैश्च संन्यस्य हिरण्यं तस्य तत्त्वतः ॥ १८२ ॥

(१०८)

Sākshyabhāve Pranidhibhirvayorooapasamanvitaiḥ; Apadeshaishcha Sannyasya Hiranyam Tasya Tattvataḥ. -108

Sākshi+Abhāve-in the absence of witnesses, Pranidhibhiḥ-by spies, Vayah-age, Roopa-appearance, Samanvitaiḥ-endowed with, Apadeshaiḥ-under pretext, Cha-and, Tattvavah-real, Tasya-to him, Hiranyam-gold, Sannyasa-demand.

Purport: In the absence of witnesses to give evidence in respect of the deposit, the judge shall deposit gold with the defendant through spies of suitable age, and physical appearance and under some pretext that shall look real, and then afterwards demand it back.

स यदि प्रतिपद्येत यथान्यस्तं यथाकृतम्।

न तत्र विद्यते किञ्चिद्यत्परैरभियुज्यते ॥ १८३ ॥ (१०९)

Sa Yadi Pratipadyeta Yathānyastam Yathākṛitam; Na Tatra Vidyate Kinchidyatparairabhiyujyate. -109

Yadi-if, Sah-he, Pratipadyeta-restores, Yathānyastram+Yathākṛitam-as deposited and laid down, Tatra-there, Na-not, Vidyate+Kinchit-there is nothing, Paraiḥ+Abhiyujyate-others accuse him.

Purport: If the defendant restores back the gold or the money in the same form and condition in which it was deposited and laid down in the contract, then it shall be assumed that there is nothing true in the allegations for which he is being accused by the others.

तेषां न दद्याद्यदि तु तद्धिरण्यं यथाविधि।

उभौ निगृह्य दाप्यः स्यादिति धर्मस्य धारणा ॥ १८४ ॥

(११०)

Teshām Na Dadyādyadi Tu Tadhiranyam Yathāvidhi; Ubhow Nigrihya Dāpyah Syāditi Dharmasya Dhāranā. -110

Yadi+Tu-and if, *Tat+Hiranyam*-that gold, *Teshām*-to them, *Yathāvidhi*-as it should be, *Na+Dadyāt*-does not restore, *Nigrihya*-shall recover, *Ubhow*-both, *Dāpyah+Syāt*-shall be returned, *Iti*-thus, *Dhāranā*-the rule, *Dharmasya*-of the law.

Purport: And if the defendant does not restore the gold, that is, deposit to them (the spies) as it should be, then the judge shall condemn him and recover both the deposits. Thus is the rule of Dharma, that is, the law.

निक्षेपोपनिधी नित्यं न देयौ प्रत्यनन्तरे ।

नश्यतो विनिपाते तावनिपाते त्वनाशिनौ ॥ १८५ ॥

(१११)

Nikshepopanidhee Nityam Na Deyow Pratymanantare; Nashyato Vinipāte Tāvanipāte Tvanāshinow. -111

Upnidhi-an article sealed or not, *Nikshepa*-deposited, *Nityam*-never, *Na+Deyow*-not be returned, *Prati+Anantare*-a near relative, *Tow*-that, *Vinipāte+Nashyatah*-is lost after his death, *Tu*-and, *Anipāte*-living, *Anāshinow*-is not lost.

Purport: A sealed or an open article deposited shall never be returned to a near relative of the person who made the deposit. If the depositor dies, that deposit is lost, and it is not lost, as long as he is living.

स्वयमेव तु यो दद्यान्मृतस्य प्रत्यनन्तरे ।

न स राज्ञा नियोक्तव्यो न निक्षेप्तुश्च बन्धुभिः ॥ १८६ ॥

(११२)

Svayameva Tu Yo Dadyānmritasya Pratymanantare; Na Sa Rājñā Niyoktavyo Na Niksheptushcha Bandhubhih. -112

Tu-but, *Yah*-who. *Svayam+Eva*-of his own accord, *Dadyāt*-returns, *Prati+Anantare*-to a near relative, *Mritasya*-of the deceased, *Sah*-him, *Rājñā*-neither by the king, *Na+Bandhubhih*-nor by the relatives, *Niksheptuh*-of the depositor, *Niyoktavyah*-shall harass.

Purport: But, if a holder of a deposit, who of his own accord ever returns the deposit to a near relative, after the

death of depositor, then the holder shall not be harassed either the king or any other relatives.

अच्छलेनैव चान्विच्छेत्तमर्थं प्रीतिपूर्वकम्।

विचार्य तस्य वा वृत्तं साम्नैव परिसाधयेत् ॥ १८७ ॥

(११३)

Achchhalenaiva Chānichchhettamartham Preetipoorvakam; Vichārya Tasya Vā Vrittam Sāmnaiva Parisādhayet. -113

Achchhalena-without artifice, *Cha*-and, *Preetipoorvakam*+*Eva*-indeed by friendly means, *Anu*+*Ichchhet*-shall try to obtain, *Tam*+*Artham*-any balance of the deposit, *Vā*-and, *Tasya*-his, *Vrittam*-conduct, *Vichārya*-having inquired, *Sāmnā*-with gentle, *Eva*-certainly, *Prasādhayet*-shall accomplish.

Purport: If ever there is a doubt, that the holder of a deposit has not returned the total amount of the deposit, then the near relative shall indeed try to obtain the balance by friendly means and without artifice, taking into consideration the conduct of the person, he shall certainly settle the matter having recourse to gentle means.

निक्षेपेष्वेषु सर्वेषु विधिः स्यात्परिसाधने।

समुद्रेनाप्नुयात्किञ्चिद्यदि तस्मान् संहरेत् ॥ १८८ ॥

(११४)

Nikshepeshveshu Sarveshu Vidhih Syātparisādhane; Samudre Nāpnuyātkimchidyadi Tasmānna Samharet. -114

Eshu+*Sarveshu*+*Nikshepeshu*-in all these open deposits, *Vidhih*-the procedure, *Parisādhane*-for realising, *Syāt*-shall be, *Samudre*-for sealed deposits, *Yadi*-if, *Tasmāt*-from it, *Na*+*Samharet*-shall not be taken, *Kimchit*+*Na*+*Apnuyāt*-shall not be indictable.

Purport: The above rules hold good for realizing the open deposits from the deposit holders, and regarding the sealed deposits if the seal is not broken that is, the holder has not taken anything from it, then he shall not be indictable.

चौरैर्हृतं जलेनोढमग्निना दग्धमेव वा ।

न दद्याद्यदि तस्मात्स न संहरति किञ्चन ॥ १८९ ॥

(११५)

Chowrairhritam Jalenodamagninā Dagdhameva Vā; Na Dadyādyadi Tasmātsa Na Samharati Kinchana. -115

Yadi-if, Tasmāt-from it, Sah-he, Na+Samharati-does not take, Kinchana-anything, Chowraih+Hritam-is stolen, Jaleṇa+Oodam-washed by water, Vā-or, Agninā+Dagdham-burnt by fire, Na+Dadyāt-shall not return. Eva-indeed.

Purport: If the holder has not taken anything from the sealed deposit, but the deposit has been stolen by the thieves or if it has been washed away by water or burnt by fire, then indeed the holder being not guilty, shall not return, that is, make good any loss incurred.

यो निक्षेपं नार्पयति यश्चानिक्षिप्य याचते ।

तावुभौ चौरवच्छास्यौ दाप्यौ वा तत्समं दमम् ॥ १९१ ॥

(११६)

Yo Nikshepam Nārpayati Yashchānikshipya Yāchate; Tāvubhow Chowravachchhāsyow Dāpyow Va Tatsamam Damam. -116

Yah-who, Na+Arpayati-does not return, Nikshepam-the deposit, Cha-and, Yah-who, Anikshipya-not deposited, Yāchate-demands, Ubhow+Tow-both of them, Chowravat-like the thieves, Shāsyow-are punishable, Vā-and, Tat+Samam-equal to that, Damam+Dāpyow-shall be condemned to pay a fine.

Purport: He, who does not return a deposit made or he who has not made any deposit, but makes a demand, both of them shall be considered to be like thieves, and subject to punishment. They shall be condemned to pay a fine equal to the amount of the deposit retained or claimed.

उपधाभिश्च यः कश्चित् परद्रव्यं हरेन्नरः ।

ससहायः सः हन्तव्यः प्रकाशं विविधैर्वधैः ॥ १९३ ॥

(११७)

*Upadhābhishcha Yah Kashchit Paradravyam Haren-
narah; Sasahāyah Sah Hantavyah Prakāsham Vividhairva-
dhaih. -117*

*Yah+Narah-that man, Kashchit-who ever, Upadhābhish-by false
pretext, Haret-rob Paradravyam-property of another, Sah-the king,
Sasahāyah-with his accomplices, Prakāsham-shall bring to light, Cha-
and, Vividhah+Vadaih-by various punishments, Hantavyah-be
chastised.*

Purport: Whoever, shall rob by false pretext the
property of another person, that man together with his
accomplices, the king shall bring to light, that is, expose to
the public, and they shall be chastised by the various
modes of corporal punishments.

निक्षेपो यः कृतो येन यावांश्च कुलसंनिधौ ।

तावानेव सः विज्ञेयो विब्रुवन्दण्डमर्हति ॥ ११४ ॥

(११८)

*Nikshepo Yah Krito Yena Yāvānshcha Kulasannidhow;
Tāvāneva Sa Vijneyo Vibruvandandamarhati. -118*

*Kula+Sannidhow-in the presence of witnesses, Yena-by whoever,
Yah-that, Nikshepah-deposit, Yāvān+Kritah-as deposited, Tāvān-as
is, Eva-indeed, Sah-it, Vijneyah-shall be known, Cha-and, Vibruvan-
who makes a false statement, Dandam+Arhati-shall be liable to
punishment.*

Purport: Any deposit made by whoever and in
whatever measure or quantity in the presence of witnesses,
shall indeed be described precisely of the same measure
or quantity, as it was, and anyone who shall make a false
statement shall be worthy of punishment.

मिथो दायः कृतो येन गृहीतो मिथः एव वा ।

मिथः एव प्रदातव्यो यथा दायस्तथा ग्रहः ॥ ११५ ॥

(११९)

*Mitho Dāyah Krito Yena Griheeto Mithah Eva Vā;
Mithah Eva Pradātavyo Yathā Dāyastathā Grahah. -119*

Dāyah+Kritah-a deposit is made, *Mithah*-in secret, *Yena*-by whoever, *Vā*-or, *Griheetah*-received, *Mithah*-in secret, *Mithah*-in secret, *Eva*-indeed, *Pradātavyah*-shall be returned, *Yathā+Dāyah*-as given, *Tathā*-so shall be received.

Purport: Anything deposit made or received in secret by whosoever shall be returned privately because as it was given so shall it be received.

निक्षिप्तस्य धनस्यैवं प्रीत्योपनिहितस्य च ।

राजा विनिर्णयं कुर्यादक्षिण्वन् न्यासधारिणम् ॥ १९६ ॥

(१२०)

Nikshiptasya Dhanasyaivam Preetyopanihitasya Cha; Rājā Vinirnayan Kuryādakshinvan Nyāsadhārinam. -120

Evam-thus, *Rājā+Vinirnayan+Kuryāt*-the king shall decide, *Nikshiptasya*-about deposit, *Cha*-and, *Preetyā+Upanihitasya+Dhanam*-a friendly loan, *Nyāsadhārinam*-the holder of the deposit, *Ashinvan*-not oppressed.

Purport: In cases of disputes regarding deposits or friendly loans, the king shall not decide rigorously so that the holder of the deposit or the creditor may be oppressed.

C. Third class of Dispute: Regarding fraudulent sale

विक्रीणीते परस्य स्वयं योऽस्वामी स्वाम्यसंमतः ।

न तं नयेत साक्ष्यं तु स्तेनमस्तेनमानिनम् ॥ १९७ ॥

(१२१)

Vikreeneete Parasya Svam Yo'svāmee Svāmyasam-matah; Na Tam Nayeta Sākshyam Tu Stenamastenamāninam. -121

Yah-who, *Parasya+Svam+Vikreeneete*-sells the property of another man, *Svāmee+Asammatah*-without the consent of the owner, *Astenamāninam*-does not consider himself to be a thief, *Tam+Stena*-that thief, *Na+Nayeta*-shall not admit, *Sākshyam*-testimony.

Purport: If anybody who sells the property of another person, for which he is not the owner, or sells it without the consent of the rightful owner, the king shall not admit the testimony of that thief, though he may not consider

himself as a thief.

अवहार्यो भवेच्चैव सान्वयः षट्शतं दमम् ।

निरन्वयोऽनपसरः प्राप्तः स्याच्चौरकिल्बिषम् ॥ ११८ ॥

(१२२)

Avahāryo Bhavechchaiva Sānvayah Shatshatam Damam; Niranvayo'napasarah Prāptah Syāchchowrakilbisham.-122

Avahāryah-the man found guilty, *Bhabet+Sānvayah*-is from the family of the owner, *Shatshatam*-six hundred, *Damam*-be fined, *Cha-*and, *Niranvayah*-is not from the family, *Anapasarah*-claims ownership, *Eva*-indeed, *Chowrakilbisham+Prāptah+Syāt*-shall be guilty of theft.

Purport: If the man found guilty of selling the property of another person is from the family of the rightful owner, that is, he is his kin, he shall be fined six hundred *Panas*, but if he is not from his family, and has used force to claim ownership, he shall be indeed held guilty of theft and therefore punishable accordingly.

अस्वामिना कृतो यस्तु दायो विक्रयः एव वा ।

अकृतः स तु विज्ञेयो व्यवहारे यथा स्थितिः ॥ ११९ ॥

(१२३)

Asvāminā Krito Yastu Dāyo Vikrayah Eva Vā; Akrita Sa Tu Vijneyo Vyavahāre Yathā Sthitih. -123

Yah-that, *Dāyah*-gift, *Vā*-or, *Vikrayah*-sale, *Kritah*-made, *Asvāminā*-not by the owner, *Eva*-certainly, *Vijneyah*-know, *Sah*-it, *Akritah*-not done, *Tu*-and, *Yathā+Vyavahāre+Sthitih*-according to the procedures.

Purport: Any gift or sale made by someone else who is not the lawful owner, according to the judicial proceedings certainly know that transaction to be as if not done, that is, null and void.

संभोगो दृश्यते यत्र न दृश्येतागमः क्वचित् ।

आगमः कारणं तत्र न संभोगः इति स्थितिः ॥ २०० ॥

(१२४)

Sambhogo Drishyate Yatra Na Drishyetāgamah Kvachit; Āgama Kāranam Tatra Na Sambhogah Iti Sthitih. -124
Yatra-where, *Sambhogah*+*Drishyate*-possession is evident, *Kvachit*-but, *Na*+*Drishyeta*-not seen, *Āgamah*-the title, *Tatra*-there, *Āgamah*+*Kāranam*-the title is the evidence, *Na*+*Sambhogah*-not the possession, *Iti*-thus, *Sthitih*-the legal rule.

Purport: In cases, where the possession and use of a property is evident but the title is not seen, there the title is the evidence of ownership, not the possession. Thus, is indeed the legal rule.

विक्रयाद्यो धनं किञ्चिद् गृहीयात् कुलसंनिधौ ।

क्रयेण स विशुद्धं हि न्यायतो लभते धनम् ॥ २०१ ॥

(१२५)

Vikrayādyoh Dhanam Kinchid Grihneeyāt Kulasannidhow; Krayena Sa Vishudham Hi Nyāyato Labhate Dhanam. -125

Yah-who, *Kinchit*+*Vikrayāt*-by the sale of any good, *Dhanam*+*Grihneeyāt*-acquires money, *Kulasannidhow*-in the presence of witnesses, *Sah*-it, *Hi*-indeed, *Vishudham*+*Krayena*-was purchased legally, *Nyāyatah*+*Dhanam*+*Labhate*-shall get the money legally.

Purport: He, who sells any good in the presence of witnesses, and is to acquire money, he shall prove that the good was purchased legally before he can sell it, and then receive the money legally.

अथ मूलमनाहार्यं प्रकाशक्रयशोधितः ।

अदण्ड्यो मुच्यते राज्ञा नाष्टिको लभते धनम् ॥ २०२ ॥

(१२६)

Atha Moolamanāhāryam Prakāshakrayashodhitah; Adandayoh Muchyate Rājñā Nāstiko Labhate Dhanam. -126

Atha-and, *Moolam*+*Anāhāryam*-the origin of the good is not known, *Prakāsha*+*Kraya*+*Shodhitah*-is purchased in an open public sale, *Rājñā*-by the king, *Adandayah*+*Muchyate*-not punishable, *Nāstikah*-the owner who has lost it, *Dhanam*+*Labhate*-shall get the

good.

Purport: If at a public sale, a man buys a good and the origin of the good is not known, that is, from where it was acquired by the rightful owner, the buyer shall not be subject to punishment by the king for the said purchase. However, if the rightful owner who lost it after the sale, shall get back his property if he appears.

नान्यदन्येन संसृष्टरूपं विक्रयमर्हति ।

न चासारं न च न्यूनं न दूरेण तिरोहितम् ॥ २०३ ॥

(१२७)

Nānyadanyena Samsrishtaroopam Vikrayamarhati; Na Chāsāram Na Cha Nyoonam Na Doorena Tirohitam. -127

Na+Vikrayam+Arhati-is not worthy for sale, *Anyena+Anyat+Samsrishtaroopam*-one article which appears similar to the original one, *Cha*-and, *Na*-neither, *Asāram*-a bad one, *Na*-nor, *Nyoonam*-less in measure, *Cha*-and, *Na*-nor, *Doorena+Tirohitam*-lying far away.

Purport: No commodity is worthy for sale, where the genuine one is replaced by an imitation or if the real substance is mixed with something else looking similar, or which is less in quantity or measure, and or one which is bad, that is, not of good quality and any commodity which is lying far away, that is, which is not at hand or is concealed is not suitable for sale.

D. Fourth class of Dispute: Business Partnership

सर्वेषामर्धिनो मुख्यास्तदर्धेनार्धिनोऽपरे ।

तृतीयिनस्तृतीयांशाश्चतुर्थांशाश्च पादिनः ॥ २१० ॥

(१२८)

Sarveshāmardhino Mukhyāstardhenārdhino'pare; Triteeyinastriteeyānshāshchaturthānshāshcha Pādinah -128

Sarveshām-of all of them, *Mukhyāh*-the main, *Ardhinah*-half the share, *Apare+Ardhinah*-the second, *Tat+Ardhena*-half of that, *Triteeyinah*-the third, *Triteeyānshāh*-one third, *Cha*-and, *Chaturthānshāh*-the fourth, *Pādinah*-the fourth part.

Purport: Regarding joint ventures, the share of revenue is to be allotted, according to the capital invested by the partners, that is, half of the revenue shall be allotted to the main contributors, half of that to those who are second in number, one third to them who are third class contributors, and a fourth part is to be allotted to those who are at the fourth level.

सम्भूय स्वानि कर्माणि कुर्वद्भिरिह मानवैः।

अनेन विधियोगेन कर्तव्यांशप्रकल्पना ॥ २११ ॥

(१२९)

Sambhooya Svāni Karmāni Kurvadbhirihā Mānavaiḥ;
Anena Vidhiyogena Karttavyānśhaprakalpanā. -129

Iha-here, Sambhooya-jointly, Mānavaiḥ-the men, Svāni+Karmāni+Kurvadhih-do their work, Anena+Vidhiyogena-by these principles, Ansha+Prakalpanā-allotment of shares, Kartavya-shall be made.

Purport: Here, in this world, where several men jointly undertake joint ventures, and do their work, the allotment of shares shall be made by the application of the above principles.

E. Fifth class of Dispute: Breach of contract

धर्मार्थं येन दत्तं स्यात् कस्मैचिद्याचते धनम्।

पश्चाच्च न तथा तत् स्यान् न देयं तस्य तद्भवेत् ॥ २१२ ॥

(१३०)

Dharmārtham Yena Dattam Syāt Kasmaichidyāchate
Dhanam; Pashchāchcha Na Tathā Tat Syān Na Deyam
Tasya Tadbhavet. -130

Yena-by whom, Dharma+Artham-for the purpose of Dharma, Dhanam+Dattam+ Syāt-money has been given, Kasmaichit+Yāchate-to someone who asked, Cha-and, Pashchāt-afterwards, Tathā-as, Tat+Syāt+Na-that was not used, Tat-that, Tasya-to him, Na+Deyam+Bhavet-shall not be given.

Purport: He, who has given money to someone who

asked for it to be used for the purpose of Dharma, that is, for a noble cause, and if afterwards the money has not been used for the purpose it was stated, the money should not have been given to him, that is, it should be taken back.

यदि संसाधयेत्तत्तु दर्पाल्लोभेन वा पुनः ।

राज्ञा दाप्यः सुवर्णं स्यात्तस्य स्तेयस्य निष्कृतिः ॥ २१३ ॥

(१३१)

Yadi Samsādhayettattu Darppāllobhena Vā Punah; Rājñā Dāpyah Suvarnam Syāttasya Steyasya Nishkritih. -131

Tu-but, Punah-however, Yadi-if, Darppāt+Vā+Lobhena-through pride or greed, Samsādhayet-shall use, Tat-that, Rājñā-the king, Tasya+Steyasya-for his theft, Nishkritih-to compensate, Suvarnam-one Suvarna, Dāpya+Syāt-shall pay.

Purport: However, if the recipient shall use the money in any other way, and when asked to return it, he shall not do so through pride or greed, then the king shall condemn him for his theft, and to compensate the misdeed, he shall be fined to pay one *Suvarna*, and return the money to the donor.

F. Sixth class of Dispute: Salary Quantum

दत्तस्यैषोदिता धर्म्या यथावदनपक्रिया ।

अत ऊर्ध्वं प्रवक्ष्यामि वेतनस्यानपक्रियाम् ॥ २१४ ॥

(१३२)

Dattasyaishoditā Dharmyā Yathāvadanapakriyā; Ata Oordhvam Pravakshyāmi Vetanasyānapakriyām. -132

Dharmyā+Uditā-have said according to Dharma, Eshā-these, Dattasya-about money advanced, Yathāvat-as, Anapakriyā-no return, Ata-now, Oordhvam-next, Pravakshyāmi-shall discourse, Anapakriyām-non-payment, Vetanasya-of wages.

Purport: I have said these according to the rules of Dharma regarding the no return of money advanced to someone, now I shall discourse on the dispute of non-payment of wages.

भृतो नार्तो न कुर्याद्यो दर्पात् कर्म यथोदितम् ।

स दण्ड्यः कृष्णालान्यष्टौ न देयं चास्य वेतनम् ॥ २१५ ॥

(१३३)

*Brito Nārto Na Kuryādyo Darpāt Karma Yathoditam;
Sa Dandyah Krishnalānyashtow Na Deyam Chāsya
Vetanam. -133*

Yah+Britah+Anārtah-that servant who is not sick,
Na+Kuryāt+Karma-does not do the work, *Darpāt*-out of pride,
Yatha+Uditam-as agreed, *Sah+Dandyah*-he shall be punished,
Ashtow+Krishnalāni-eight krishnalas, *Cha*-and, *Asya+Vetanam*-his
wage, *Na+Deyam*-shall not be paid.

Purport: That servant who is not sick, and through
pride does not do his work as agreed he shall be fined eight
Krishnalas and his wage shall not be paid to him.

आर्तस्तु कुर्यात्स्वस्थः सन् यथाभाषितमादितः ।

सः दीर्घस्यापि कालस्य तल्लभेतैव वेतनम् ॥ २१६ ॥

(१३४)

*Ārtastukuryātsvasthah San Yathābhāshitamāditah;
Sah Deerghasyāpi Kālasya Tallabhetaiva Vetanam. -134*

Svasthah+San-is in good health, *Yathā+Bhāshitam*-as said,
Āditah-originally, *Kuryāt*-does, *Tu*-and, *Sah*-he, *Ārtah*-is ill,
Deerghasya+Kālasya+Api-even for a long period, *Eva*-certainly, *Tat*-
for that, *Vetanam+Labhet*-shall be paid his wage.

Purport: He, who does his work as originally said or
agreed when he is in good health, and if eventually he falls
ill, he shall certainly be paid his wage even for that long
period of illness.

G. Seventh class of Dispute: Breach of work
agreement

एष धर्मोऽखिलेनोक्तो वेतनादानकर्मणः ।

अत ऊर्ध्वं प्रवक्ष्यामि धर्मं समयभेदिनाम् ॥ २१८ ॥

(१३५)

Esha Dharmo'khilenokto Vetanādānakarmanah; Ata Oordhvam Pravakshyāmi Dharmam Samayabhedinām. -135

Esha+Dharmah-the law, *Vetanādānakarmanah*-the payment of wages, *Akhilena*-completely, *Uktah*-having stated, *Atah*-now, *Oordhvam*-the next, *Dharmam*-the law, *Pravakshyāmi*-I shall discourse, *Samaya+Bhedinām*-about those who break an agreement.

Purport: Thus, having completely stated the law of payment of wages now I shall next discourse on the law for those who break a work agreement.

यो ग्रामदेशसङ्घानां कृत्वा सत्येन संविदम् ।

विसंवेदन्नरो लोभात्तं राष्ट्राद्विप्रवासयेत् ॥ २१९ ॥

(१३६)

Yo Grāmadeshasangghānām Kritvā Satyena Samvidam; Visamvadennaro Lobhāttam Rāshtrā dvipravāsayet. -136

Yah+Narah-that man, *Grāma+Desha+Sangghānām*-of a village, district or corporation, *Satyena+Samvidam+Kritva*-having sworn an agreement, *Lobhāt*-through greed, *Visamvadet*-shall break, *Tam*-that, *Rāshtrāt*-from the state, *Vipravāsayet*-shall banish.

Purport: The man who is from a village, a district or a corporation, after having sworn an agreement to work, breaks it through greed, that man shall be banished from the state by the king.

निगृह्य दापयेच्चैनं समयव्यभिचारिणम् ।

चतुः सुवर्णान्शण्णिष्कांश्छतमानं च राजतम् ॥ २२० ॥

(१३७)

Nigrihya Dāpayechchainam Samavyabhichārinam; Chatuh Suvarnānshannishkānshchhathamānam Chā Rājatam. -137

Cha-and, *Enam+Samaya+Vyabhichārinam*-the breaker of an agreement, *Nigrihya*-shall be arrested, *Chatuh+Suvarnān*-four Survarnas, *Shat+Nishkān*-six Nishkas, *Shatamānam+Rājatam*-one Shatamāna of silver, *Dāpayet*-shall be fined.

Purport: And, that man who shall break an agreement, shall be arrested and he shall be fined to pay four

Survanas, six *Nishkas* and one *Shatamāna* of silver.

एतददण्डविधिं कुर्याद्धार्मिकः पृथिवीपतिः।

ग्रामजातिसमूहेषु समयव्यभिचारिणाम् ॥ २२१ ॥

(१३८)

Etaddandavidhim Kuryāddhārmikah Prithiveepatih; Grāmajātisamooheshu Samayavyabhichārīnām. -138

Etat-this, *Dandavidhim*-law of punishment, *Dhārmikah*+*Prithiveepatih*-the righteous king, *Kuryāt*-shall apply, *Samaya*+*Vyabhichārīnām*-on those who break the working agreements, *Grāma*+*Jāti*+*Samooheshu*-in villages, classes and assemblies.

Purport: The righteous king shall apply this law of punishment on those who break the working agreement in villages, classes and assemblies.

H. Eighth class of Dispute: Return of purchased articles

क्रीत्वा विक्रीय वा किञ्चिद्यस्येहानुशयो भवेत्।

सोऽन्तर्दशाहात्तद् द्रव्यं दद्याच्चैवाददीत वा ॥ २२२ ॥

(१३९)

Kritvā Vikreeya Vā Kinchidyasyehānushayo Bhavet; So'ntardashāhāttad Dravyam Dadyāchchaivādadeeta Vā. -139

Kinchit-anything, *Kritvā*-after buying, *Vā*-or, *Vikreeya*-after selling, *Chaiva*-and if, *Yasya*-who, *Iha*-here, *Anushayah*+*Bhavet*-shall repent, *Sah*-he, *Antar*+*Dasha*+*Ahāt*-within ten days, *Tat*+*Dravyam*-that article, *Dadyāt*-return, *Vā*-or, *Ādadeet*-take.

Purport: And if, anybody here in this world, after buying or after selling any article shall repent his bargain, then he may return or take it back within ten days.

परेण तु दशाहस्य न दद्यान्नापि दापयेत्।

आददानो ददच्चैव राजा दण्ड्यः शतानि षट् ॥ २२३ ॥

(१४०)

Parena Tu Dashāhasya Na Dadyānnāpi Dāpayet; Ādadāno Dadachchaiva Rājñā Dandyah Shatāni Shat. -140

Tu-but, Parena-after, Dasha+Ahasya-ten days, Na+Dadyāt-not give, Na+Api-nor even, Dāpayet-take, Ādadānah-shall take, Cha+Eva-or, Dadat-shall give, Rājñā-the king, Dandyah-shall fine, Shat+Shatāni-six hundred.

Purport: After the expiry of the ten days, the article purchased and sold shall neither be given back nor taken, and he who gives or takes back the article, the king shall punish him to pay a fine of six hundred *Panas*.

यस्मिन्यस्मिन्कृते कार्ये यस्येहानुशयो भवेत्।

तमनेन विधानेन धर्मे पथि निवेशयेत् ॥ २२८ ॥ (१४१)

Yasminyasminkrite Kārye Yasyehānushayoh Bhavet; Tamanena Vidhānena Dharme Pathi Niveshayet. -141

Yasmin+Yasmin-in whatever, Krite+Kārye-transaction completed, Yasya-to whom, Anushayah+Bhavet-there is repentance, Tam-to him, Anena+Vidhānena-by these rules, Dharme+Pathi-on the path of rectitude, Niveshayet-shall keep.

Purport: Here in this world, in whatever transaction already completed, if anybody repents, then according to these rules the king shall keep him on the path of rectitude.

I. Ninth class of Dispute: Owners and Keepers of cattle

पशुषु स्वामिनां चैव पालानां च व्यतिक्रमे ।

विवादं संप्रवक्ष्यामि यथावद्धर्मतत्त्वतः ॥ २२९ ॥ (१४२)

Pashushu Svāminām Chaiva Pālānām Cha Vyatikrame; Vivādam Sampravakshyāmi Yathāvaddharmatattvatah. -142

Svāminām-of owners, Cha-and, Pālānām-keepers, Pashushu-of cattle, Vyatikrame+Vivādam-the disputes of transgressions, Yathāvatah-as it should be, Dharma+Tattvatah-according to law, Sampravakshyāmi-I shall duly declare.

Purport: I shall now duly declare as it should be and according to the law, the rules concerning the disputes of transgressions between the owners and the keepers of cattle.

दिवा वक्तव्यता पाले रात्रौ स्वामिनि तद्गृहे ।

योगक्षेमेऽन्यथा चेत्तु पालो वक्तव्यतामियात् ॥ २३० ॥

(१४३)

Divā Vaktavyatā Pāle Rātrō Svāmini Tadgrihe; Yogaksheme'nyathā Chettu Pālo Vaktavyatāmiyāt. -143

Divā-during the day, *Pāle*-the keepers, *Vaktavyatā*-be accountable, *Rātrō*-during the night, *Tadgrihe*-in his house, *Svāmini*-the owner, *Yogaksheme*-the security, *Anyathā*-otherwise, *Chet*-if, *Tu*-and, *Pālah*-the keeper, *Vaktavyatām*-the keepers, *Iyāt*-for that.

Purport: During the day, the keepers shall be accountable for any injuries to the animals or damage caused by them to others' property, and if at night the animals are sheltered in the house of the owner, then he shall be answerable, otherwise the security of the animals shall be on the keepers, if the animals are with them during the day and the night.

गोपः क्षीरभृतो यस्तु स दुह्यादशतो वराम् ।

गोस्वाम्यनुमते भृत्यः सा स्यात्पालेऽभृते भृतिः ॥ २३१ ॥

(१४४)

GopahKsheerabhritoYastu Sa Duhyāddashato Varām; Gosvāmyanumate Bhrityah Sā Syātpāle'bhrith. -144

Tu-and, *Yah+Gopah*-that keeper, *Sah*-he, *Duhyāt*-shall milk, *Ksheerbhritam*-the milk as wages, *Dashatah+Varām*-the best among the ten, *Gosvāmee+Anumate*-with the consent of the owner, *Bhrityah*-the keeper, *Sā*-it, *Syāt*-shall be, *Pāle*-for the keeper, *Abhrite+Bhrith*-the wages for the keeper.

Purport: And, that keeper who has agreed to receive as wages the milk, he shall milk the one of the best cow out of a group of ten with the consent of the owner, and the milk shall be the wages for the keeper.

नष्टं विनष्टं कृमिभिः श्वहतं विषमे मृतम् ।

हीनं पुरुषकारेण प्रदद्यात्पाल एव तु ॥ २३२ ॥ (१४५)

Nashtam Vinashtam Krimibhih Svahatam Vishame Mritam; Heenam Purushakārena Pradadyātpāla Eva Tu. -145

Tu-but, *Nashtam*-strayed, *Vinashtam*+*Krimibhih*-killed by a reptile, *Svahatam*-by dogs, *Vishame*+*Mritam*-by falling in a pit, *Heenam*+*Purushakārena*-due to negligence of duty of the man, *Eva*-certainly, *Palāh*-the keeper, *Pradadyāt*-shall make good.

Purport: But, if while tending the cattle, an animal is strayed or is killed by worms, by the dogs, or by falling into a pit or due to the negligence of duty of the man, that is, the keeper, then certainly he shall make good the loss.

विधुष्य तु हतं चौरैर्न पालो दातुमर्हति ।

यदि देशे च काले च स्वामिनः स्वस्य शंसति ॥ २३३ ॥

(१४६)

Vighushya Tu Hritam Chowrairna Pālo Dātumarhati; Yadi Deshe Cha Kāle Cha Svāminah Svasya Shamsati. -146

Tu-but, *Vighushya*-by noise, *Chowrairna*+*Hritam*-the thieves have stolen, *Cha*-and, *Yadi*-if, *Deshe*+*Cha*+*Kāle*-at the proper place and time, *Svasya*-himself, *Pālāh*-the keeper, *Shamsati*-informs, *Svāminah*-the owner, *Na*+*Dātum*-shall not make good.

Purport: But, if an animal is stolen by the thieves, and the theft is committed by force and by noise that is, the beating of drum, then the keeper shall not make good the loss provided that he informs the owner at the proper place and time.

कर्णौ चर्म च बालांश्च बस्ति स्नायुं च रोचनाम् ।

पशुषु स्वामिनां दद्यान्मृतेष्वङ्गानि दर्शयेत् ॥ २३४ ॥

(१४७)

Karnow Charma Cha Bālānshcha Bastim Snāyūm Cha Rochanām; Pashushu Svāminām Dadyānmritesh-vangkāni Darshayet. -147

Pashushu+*Mriteshu*-on death of the animals, *Angkāni*-the body parts, *Darshayet*-shall show, *Karnow*-the ears, *Charma*-the skin, *Cha*-and, *Bālān*-the hairs, *Bastim*-the bladders, *Snāyūm*-the tendons, *Rochanām*-the fat, *Svāminām*-the owner.

Purport: If ever an animal dies the keeper shall give

to the owner either its ears, skin, hairs, bladders, tendons, the fat or show any other body parts to convince him of the natural death of the animal.

अजाविके तु संरुद्धे वृकैः पाले त्वनायति ।।

यां प्रसह्य वृको हन्यात्पाले तत्किल्बिषं भवेत् ॥ २३५ ॥

(१४८)

Ajāvike Tu Samruddhe Vrikaih Pāle Tvanāyati; Yām Prasahya Vriko Hantyaṭpāle Tatkilbisham Bhavet. -148

Tu-but, Ajā+Avike-the goats and the sheep, Samruddhe-are surrounded, Vrikaih-by the wolves, Tu-and if, Pāle+Anāyati-the keeper does not hasten, Vrikah-the wolf, Prasahya-by force, Hantyaṭ-shall kill, Yām-those, Pāle-the keeper, Bhavet-shall be, Tat+Kilbisham-of that loss.

Purport: But, if the goats and the sheep are surrounded by the wolves, and the keeper does not hasten to their rescue then he shall be responsible if the wolf shall kill and carry away by force any animal.

तासां चेदवरुद्धानां चरन्तीनां मिथो वने ।

यामुत्प्लुत्य वृको हन्यान्न पालस्तत्र किल्बिषी ॥ २३६ ॥

(१४९)

Tāsām Chedavaruddhānām Charanteenām Mitho Vane; Yāmutplutya Vriko Hanyānna Pālastatra Kilbishee. -149

Chet-if, Avaruddhānām-has properly guarded, Tāsām-them, Charanteenām+Mithe-grazing together, Vane-in the forest, Vrikah-a wolf, Utplutya+Hanyāt-darts upon and kills, Tatra-there, Yām-that, Kilbishee-loss, Na-not, Pālah-not the keeper.

Purport: But if, the keeper properly keeps and guards on them while they are grazing together in the forest, and a wolf darts upon and kills a goat or a sheep, then there in that case the keeper shall not be accountable for loss.

धनुःशतं परीहारो ग्रामस्य स्यात् समन्ततः ।

शम्यापातास्त्रयो वाऽपि त्रिगुणो नगरस्य तु ॥ २३७ ॥

(१५०)

*Dhanuhshatam Pareehāro Grāmasya Syātsaman-
tatah; Shamyāpātāstrayo Vā'pi Triguno Nagarasya Tu. -150*

Grāmasya+Samantatah-on all sides of a village, Dhanuhshatām-one hundred Dhanus, Vā-or, Trayah+Shamyāpātāh-three throws, Api-and, Nagarasya-of a town, Trigunah-thrice.

Purport: A plot of land on all sides of a village of an area of one hundred *Dhanus* (about four hundred arms length) or of the length and breadth of three throws of a stick shall be reserved for pasture, and thrice the area shall be kept for this purpose at the outskirt of a town.

तत्रापरिवृतं धान्यं विहिंस्युः पशवो यदि ।

न तत्र प्रणयेदण्डं नृपतिः पशुरक्षिणाम् ॥ २३८ ॥

(१५१)

*Tatrāparivritam Dhānyam Vihinsyuh Pashavo Yadi;
Na Tatra Pranāyeddandam Nripatih Pashurakshinām. -151*

Tatra-there, Aparivritam-not fenced, Yadi-if, Pashavah-the animals, Dhānyam-the crops, Vihinsyuh-shall destroy, Tatra-there, Nripatih-the king, Na+Pranāyet+Dandam-shall not punish, Pashurakshinām-the keeper.

Purport: There, near that pasture land, if the animals shall destroy the crops in the fields which is not fenced, in that case the king shall not punish the keeper.

वृत्तिं तत्र प्रकुर्वीत यामुष्ट्रो न विलोकयेत् ।

छिद्रं च वारयेत्सर्वं श्वसूकरमुखानुगम् ॥ २३९ ॥

(१५२)

*Vritim Tatra Prakurveeta Yāmushtro Na Vilokayet;
Chchhidram Cha Vārayetsarvam Shvasookaramukhā-
nugam. -152*

Tatra-there, Prakurveeta-shall make, Vritim-fence, Yām-which, Ushtrah-the camel, Na+Vikokayet-shall not see, Cha-and, Sarvam+Chchhidram-all apertures, Vārayet-shall cover, Shva+Sookara-the dog or the boar, Mukham+Anugam-mouth goes through.

Purport: There, the owner of the field shall make a

fence so high, that a camel could not see beyond it, and he shall cover all apertures through which a dog or a boar could thrust its mouth (head) and snip into it.

पथि क्षेत्रे परिवृते ग्रामान्तीयेऽथवा पुनः।

सपालः शतदण्डार्हो विपालान् वारयेत्पशून् ॥ २४० ॥

(१५३)

Pathi Kshetre Parivrite Grāmānteeye'thavā Punah; Sapālah Shatadandārho Vipālān Vārayetpashoon. -153

Parivrite+Kshetre-in a fenced field, Pathi-on the road, Athavā-or, Grāmānteeye-in the neighbouring village, Sapālah-the keeper, Shatadanda-one hundred Panas fine, Arhah-is worth, Punah-however, Vipālān+Pashoon-animals not tended, Vārayet-shall drive away.

Purport: However, if the crops in a fenced field beside the road, or in the neighbouring village or town are damaged by the animals being guarded by the keeper, he shall be guilty to be fined one hundred Panas, but the watchman in the field shall drive away the animals which are not tended.

क्षेत्रेष्वन्येषु तु पशुः सपादं पणमर्हति।

सर्वत्र तु सदो देयः क्षेत्रिकस्येति धारणा ॥ २४१ ॥

(१५४)

Kshetreshvanyeshu Tu Pashuh Sapādam Panamarhati; Sarvatra Tu Sado Deyah Kshetrikasyeti Dhāranā. -154

Tu-but, Anyeshu+Kshetreshu-in other fields, Pashuh-the animals, Sapādam+Panam-one and a quarter Panas, Arhati-is right, Tu-and, Sarvatra-all cases, Sadah+Deyah-to make good the loss, Kshetrikasya-to the owner of the field, Iti-thus, Dhāranā-the settled rule.

Purport: But, if the cattle destroy the crops in other fields, that owner or the keeper who was tending the animals shall be liable to pay a fine of one *Pana* and a quarter, and in all other cases where the whole field is destroyed, the loss shall be made good to the owner of the field.

क्षेत्रियस्यात्यये दण्डो भागाद्दशगुणो भवेत्।

ततोऽर्धदण्डो भृत्यानामज्ञानात्क्षेत्रिकस्य तु ॥ २४३ ॥

(१५५)

Kshetriyasyātyaye Dando Bhāgād Dshaguno Bhavet;
Tato'rdhadando Bhrityānāmajñānātkshetrikasya Tu.-155

Atyaye-due to the negligence, *Kshetriyasya*-of the owner, *Dandah*-the fine, *Bhāgāt*-of the share, *Dashaguno*-ten times, *Bhavet*-shall be, *Tu*-but, *Dandah*-the fine, *Tato+Ardha*-half of that, *Bhrityānām*-of the servants, *Ajñānāt*+without the knowledge, *Kshetrikasya*-of the owner.

Purport: If the crops are destroyed due to the negligence of the owner, then he shall be punished ten times of the share of the grain which should have been given to the king as revenue upon that field. But, where the destruction is due to the fault of the servants and the owner had no knowledge of it, there the fine shall be half of that.

एद्विधानमातिष्ठेद् धार्मिकः पृथिवीपतिः।

स्वामिनां च पशूनां च पालानां च व्यतिक्रमे ॥ २४४ ॥

(१५६)

Etadvidhānamātishtheth Dhārmikah Prithiveepatih;
Svāminām Cha Pashoonām Cha Pālānām Cha Vyatikrame.-156

Etad+Vidhānam-by these rules, *Atishtheth*-shall settle, *Svāminām*-the owners, *Cha*-and, *Pālānām*-the keepers, *Cha*-and, *Pashoonām*-the animals, *Vyatikrame*-in disputes.

Purport: The righteous king shall settle disputes regarding the owners, the keepers and their animals by the application of these rules.

J. Tenth class of Dispute: Regarding land boundaries.

सीमां प्रति समुत्पन्ने विवादे ग्रामयोर्द्वयोः।

ज्येष्ठे मासि नयेत् सीमां सुप्रकाशेषु सेतुषु ॥ २४५ ॥

(१५७)

Seemām Prati Samutpanne Vivāde Grāmayordvayoh; Jyeshthe Māsi Nayet seemām Suprakāsheshu Setushu. -157

Dvayoh+Grāmayoh-between two villages, *Seemām+Prati*-concerning the boundary, *Vivāde*-dispute, *Samutpanne*-has arisen, *Jyeshthe+Māsi*-in the month of Jyeshtha, *Nayet*-shall decide, *Seemām*-the boundary, *Suprakāsheshu+Setushu*-in the clear visibility of the landmarks.

Purport: If a dispute has arisen concerning the boundary between two villages or two groups of people, then the limit of the boundary shall be decided in the month of *Jyeshtha* (May/June), when the landmarks will be clearly visible, as these are not visible in the rainy season.

सीमावृक्षांश्च कुर्वीत न्यग्रोधाश्वत्थकिंशुकान् ।

शाल्मलीन् सालतालांश्च क्षीरिणश्चैव पादपान् ॥ २४६ ॥

(१५८)

Seemāvrikshānshcha Kurveeta Nyagrodhāshvattha-kimshukān; Shālmaleen Sālatālāmshcha Ksheerinashchaiva Pādapān. -158

Cha-and, *Seemāvrikshān*-boundary trees, *Nyagrodha+Ashvatha+Kinshukan+Shālmali+Sāla+Tāla*, *Cha*-and, *Eva*-even, *Ksheerinah+Pādapān*-trees with milky juice, *Kurveeta*-do plant.

गुल्मान् वेणूँश्च विविधाञ्छमीवल्लीस्थलानि च ।

शरान्कुब्जकगुल्मांश्च तथा सीमा न नश्यति ॥ २४७ ॥

(१५९)

Gulmān Venoonshcha Vividhānchchhameevalleesthalāni Cha; Sharānkubjakagulmānshcha Tathā Seemā Na Nashyati. -159

Cha-and, *Gulmān*-shrubs, *Vividhān*-of different kinds, *Venoon*-bamboos, *Shamee-Shamis*, *Vallee+Sthalāni*-creepers, *Sarān*-reeds, *Cha*-and, *Kubjakagulmān*-thickets, *Tathā*-thus, *Seemā*-the boundary, *Na+Nashyati*-does not disappear.

Purport: And, for the demarcation of the boundary, the king (authority) shall undertake to plant the boundary

trees, like the *Nyagrodha*, *Ashvatha*, *Kinshuka*, *Shālmali*, *Sāla*, *Tāla*, and even the trees that produces milky juice, and the different kinds of shrubs, the bamboos, the creepers, the reeds, or the thickets. Thus, the boundary does not disappear.

तडागान्युदपानानि वाप्यः प्रस्रवणानि च ।

सीमासंधिषु कार्याणि देवतायतनानि च ॥ २४८ ॥

(१६०)

Tadāgānyudapānāni Vāpyah Prasravanāni Cha; Seemāsandhishu Kāryāni Devatāyatanāni Cha.-160

Seemā+*Sandhishu*-where boundaries meet, *Tadāgāni*-tanks, *Udapānāni*-wells, *Vāpyah*-ponds, *Prasravanāni*-fountains, *Cha*-and, *Devatāyatanāni*-Yajna places, *Kāryāni*-be built.

Purport: And, where the boundaries meet, the king shall cause to be built tanks, wells, ponds, fountains and places for performing *Devapooja*-*Yajnas*.

उपच्छन्नानि चान्यानि सीमालिङ्गानि कारयेत् ।

सीमाज्ञाने नृणां वीक्ष्य नित्यं लोके विपर्ययम् ॥ २४९ ॥

(१६१)

Upachchhannāni Chānyāni Seemālingāni Kārayet; Seemā-jnāne Nrinām Veekshya Nityam Loke Viparyayam. -161

Loke-in this world, *Seemājnāne*-ignorance of the boundaries, *Nrinām*-of the people, *Nityam*-constantly, *Viparyayam*-dispute, *Veekshya*-are seen, *Cha*-and, *Anyāni*-other, *Upachchanāni*-hidden, *Seemālingāni*-boundary points, *Kārayet*-shall make.

Purport: In this world, because of the ignorance of the people, disputes about boundaries are constantly seen, which the king shall have to settle. Therefore, hidden boundary points shall also be made.

अश्मनोऽस्थीनि गोबालांस्तुषान्भस्म कपालिकाः ।

करीषमिष्टकाङ्गारांश्छर्करा बालुकास्तथा ॥ २५० ॥

(१६२)

Ashmano'stheeni Gobālānstushānbhasma Kapālikāh; Kareeshamishatakānggārānshchchharkarā Bālukāstathā. -162

Ashmanah-stones, Asthini-bones, Gobālān-cow's hair, Tushān-chaff, Bhasma-ashes, Kapālikāh-bits of broken pots, Kareesham-dried cow dung, Ishtaka-bricks, Angārān-cinders, Sharkarā-pebbles, Tathā-and, Bālukāh-sand.

Purport: Stones, bones, cow's hair, chaff, ashes, bits of broken pots, dried cow dung, bricks, cinders, pebbles and sand.

यानि चैवं प्रकाराणि कालाद्भूमिर्न भक्षयेत् ।

तानि संधिषु सीमायामप्रकाशानि कारयेत् ॥ २५१ ॥

(१६३)

Yāni Chaivam Prakārāni Kālādbhoomirna Bhakshayet; Tāni Sandhishu Seemāyāmaprakāshāni Kārayet. -163

Cha-and, Evam+Prakārāni-other similar kinds, Yāni-which, Bhoomih-the earth, Kālād-after a long time, Na+Bhakshayet-shall not corrode, Tāni-those, Sandhishu-where boundaries meet, Aprakāshāni-concealed, Kārayet-shall make.

Purport: And, whatever other things of the similar kinds which are available, and which the earth shall not corrode even after a long time, the king (the authority) shall use to make concealed boundaries, that is, the materials shall be buried in the soil where the boundaries meet.

एतैर्लिङ्गैर्नयेत् सीमां राजा विवदमानयोः ।

पूर्वभुक्त्या च सततमुदकस्यागमेन च ॥ २५२ ॥ (१६४)

Etairlinggairnayet Seemām Rājā Vivadamānayah; Poorvabhuktyā Cha Satatamudakasyāgamena Cha. -164

Etaih+Linggaih-by these marks, Rājā+Nayet-the king shall decide, Vivadamānayah-two parties disputes, Seemām-the boundary, Cha-and, Poorvabhuktyā-by long term possession, Cha-and, Satatam+Udakam+Āgamena-by the constant flow of water.

Purport: The king shall decide and settle the dispute between two parties about boundary by these marks, by considering the long term possession, and by the constant

flow of water, that is, from which direction the streams flow.

यदि संशय एव स्याल्लिङ्गानामपि दर्शने ।

साक्षिप्रत्यय एव स्यात् सीमावादविनिर्णयः ॥ २५३ ॥

(१६५)

Yadi Saṁshaya Eva Syāllinggānāmapi Darshane; Sākshipratyaya Eva Syātseemāvādavinirṇayah. -165

Yadi-if, Linggānām+Api+Darshane-even after inspection of the marks, Eva-indeed, Saṁshaya+Syāt-there shall be any doubt, Sākshiepratyaya-on testimony of witnesses, Eva-certainly, Syāt-shall be, Seemāvād-boundary dispute, Vinirṇayah-settled.

Purport: Even, if after the inspection of the marks, there is any doubt, then the boundary dispute shall be settled by the testimony of the witnesses.

ग्रामीयककुलानां च समक्षं सीम्नि साक्षिणः ।

प्रष्टव्याः सीमालिङ्गानि तयोश्चैव विवादिनोः ॥ २५४ ॥

(१६६)

Grāmeeyakakulānām Cha Samaksham Seemni Sākshinah; Prashtavyāh Seemālinggāni Tayoshchaiva Vivādinoh. -166

Samaksham-in the presence, Grāmeeyakakulānām-of the respected men of the village, Cha-and, Sākshinah-the witnesses, Chaiva-and also, Seemni+Tayoh+Vivādinoh-the two contesting the boundary, Seemālinggāni-the boundary marks, Prashtavyāh-shall be examined.

Purport: The testimony of the witnesses about the boundary marks shall be examined by the king (the authority) in the presence of the respected men of the village, and also in the presence of the two contesting parties.

ते पृष्टास्तु यथा ब्रूयुः समस्ताः सीम्नि निश्चयम् ।

निबध्नीयात्तथा सीमां सर्वास्तांश्चैवनामतः ॥ २५५ ॥

(१६७)

Te Prishtāstu Yathā Brooyuh Samastāh Seemni Nishchayam; Nibadhneeyāttathā Seemām Sarvānstāmsh-chaiva Nāmatah. - 167

Te+Samastāh-by all of them, Yathā+Brooyuh-as stated, Prishtāh-questioned, Tathā+Nibadhneeyāt-so shall be recorded, Chaiva-and also, Sarvān+Tān+Nāmatah-the names of all of them, Seemām+Nishchayam-the boundary shall be determined.

Purport: As they are being questioned, their statements shall be so recorded and also shall be kept a record of their names and the boundary shall be determined.

साक्ष्यभावे तु चत्वारो ग्रामाः सामन्तवासिनः ।

सीमाविनिर्णयं कुर्युः प्रयता राजसंनिधौ ॥२५८॥ (१६८)

Sākshyabhāve Tu Chatvāro Grāmāh Sāmantavāsinah; Seemāvinirṇayam Kuryuh Prayatā Rājasannidhow. -168

Tu-but, Sākshee+Abhāve-in the absence of witnesses, Sāmantavāsinah-respected men, Chatvāro+Grāmāh-of four villages, Rājasannidhow-in the presence of the king, Prayatā-assiduously, Seemāvinirṇayam+Kuryuh-shall determine the boundary.

Purport: In the absence of witnesses, respected men from the four neighbouring villages shall assiduously determine the boundary in the presence of the king.

क्षेत्रकूपतडागानामारामस्य गृहस्य च ।

सामन्तप्रत्ययो ज्ञेयः सीमासेतुविनिर्णयः ॥ २६२ ॥ (१६९)

Kshetrakoopatadāgānāmārāmasya Grihasya Cha; Sāmantapratyayo Jneyah Seemāsetuvinirṇayah. -169

Seemā+Setu-the mark of the boundary, Kshetra+Koopā+Tadāgānām-of the field, the well, the pond, Ārāmasya-of the orchard, Cha-and, Grihasya-of the house, Sāmantā+Pratyayah-on the evidence of the respected men, Jneyah-know, Vinirṇayah-shall be settled.

Purport: The boundary of the field, the well, the ponds, the orchard and of the house shall be settled on the evidence of the respected men who know about it, that is, are fully cognizant of the area.

सामान्ताश्चेन्मृषा ब्रूयुः सेतौ विवदतां नृणाम् ।

सर्वेपृथक्पृथग्दण्ड्याः राज्ञा मध्यमसाहसम् ॥ २६३ ॥

(१७०)

Sāmantāshchenmrishā Brooyuh Setow Vivadatām Nrinām; Sarve Prithakprithagdandyāḥ Rājnā Madhyama-sāhasam. -170

Chet-if, Nrinām+Vivadatām-in dispute among men, Sāmantāh-the respected men, Mrishā+Brooyuh-falsely state, Setow-about the landmark, Prithak+Prithak+Sarve-each one of them, Rājnā-the king, Dandyāḥ-shall punish, Madhyam+Sāhasam-the mean Sāhasa.

Purport: If the respected men shall give false statements about the boundary marks which are the cause of dispute of men, then the king shall punish each one of them to pay fine of mean Sāhasa.

गृहं तडागमारामं क्षेत्रं वा भीषया हरन् ।

शतानि पञ्च दण्ड्यः स्यादज्ञानाद् द्विशतो दमः ॥ २६४ ॥

(१७१)

Griham Tadāgamārāmam Kshetram Vā Bheeshayā Haran; Shatāni Pancha Dandayah Syādajnānād Dvishato Damah. -171

Bheeshayā+Haran-takes by intimidation, Griham+Tadāgam+Ārāmam+ Vā+Kshetram-the house, the pond, the orchard, or the field, Shatāni+Pancha-five hundred, Dandayah-be shall punished, Ajnānāt-through ignorance, Dvishatah-two hundred, Syāt-shall be.

Purport: If someone takes through intimidation the house, the pond, the orchard, or the field of a person, then he shall be punished to pay five hundred Panas and if through ignorance then the punishment shall be two hundred Panas.

सीमायामविषहायां स्वयं राजैव धर्मवित् ।

प्रदिशेद्भूमिमेतेषामुपकारादिति स्थितिः ॥ २६५ ॥

(१७२)

Seemāyāmavishahyāyām Svayam Rājaiva Dharmavit; Pravished Bhoomimeteshāmupakārāditi Sthitih. -172

Seemāyām+Avishahyāyām-the boundary not ascertained, *Eva*-certainly, *Dharmavit+Rājā*-the righteous king, *Svayam*-himself, *Bhoomin+Pravishet*-shall allot the land, *Eteshām+Upakārāt*-for their benefit, *Iti*-this, *Sthitih*-the settled rule.

Purport: If the boundary cannot be ascertained by the marks and the testimony of the witnesses, then the righteous king shall himself decide and allot the land keeping in mind the benefit of all the parties. This is the settled rule.

K. Eleventh class of Dispute: Use of abusive language

एषोऽखिलेनाभिहितो धर्मः सीमाविनिर्णये ।

अत ऊर्ध्वं प्रवक्ष्यामि वाक्पारुष्यविनिर्णयम् ॥ २६६ ॥

(१७३)

Esho'khilenābhihito Dharmah Seemāvinirnaye; Ata Oordhvam Pravakshyāmi Vākpārushyavinirnayam. -173

Eshah-thus, *Akhilena+Abhihitah*-is fully declared, *Dharmah*-the law, *Seemā+Vinirnaye*-for deciding boundary disputes, *Atah+Oordhvam*-henceforth, *Pravakshyāmi*-I shall discourse, *Vinirnayam*-deciding cases *Vāk+Pārushya*-abusive language.

Purport: Thus, after having fully declared the law about disputes regarding boundary. I shall henceforth discourse on deciding cases of use of abusive language.

श्रुतं देशं च जातिं च कर्म शारीरमेव च ।

वितथेन ब्रुवन्दर्पाद्वाप्यः स्यात् द्विशतं दमम् ॥ २७३ ॥

(१७४)

Shrutam Desham Cha Jātim Cha Karma Shāreerameva Cha; Vitathena Bruvandarpāddāpyah Syāt Dvishatam Damam. -174

Shrutam-learning, *Desham*-country, *Cha*-and, *Jātim*-Varna, *Cha*-and, *Karma*-deeds, *Eva*-also, *Shāreeram*-bodily features, *Darpāt*-through arrogance, *Vitathena+Bruvan*-makes false statement,

Dāpyah+Syāt-shall be inflicted, *Damam*-punishment, *Dvishata*:-two hundred.

Purport: He, who makes a false statement about the learning, country, *Varna*-Class, deeds and also about the bodily features of somebody, he shall be punished and a fine of two hundred *Panas* shall be inflicted on him.

काणं वाप्यथवा खञ्जमन्यं वापि यथाविधम् ।

तथ्येनापि ब्रुवन् दाप्यो दण्डं कार्षापणावरम् ॥ २७४ ॥

(१७५)

Kānam Vā'pyathavā Khanjamanyam Vā'pi Yathā-vidham; Tathyenāpi Bruvandāpyo Dandam Kārshāpanāvaram. -175

Kānam-the one-eyed, *Vā+Api*-or even, *Khanjam*-the lame, *Athavā*-or, *Anyam*-any other, *Yathāvidham+Api*-even as it is, *Tathyena+Api*-even so, *Bruvan*-said, *Dandam*-punishment, *Dāpyena*-be inflicted, *Kārshāpanāvaram*-at least one *Karshāpana*.

Purport: He, who calls a one-eyed man, the one-eyed, a lame person, the lame or any other person by the defect of his body, though he speaks the truth, he is liable to be punished to pay a fine of at least one *Karshāpana*.

मातरं पितरं जायां भ्रातरं तनयं गुरुम् ।

आक्षारयञ्छतं दाप्यः पन्थानं चाददद् गुरोः ॥ २७५ ॥

(१७६)

Mātaram Pitaram Jāyām Bhrātaram Tanayam Gurum; Ākshāryanchchhatam Dāpyah Panthānam Chādada Guroh. -176

Mātaram-the mother, *Pitaram*-the father, *Jāyām*-the wife, *Bhrātaram*-the brother, *Tanayam*-the son, *Gurum*-the teacher, *Ākshāryan*-by abusive language, *Cha*-and, *Panthānam+Adadat*-does not give way, *Guroh*-to the Guru, *Shatam*-one hundred, *Dāpyah*-shall be fined.

Purport: He, who defames his mother, his father, his wife, his brother, his son (children), and his teacher-spiritual master by the use of abusive language and he,

who does not give way to his Guru shall be fined one hundred *Panas*.

L. Twelfth class of Dispute: Assault

एष दण्डविधिः प्रोक्तो वाक्पारुष्यस्य तत्त्वतः ।

अतः ऊर्ध्वं प्रवक्ष्यामि दण्डपारुष्यनिर्णयम् ॥ २७८ ॥

(१७७)

Esha Dandavidhih Prokto Vākpārushyasya Tattvatah; Atah Oordvam Pravakshyāmi Dandapārushyanirnayam. -177

Esha-thus, *Dandavidhih*-rules for punishment, *Vākpārushyasya*-use of harsh and abusive language, *Tattvatah*-truly, *Prokta*-has been declared, *Atah+Oordvam*-hereafter, *Pravakshyami*-I shall discourse, *Danda*-the punishments, *Pārushya+Nirnayam*-decision regarding assault.

Purport: Thus, after having truly declared the rules for punishments for the use of abusive language hereafter I shall discourse on decision regarding assaults and the punishments.

मनुष्याणां पशूनां च दुःखाय प्रहृते सति ।

यथा यथा महद् दुःखं दण्डं कुर्यात्तथा तथा ॥ २८६ ॥

(१७८)

Manushyānām Pashoonām Cha Duhkhāya Prahrīte Sati; Yathā Yathā Mahad Duhkham Dandam Kuryattathā Tathā. -178

Manushyānām+Cha+Pashoonām-on men and animals, *Duhkhāya*-to cause pain, *Prahrīte+Sati*-a blow is struck, *Yathā+Yathā*-the more and more, *Mahat+Duhkham*-greater pain, *Dandam+Kuryāt*-shall inflict punishment, *Tathā+Tathā*-proportionate.

Purport: If a blow is struck on men or animals with the intention to cause pain, the offender shall be punished in proportion to the amount of pain caused.

अज्ञावपीडनायां च व्रणशोणितयोस्तथा ।

समुत्थानव्ययं दाप्यः सर्वदण्डमथापि वा ॥ २८७ ॥

(१७९)

Anggāvapeedanāyām Cha Vranashonitayostathā; Samutthānavyayam Dāpyah Sarvadandamathāpi Vā. -179

Angga-a limb, *Avapeedanāyām*-is injured, *Cha*-and, *Vrana*-a wound, *Shonitayoh*-blood flows, *Dāpyah*-shall be punished, *Samutthān*+*Vyayam*-the expenses of the cure, *athāpi*+*Vā*-and also, *Sarva*+*Dandam*-the whole punishment.

Purport: If a limb or an organ is injured, or a wound is caused and there is bleeding, the assailant shall be punished to pay all the expenses of the cure, and also he shall be liable to the whole punishment.

द्रव्याणि हिंस्याद्यो यस्य ज्ञानतोऽज्ञानतोऽपि वा।

सः तस्योत्पादयेत् तुष्टिं राज्ञे दद्याच्च तत्समम् ॥ २८८ ॥

(१८०)

Dravyāṇi Hinsyādyo Yasya Jnānato 'jnānato 'pi Vā; Sa Tasyotpādayet Tushtim Rājne Dadyāchcha Tatsamam. -180

Yah-who, *Jnānatah*+*Vā*+*Api*+*Ajnānatah*-intentionally or even unintentionally, *Yasya*-of anyone, *Dravyāṇi*-goods, *Hinsyāt*-damages, *Sah*-he, *Utpādayet*-shall compensate, *Tasya*-to his, *Tushtim*-satisfaction, *Cha*-and, *Dadyāt*-shall give, *Tatsamam*-the equal value, *Rājne*-to the king.

Purport: He, who damages the goods or the property of any other person, intentionally or un-intentionally, then he shall have to compensate the owner by paying the value of the goods or by replacing them, and he shall also be fined to give to the king the amount equal to the value of the goods.

M. Thirteenth class of Dispute: Theft

एषोऽखिलेनाभिहितो दण्डपारुष्यनिर्णयः ।

स्तेनस्यातः प्रवक्ष्यामि विधिं दण्डविनिर्णये ॥ ३०१ ॥

(१८१)

Esho 'akhilenābhihito Dandapārushyanirnayah; Stenasyātaḥ Pravakshyāmi Vidhim Dandavinirnaye. -181

Eshah-thus, *Akhilena*-the whole, *Abhihitah*-has been declared,

Dandapārushya+Nirnayah-the law about assault, *Atah*-henceforth, *Stenasya*-of theft, *Dandavinirnaye*-the decision about the punishment, *Vidhim*-the rule, *Pravakshyāmi*-I shall discourse.

Purport: Thus, the whole law about the cases of assaults has been completely declared. Now, I shall discourse on the rules regarding the decisions about cases of theft and the appropriate punishments to be inflicted.

परमं यत्नमातिष्ठेत्स्तेनानां निग्रहे नृपः ।

स्तेनानां निग्रहादस्य यशो राष्ट्रं न वर्धते ॥ ३०२ ॥

(१८२)

Paramam Yatnamātishthetstenānām Nigrahe Nripah Stenānām Nigrahādasya Yasho Rāshtram Cha Vardhate. -182

Nripah-the king, *Yatnam+Ātishthet*-shall endeavour, *Paramam*-assiduously, *Nigrahe*-to repress, *Stenānām*-the thieves, *Stenānām+Nigrahāt*-by the repression of the thieves, *Asya*-his, *Yashah*-fame, *Cha*-and, *Rāshtram*-kingdom, *Vardhate*-prosper.

Purport: The king who assiduously endeavours to repress and punish the thieves, by their repression, his kingdom prospers and his fame grows.

अभयस्य हि यो दाता स पूज्यः सततं नृपः ।

सत्रं हि वर्धते तस्य सदैवाभयदक्षिणम् ॥ ३०३ ॥

(१८३)

Abhayasya Hi Yo Dātā Sa Poojyah Satatam Nripah; Satram Hi Vardhate Tasya Sadaivābhayadakshinam. -183

Yah+Nripah-that king, *Abhasya+Dātā*-who gives protection, *Hi*-indeed, *Satatam*-always, *Sah*-he, *Poojyah*-worthy of honour, *Tasya*-his, *Hi*-certainly, *Satram*-sacred duty, *Vardhate*-grows, *Sadaiva*-always, *Abhayadakshinam+Satram*-the reward of the Satram of Abhaya.

Purport: The king who always gives protection from the thieves to his subjects, and there is *Abhaya*-freedom from fear in his kingdom, he is indeed worthy of honour and certainly due to this *Abhayadāna*, which is equal to a *Yajna Satram*-the highest sacred duty, the reward for it is that his kingdom grows perpetually.

रक्षन्धर्मेण भूतानि राजा वध्यांश्च घातयन् ।

यजतेऽहरहर्यज्ञैः सहस्रशतदक्षिणैः ॥ ३०६ ॥ (१८४)

Rakshandharmena Bhootāni Rājā Vadhyānshcha Ghātayan;
Yajate'haraharyajnaiḥ Sahastrashatadakshinaiḥ. -184

Dharmena-lawfully, Bhootāni+Rakshan-protects the subject, Cha-and, Vadhyān+Ghātayan-punishes those who are guilty, Rājā-the king, Yajate-performs, Ahah+Ahah-every day, Yajnaiḥ-the Yajna, Sahastra+Shata+Dakshinaiḥ-of a hundred thousand reward.

Purport: The king who protects his subjects according to the law, and punishes those who are guilty of crimes, he is as if daily performing the *Yajna* of which the reward is one hundred thousand cows, that is, the king by administrating the law of *Danda* justly, reaps the merits a *Yajna* which yields such a big reward.

योऽरक्षन् बलिमादत्ते करं शुल्कं च पार्थिवः ।

प्रतिभागं च दण्डं च स सद्यो नरकं व्रजेत् ॥ ३०७ ॥ (१८५)

Yo'rakshan Balimādatte Karam Shulkam Cha Pārthivah; Pratibhāgam Cha Dandam Cha Sah Sadyo Narakam Vrajat. -185

Yah+Pārthivah-that king, Arakshan-without protecting, Adatte-takes, Balim-one sixth part of agricultural produce, Karam-taxes, Shulkam-duties, Cha-and, Pratibhāgam-presents, Cha-and, Dandam-fines, Sah-he, Sadyah-soon, Narakam-to hell, Vrajat-shall go.

Purport: That king who does not provide protection to his subjects, yet he takes his share of agricultural produce, taxes, duties, presents and gifts and also realises fines, he goes sooner to hell, that is, his reign lasts not for long.

अरक्षितारं राजानं बलिषड्भागहारिणम् ।

तमाहुः सर्वलोकस्य समग्रमलहारकम् ॥ ३०८ ॥ (१८६)

Arakshitāram Rājānam Balishadbhāgahārinam;
Tamāhuh Sarvalokasya Samagramalahārakam. -186

Tam+Rājānam-for that king, Āhuh-is said, Sarvalokasya-of all the subjects, Samagra+Mala-all impurities, Hārakam-taker, Arakshitāram-who does not provide protection, Bali+Shad+Bhāga-

sixth part of the agricultural produce, *Hārinam*-who takes.

Purport: The king who does not provide protection to his subjects but takes one sixth of their agricultural produce, is said to be the taker of all the impurities of his subjects, and is not worthy of any respect by them.

अनपेक्षितमर्यादं नास्तिकं विप्रलुम्पकम् ।

अरक्षितारमत्तारं नृपं विद्यादधोगतिम् ॥ ३०९ ॥ (१८७)

Anapekshitamaryādām Nāstikam Vipralumpakam; Arakshitāramattāram Nripam Vidyādadhogatim. -187

Nripam-the king, *Anapekshita*+*Maryādām*-not abiding by law, *Nāstikam*-who does not have faith in the Vedas and God, *Vipralumpakam*-rapacious, *Arakshitāram*-who does not protect, *Attāram*-who devours, *Vidyāt*-know, *Adhogatim*-sinks low.

Purport: The king who does not abide by the law, who is a *Nāstika*, that is, who does not have faith in the Vedas and God, who is rapacious and does provide any protection to his subjects, but devours, that is, opposes them, know him to be a mean fellow, and that he does not deserve any respect.

अधार्मिकं त्रिभिर्न्यायैर्निगृहीयात्प्रयत्नतः ।

निरोधनेन बन्धेन विविधेन वधेन च ॥ ३१० ॥ (१८८)

Adhārmikam Tribhirnyāyairnigrihneeyātprayatnatah; Nirodhanena Bandhena Vividhena Vadhena Cha. -188

Tribhih+*Nyāyaih*-by the three legal methods, *Nirodhanena*-by imprisonment, *Bandhena*-by enchainment, *Cha*-and, *Vividhena*-by various forms, *Vadhena*-corporal punishment, *Prayatnatah*-assiduously, *Nigrihneeyāt*-shall repress, *Adhārmikam*-the wicked.

Purport: The king shall assiduously repress the wicked, that is, the law-breakers by the three legal methods, that is, by imprisonment, by putting them in chain and by the appropriate corporal punishments.

निग्रहेण हि पापानां साधूनां संग्रहेण च ।

द्विजातयः इवेज्याभिः पूयन्ते सततं नृपाः ॥ ३११ ॥

(१८९)

Nigrahena Hi Pāpānām Sādhonām Samgrahena Cha; Dvijātayah Iveyābhīh Pooyante Satatam Nripāh. -189

Hi-indeed, *Nigrahena*-by suppressing, *Pāpānām*-the wicked, *Cha*-and, *Samgrahena*-by protecting, *Sādhonām*-the virtuous, *Iva*-like, *Dvijātayah*-the twice-born, *Pooyante*-are sanctified, *Ijyābhīh*-by Yajnas, *Satatam*-always, *Nripāh*-the kings.

Purport: Indeed, by repressing and punishing the wicked and protecting and supporting the virtuous, the kings are sanctified just like the *Dvijas* are sanctified by the performance of Yajnas.

राजा स्तेनेन गन्तव्यो मुक्तकेशेन धावता ।

आचक्षणेन तत्स्तेयमेवंकर्मास्मि शाधि माम् ॥ ३१४ ॥

(१९०)

Rājā Stenena Gantavyo Muktakeshena Dhāvatā; Āchakshānena Tat Steyamevamkarmāsmi Shādhi Mām. -190

Stenena-the thief, *Rājā*+*Gantavyah*-shall approach the king, *Mukta*+*Keshena*-with flying hair, *Dhavatā*-running, *Āchakshānena*-confessing, *Tat*+*Steyam*-that theft, *Evam*-thus, *Karma*+*Asmi*-I have done, *Shādhi*+*Mām*-punish me.

Purport: If after having committed a theft, the thief repents, then running with flying hair, he shall approach the king, and confess that theft shouting in the public, "I have committed a theft," and then tell the king, "Thus, I have done, punish me."

स्कन्धेनादाय मुसलं लगुडं वाऽपि खादिरम् ।

शक्तिं चोभयतस्तीक्ष्णामायसं दण्डमेव वा ॥ ३१५ ॥

(१९१)

Skandhenādāya Musalam Lagudam Vā'pi Khādiram; Shaktim Chobhayatasteekshnāmāyasam Dandameva Va. -191

Cha-and, *Skandhena*-on his shoulder, *Musalam*-a pestle, *Vā*+*Api*-or, *Lagudam*+*Khādiram*-a cub of *Khādira* wood, *Cha*-and, *Ubhayatah*-on both sides, *Teekshnām*+*Shaktim*-sharp spear, *Cha*-and, *Eva*-even, *Āyasam*+*Dandam*-an iron rod.

Purport: And, he must carry on his shoulder a pestle or a cub made of *Khādira* wood, or a sharp spear on both

sides or even and iron rod.

शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद् विमुच्यते ।

अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम् ॥३१६॥

(१९२)

*Shāsānādvā Vimokshādvā Stenah Steyādvimuchyate;
Ashāsitvā Tu Tam Rājā Stenasyāpnoti Kilbisham. -192*

Vā-whether, *Shāsanāt*-be punished, Vā-or, *Vimokshāt*-be pardoned, *Stenah*-the thief, *Steyāt*-from the theft, *Vimuchyate*-is exonerated, *Tu*-but if, *Tam*-that, *Ashāsitvā*-not punished, *Rājā*-the king, *Āpnoti*-acquires, *Kilbisham*-the guilt, *Stenasya*-of the theft.

Purport: Whether the culprit is punished or pardoned by the king after his confession, and if he is exonerated from the guilt of the theft, and he is not punished for that crime, then the king acquires himself the guilt of the theft.

अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी ।

गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम् ॥ ३१७ ॥

(१९३)

Annāde Bhroonahā Mārshiti Patyow Bhāryāpachārinee; Gurow Shishyashcha Yājyashcha Steno Rājani Kilbisham. - 193

Mārshiti-is transferred, *Broonahā*-the sin of foeticide, *Annāde*-who eats, *Bhārya+Apachārinee*-the sin of adultery of the wife, *Patyow*-to the husband, *Cha*-and, *Shishya*-of the pupil, *Gurow*-to the Guru, *Cha*-and, *Yājyah*-of the performer of the Yajna, *Stenah+Kilbisham*-the sin of the thief, *Rājani*-to the king.

Purport: The sin of foeticide is transferred to him who eats the food of the sinner, and the blame of an unfaithful woman goes to the husband. The sin of a pupil goes to the Guru and the sin of a thief who is not punished is acquired by the king, and the sin of the performer of a Yajna is transferred to the *Purohita*.

राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः ।

निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥ ३१८ ॥

(१९४)

Rājabhih Kritadandāstu Kritvā Pāpāni Mānavāh, Nirmalāh Svargamāyānti Santah Sukritino Yathā. -194

Mānavāh-the men, *Pāpāni*+*Kritvā*-who committed crimes, *Kritadandāh*-having been punished, *Rājabhih*-by the king, *Nirmalāh*-are purified, *Svargamāyānti*-gets happiness, *Yathā*-as, *Sukritinah*+*Santah*-are the doers of good deeds.

Purport: The men who committed crimes and are accordingly punished by the King, and after they have served their term of sentence they are exonerated, that is, purified from the blame of the guilt, and thereafter they get happiness as the doers of good deeds attain.

यस्तु रज्जुं घटं कूपाद्धरेद्विद्याच्च यः प्रपाम् ।

स दण्डं प्राप्नुयान्माषं तच्च तस्मिन्समाहरेत् ॥ ३११ ॥

(१९५)

Yastu Rajjum Ghatam Koopādharedbhidyāchcha Yah Prapām; Sa Dandam Prāpnuyānmāsham Tachcha Tasminsamāharet. -195

Yah-who, *Rajjum*+*Ghatam*-the rope and the pot, *Koopāt*-from the well, *Haret*-shall steal, *Cha*-and, *Yah*-who, *Bhidyāt*-breaks, *Prapām*-the water house, *Sah*-he, *Dandam*-punishment, *Āpnuyāt*-shall get, *Māsham*-one *Māshā*, *Cha*-and, *Tasmin*-there, *Samāharet*-shall restore, *Tat*-that.

Purport: He, who steals the rope or the water pot from the well or who breaks the water house shall get the punishment to pay one *Māshā* of gold, and there he shall restore the damaged property.

धान्यं दशभ्यः कुम्भेभ्यो हरतोऽभ्यधिकं वधः ।

शेषेऽप्येकादशगुणं दाप्यस्तस्य च तद्धनम् ॥ ३२० ॥

(१९६)

Dhānyam Dashabhyah Kumbhebhyo Harato 'bhya-dhikam Vadhah; Sheshe'pyekādashagunam Dāpyastasya Cha Taddhanam. -196

Abhi+*Adikam*-more than, *Dashabhyah*+*Kumbhebhyah*-ten Kumbhas, *Dhānyam*-grain, *Haratah*-who steals, *Vadhah*-corporeal

punishment, *Sheshe+Api*-and up to, *Ekādashagunam Dāpyah*-shall be punished eleven times, *Cha*-and, *Tat*- that, *Tasya*-his, *Dhanam*-good.

Purport: He, who steals more than ten *Kumbhas* measure of grain, shall be punished by corporeal punishment, and for having stolen a lesser quantity than ten, he shall be punished to pay eleven times as much, and he shall restore the good to him, that is, to the owner.

तथा धरिममेयानां शतादभ्यधिके वधः ।

सुवर्णरजतादीनामुत्तमानां च वाससाम् ॥ ३२१ ॥

(१९७)

Tathā Dharimameyānām Shatādabhyadhike Vadhah;
Suvarnarajatādeenāmuttamanām Cha Vāsasām. -197

Tathā-so, *Vadhah*-corporeal punishment, *Suvarna+Rajat+Ādeenām*-gold, silver, etc., *Dharimameyānām*-which are measured by scales, *Shatāt+Abhyadhike*-more than a hundred units, *Cha*-and, *Utamanām+Vāsasām*-excellent clothes.

Purport: So, corporeal punishment shall be inflicted on the thief who steals goods like gold, silver etc. which are measured on scales, and who steals more than a hundred *Palas* of excellent clothes.

पञ्चाशतस्वभ्यधिके हस्तच्छेदनमिष्यते ।

शेषे त्वेकादशगुणं मूल्यादण्डं प्रकल्पयेत् ॥ ३२२ ॥

(१९८)

Panchāshatastvabhyadhike Hastachchhedana-
mishyate; Sheshe Tvekādashagunam Moolyāddandam
Prakalpayet. -198

Panchāshatah+Tu+Abhyadhike-more than fifty, *Hastachchhedanam*-the hands be cut off, *Ishyate*-is prescribed, *Tu*-if, *Sheshe*-lesser, *Ekādashagunam*-eleven times, *Moolyāt*-the value, *Dandam*-punishment, *Prakalpayet*-shall decide.

Purport: And, for stealing more that fifty *Palas* and up to one hundred, the punishment prescribed is to cut off the hands, and if less than fifty the king shall decide to

punish the culprit to pay a fine which shall be eleven times the value of the goods.

पुरुषाणां कुलीनानां नारीणां च विशेषतः ।

मुख्यानां चैव रत्नानां हरणे वधमर्हति ॥ ३२३ ॥

(१९९)

Purushānām Kuleenānām Nāreenām Cha Visheshatah; Mukhyānām Chaiva Ratnānām Harane Vadhamarhati. -199

Kuleenānām+Purushānām-men of noble family, Cha-and, Nāreenām-women, Visheshatah-specially, Cha-and, Eva-also, Mukhyānām+Ratnānām-precious gems, Harane-for stealing, Vadham-corporeal punishment, Arhati-deserves.

Purport: For stealing men from noble families, and specially women, and also regarding the theft of precious gems, the thief deserves corporeal or even capital punishment.

महापशूनां हरणे शस्त्राणामौषधस्य च ।

कालमासाद्य कार्यं दण्डं राजा प्रकल्पयेत् ॥ ३२४ ॥

(२००)

Mahāpashoonām Harane Shastrānāmowshadhasya Cha; Kālamāsādyā Kāryam Cha Dandam Rājā Prakalpayet. -200

Mahāpashoonām-large animals, Harane-for stealing, Cha-and, Shastrānām-weapons, Owshadhasya-medicines, Rājā-the king, Āsādyā-shall consider, Kālam+Cha+Kāryam-the time and the purpose, Dandam+Prakalpayet-shall fix the punishment.

Purport: The king shall fix the punishment for stealing large animals, like the elephants, the cows, the horses etc., weapons and medicines after taking into consideration the time and the purpose of the theft.

स्यात् साहसं त्वन्वयवत् प्रसभं कर्म यत्कृतम् ।

निरन्वयं भवेत्स्तेयं हत्वाऽपव्ययने च यत् ॥ ३३२ ॥

(२०१)

Syāt Sāhasam Tvanvayavat Prasabham Karma Yatkritam; Niranvayam Bhavetsteyam Hritvā'pavyayane Cha Yat. -201

Yat+Karma+Kritam-that offence committed, *Anvayavat*-in the presence, *Prasabham*-with violence, *Syāt+Sāhasam*-shall be *Sāhasa*, *Tu*-but, *Niranvayam*-in the absence, *Hritvā*-stolen, *Cha*-and, *Apavyayane*-carried away, *Steyam+Bhavet*-is theft.

Purport: The taking away of goods with violence in the presence of the owner that offence shall be what is called *Sāhasa*-robbery with violence, and stealing the goods in the absence of the owner, and carrying them away shall be deemed to be theft.

येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते।

तत्तदेव हरेत्तस्य प्रत्यादेशाय पार्थिवः ॥ ३३४ ॥

(२०२)

Yena Yena Yathānggena Stenō Nriṣhu Vicheshtate; Tattadeva Harettasya Pratyādeśhāya Pārthivah. -202

Yathā-as, *Stenah*-the thief, *Yena+Yena*-by whichever, *Anggena*-limb, *Nriṣhu*-against men, *Vicheshtate*-commits an offence, *Pārthivah*-the king, *Haret*-shall cut off, *Eva*-even, *Asya+Tat+Tat*-that very, *Pratyādeśhāya*-to teach others,

Purport: And, the thief with whatever limb commits an offence against men, the king shall cause that very limb, to be cut off to prevent the recurrence of such offences, and to teach others a lesson.

पिताऽचार्यः सुहृन्माता भार्या पुत्रः पुरोहितः।

नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥ ३३५ ॥

(२०३)

Pitā'chāryah Suhrinmātā Bhāryā Putrah Purohitah; Nādandyo Nāma Rājno'sti Yah Svadharme Na Tishthati. -203

Pitā+Āchāryah+Suhrī+Mātā+Bhāryā+Putrah+Purohitah-the father, the teacher, the friend, the mother, the wife, the son, the family priest, *Na+Asti*-is not, *Nāma*-certainly, *Rājnah*-by the king, *Adandyo*-not unpunishable, *Yah*-who, *Svadharme*-in their duty, *Na+Tishthati*-does not remain steadfast.

Purport: The father, the *Ācharya*, the friend, the mother, the wife, the son, or the family priest who shall

not remain steadfast in their duty, and shall commit an offence, certainly they shall not go unpunished by the king.

कार्षापणं भवेद् दण्ड्यो यत्रान्यः प्राकृतो जनः।

तत्र राजा भवेद् दण्ड्यः सहस्रमिति धारणा ॥ ३३६ ॥

(२०४)

Kārshāpanam Bhaved Dandyo Yatrānyah Prākrito Janah; Tatra Rājā Bhaved Dandyaḥ Sahasramiti Dhāranā. -204

Yatra-where, *Anyah*-an other, *Prākritah*+*Janah*-common man, *Bhaved*-is, *Dandyaḥ*-punished, *Kārshapanam*-one *Kārshāpanam*, *Tatra*-there, *Rājā*-the king, *Bhaved*+*Dandyaḥ*-shall be fined, *Sahasram*-one thousand, *Iti*-thus, *Dhāranā*-the settled rule.

Purport: Where, another common man is punished to pay a fine of one *Kārshāpanam*, there regarding the same offence, the king shall be fined one thousand *Kārshāpanam*. Thus, is the settled rule of the Scriptures.

अष्टापाद्यन्तु शूद्रस्य स्तेये भवति किल्बिषम्।

षोडशैव तु वैश्यस्य द्वात्रिंशत् क्षत्रियस्य च ॥ ३३७ ॥

(२०५)

Ashtāpādyam Tu Shoodrasya Steye Bhavati Kilbisham; Shodashaiva Tu Vaishyasya Dvātrinshat Kshatriyasya Cha. -205

ब्राह्मणस्य चतुःषष्टिः पूर्णं वापि शतं भवेत्।

द्विगुणा वा चतुःषष्टिस्तदोषगुणविद्धि सः ॥ ३३८ ॥

(२०६)

Brāhmanasya Chatuhshashti Poornam Vā'pi Shatam Bhavet; Dvigunā Vā Chatuhshastistaddoshagunavidhi Sah. -206

Tu-and, *Sye*-for theft, *Shoodrasya*-of a Shudra, *Ashtāpādyam*-eightfold, *Tu*-but, *Vaishyasya*-for the Vaishya, *Shodashaiva*-sixteenfold indeed, *Cha*-and, *Dvātrinshat*-thirty two times, *Brāhmanasya*-for the *Brāhmana*, *Chatuhshashtih*-sixty four times, *Api*+*Vā*-or even, *Shatam*-one hundred times, *Bhaved*-shall be, *Vā*-or, *Dvigunā*-two times, *Chatuhshastih*-sixty four, *Tat*-that, *Sah*-he *Doshagunavit*-cognisant of the nature.

Purport: 204, 205. And, for the offence of theft, the guilt of a *Shudra* shall be eightfold, but that of a *Vaishya* shall be sixteenfold, and that of *Kshatriya* thirty two times, whereas the *Brāhmaṇa* shall be fined sixty four times, or one hundred times, or even twice sixty four times, taking into consideration the cognizance of the offender regarding the nature of that offence.

अनेन विधिना राजा कुर्वाणः स्तेननिग्रहम्।

यशोऽस्मिन् प्राप्नुयाल्लोके प्रेत्य चानुत्तमं सुखम् ॥ ३४३ ॥

(२०७)

Anena Vidhinā Rājā Kurvāṇah Stenanigraham; Yasho'-sminprāpnuyālloke Pretya Chātnuttamam Sukham. -207

Rājā-the king, *Anena+Vidhinā*-by these rules, *Stena*-the thieves, *Nigraham+Kurvāṇah*-represses and punishes, *Asmin+Loke*-in this world, *Prāpnuyāt*-shall gain, *Yashah*-fame, *Cha*-and, *Pretya*-after death, *Uttamam+Sukham*-perfect felicity.

Purport: The king who represses and punishes the thieves according to these rules, acquires fame in this world and after death enjoys perfect felicity.

L. Fourteenth class of Dispute: Offences committed with violence

ऐन्द्रं स्थानमभिप्रेप्सुर्यशश्चाक्षयमव्ययम्।

नोपेक्षेत क्षणमपि राजा साहसिकं नरम् ॥ ३४४ ॥

(२०८)

Eindram Sthānamabhiprepsuryashashchākshayamavyayam; Nopeksheta Kshanampi Rājā Sāhasikam Naram. -208

Rājā-the king, *Abhiprepsuh*-who desires, *Eindram+Sthānam*-the status of *Indra*, *Cha*-and, *Akshayam*-imperishable, *Avyayam*-eternal, *Yashah*-fame, *Kshanam+Api*-even the least, *Na+Upekshet*-shall not neglect, *Sāhasikam+Naram*-the man who commits violence.

Purport: The king who desires the status of *Indra*, that is, the Supreme Lord of the land, and imperishable, that is, not diminishing fame shall not even for a least moment

neglect to punish a man who commits an offence with violence.

वाग्दुष्टात् तस्कराच्चैव दण्डेनैव च हिंसतः ।

साहसस्य नरः कर्त्ता विज्ञेयः पापकृत्तमः ॥ ३४५ ॥

(२०९)

Vāgdushtāt Taskarāchchaiva Dandenaiva Cha Himsatah; Sāhasasya Narah Karttā Vijneyah Pāpakrittamah. -209

Sāhasya+Narah+Karttā-the man who commits violence, Vijneyah-be considered, Pāpakrittamah-the worst offender, Vāk+Dushtāt-than who uses abusive language, Taskarāt-who is guilty of theft, Chaiva-and also, Eva-even, Dandena+Himsatah-who injures the innocent.

Purport: The man who commits an offence with violence shall be considered the worst offender, than the one who uses abusive language, than the one who is guilty of theft or even than the one who injures the innocent with a staff.

साहसे वर्तमानं तु यो मर्षयति पार्थिवः ।

स विनाशं व्रजत्याशु विद्वेषं चाधिगच्छति ॥ ३४६ ॥

(२१०)

Sāhase Vartamānam Tu Yo Marshayati Pārthivah; Sa Vināsham Vrajatyāshu Vidvesham Chādhigachchhati. -210

Tu-but, Yah+Pārthivah-that king, Marshayati-endures, Sāhase+Vartamānam-the perpetrators of violence, Sah-he, Āshu-soon, Vināsham-destruction, Vrajatya-meets, Cha-and, Vidvesham-hatred, Adhigachchhati-incurs.

Purport: But, the king who endures and tolerates the perpetrators of violence, soon meets his destruction and he incurs hatred of his subjects.

न मित्रकारणाद् राजा विपुलाद् वा धनागमात् ।

समुत्सृजेत् साहसिकान् सर्वभूतभयावहान् ॥ ३४७ ॥

(२११)

Na Mitrakāranād Rājā Vipulād Vā Dhanāgamāt; Samutsrijet Sāhasikān Sarvabhootabhayāvahān. -211

Na-neither, *Mitrakāranāt*-for the sake of friendship, *Vā*-or, *Vipulāt*+*Dhana*+*Āgamāt*-large lucrative gain, *Samutsrijet*-shall let go unpunished, *Sāhasikān*-the perpetrators of violence, *Āvahān*-who bring, *Sarvbhootabhaya*-fears to all creatures.

Purport: Neither for the sake of friendship nor because of large lucrative gain, the king shall let the perpetrators of violence who bring fears, that is, are the cause of terror to all creatures go un-punished.

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्।

आततायिनमायान्तं हन्यादेवाविचारयन् ॥ ३५० ॥

(२१२)

Gurum Vā Bālavriddhow Vā Brāhmanam Vā Bahushrutam; Ātatāyinamāyāntam Hanyādevāvichārayan. -212

Gurum-the teacher, *Vā*-or, *Bāla*+*Vriddhow*-a child or an old man, *Vā*-or, *Brāhmanam*-a Brāhmana, *Bahushrutam*-one who is deeply versed in the Scriptures, *Āyāntam*-is approaching, *Ātatāyinam*-as an assassin, *Eva*-certainly, *Hanyāt*-shall be killed, *Avichārayan*-without hesitation.

Purport: If ever, either the *Guru*, a child, an aged man, or a *Brāhmana* or anyone well-versed in the Scriptures is approaching as an assassin, he shall certainly be killed without hesitation.

नाततायिवधे दोषो हन्तुर्भवति कश्चन।

प्रकाशं वाऽप्रकाशं वा मन्युस्तन्मन्युमृच्छति ॥ ३५१ ॥

(२१३)

Nātatāyivadhe Dosho Hanturbhavati Kashchana; Prakāsham Vā'prakāsham Vā Manyustam Manyumrichchhati. -213

Ātatāyivadhe-by killing an assassin, *Na*+*Doshah*-is not guilty, *Kashchanah*+*Hantu*-whoever is the killer, *Prakāsham*-in public, *Vā*-or, *Aprakāsham*-secretly, *Vā*-as, *Tam*-that, *Manyum*-anger, *Richchhati*-recoils, *Manyum*-on anger.

Purport: By killing an assassin, whoever shall be the killer shall not incur guilt, either he killed him in the public

or in secret because in such a case, that killing is like anger recoils upon anger.

O. Fifteenth class of Dispute: Adultery and Incest

परदाराभिमर्शेषु प्रवृत्तान् नृन् महीपतिः ।

उद्वेजनकरैर्दण्डश्छिन्नयित्वा प्रवासयेत् ॥ ३५२ ॥

(२१४)

Paradārābhimarsheshu Pravritān Nrin Maheepatih; Udvejanakarairdandaishchhinnayitvā Pravāsayet. -214

Nrin-the men, Pravritān-who are involved, Abhimarsheshu-in adultery, Paradārā-with the wives of others, Maheepatih-the king, Udvijanakaraih+Dandaih+Chhinnayitvā-after corporal punishment that leaves a mark, Pravāsayet-shall banish.

Purport: The men who commits adultery with the wives of others, the king shall inflict such punishments which leave marks on their person and then banish them.

परस्य पत्न्या पुरुषः सम्भाषां योजयन् रहः ।

पूर्वमाक्षारितो दोषैः प्राप्नुयात् पूर्वसाहसम् ॥ ३५४ ॥

(२१५)

Parasya Patnyā Purushah Sambhāshām Yojayan Raha; Poorvamākshārīto Doshaih Prāpnuyātpoorvasāhasam. -215

Purushah-a man, Poorvam+Doshaih+Ākshāritah-formely accused of adultery, Parasva+Patnyā-with the wife of others, Raha-secretly, Sambhāshām+Yojayan-found conversing, Prāpnuyāt-shall be fined, Poorvasāhasam-the first Sāhasa.

Purport: A man formerly accused of adultery, if found conversing secretly with the wives of others with the aim for incest, shall be punished to pay a fine of first *Sāhasa*, that is, one hundred *Panas*.

यस्त्वनक्षारितः पूर्वमभिभाषेत कारणात् ।

न दोषं प्राप्नुयात् किञ्चिन्न हि तस्य व्यतिक्रमः ॥ ३५५ ॥

(२१६)

Yastvanākshāritah Poorvamabhibhāsheta Kāranāt; Na Dosham Prāpnuyāt Kinchinna Hi Tasya Vyatikramah -216

Tu-but, Yah-who, Poorvam-formely, Na+Ākshāritah-not accused of adultery, Abhibhāshate-speaks, Kāranāt-for reasonable cause, Na+Prāpnuyāt-does not incur, Kinchit+Dosham-any guilt, Hi-certainly, Tasya-in him, Na+Vyatikramah-no transgression,.

Purport: But, he who is not formerly accused of adultery speaks to the wives of others for some reasonable causes, he does not incur any guilt for certainly there is no transgression in him.

उपचारक्रियाः केलिः स्पर्शो भूषणवाससाम्।

सहखट्वासनं चैव सर्वं संग्रहणं स्मृतम् ॥ ३५७ ॥

(२१७)

Upachārakriyā Kelih Sparsho Bhushanavāsasām; Sahakhatvāsanam Cheiva Sarvam Samgrahanam Smritam. -217

Upachārakriyā-offering presents, Kelih-cutting jokes, Sparshah+Bhushanavāsasām-touching ornaments and dress, Cheiva-and also, Saha+Khatvā+Āsanam-sitting together on the bed, Sarvam-all these, Smritam-are considered, Samgrahanam-adultery.

Purport: Offering of presents like flowers, scents etc. cutting jokes, touching her ornaments and dress and also sitting, sleeping together on the same bed, all these are considered adulterous acts, that is, *Samgrahanam*.

Adultery by mutual consent.

स्त्रियं स्पृशेददेशे यः स्पृष्टो वा मर्षयेत्तया।

परस्परस्यानुमते सर्वं संग्रहणं स्मृतम् ॥ ३५८ ॥ (२१८)

Striyam Sprishedadeshe Yah Sprishto Va Marshayettayā; Parasparasyānumate Sarva Samgrahanam Smritam. -218

Yah-whoever, Sprisheet-touches, Adeshe-the private parts, Striyam-of a woman Vā-or, Sprishta-being touched, Tayā-by her, Marshayet-tolerates, Parasparasya+Anumate-by mutual consent, Sarvam-all these, Smritam-are declared, Samgrahanam-acts of adultery.

Purport: Whoever touches the private parts of a woman and she allows it, or if a man allows a woman to touch his private parts, all these acts are declared to be adulterous. Both are guilty of adultery.

The glory of the king

यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक्।

न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥ ३८६ ॥

(२१९)

*Yasya Stenah Pure Nāsti Nānyastreego Na Dushtavāk;
Na Sāhasikadandaghnow Sa Rājā Shakralokabhāk. -219*

Yasya-in whose, *Pure*-realm, *Na+Asti*-there is not, *Stenah*-a thief, *Na*-nor, *Anyastreegah*-no adulterer, *Na*-nor, *Dushtavāk*-user of abusive language, *Na*-nor, *Sāhasika*-who does violence, *Dandaghnow*-who commits assaults, *Sah+Rājā*-that king, *Bhāk*-gets, *Shakraloka*-the status of Indra.

Purport: The king in whose realm there is neither any thief, nor any onewho commits adultery, nor any user of abusive language, nor anyone who commits violence, nor anyone who commits assaults, that king gets the glory and status of *Indra*, that is, he is majestic.

एतेषां निग्रहो राज्ञः पञ्चानां विषये स्वके।

साम्राज्यकृत् सजात्येषु लोके चैव यशस्करः ॥ ३८७ ॥

(२२०)

*Eteshām Nigraho Rājnah Panchānām Vishaye Svake;
Sāmrajyakrit Sajātyeshu Loke Chaiva Yashaskarah. -220*

Nigraha-the suppression, *Eteshām+Panchānām*-these five, *Svake+Vishaye*-in his kingdom, *Rājnah*-by the king, *Sajātyeshu*-among his peers, *Sāmrajyakrit*-becomes the sovereign ruler, *Chaiva*-and, *Loke*-in this world, *Yashaskarah*-attains high fame.

Purport: The suppression of these five types of offenders by the king in his kingdom grants him sovereignty among his peers, and high fame in this world.

ऋत्विजं यस्त्यजेद्याज्यो याज्यं चर्त्विक् त्यजेद्यदि।
शक्तं कर्मण्यदुष्टं च तयोर्दण्डः शतं शतम् ॥ ३८८ ॥

(२२१)

*Ritvijam Yastyajedyājyo Yājyam Chartvik Tyājedyadi;
Shaktam Karmanyadushtam Cha Tayordandah Shatam
Shatam. -221*

Yah+Yājyah-that Yajmān, Tyajet-shall renounce, Ritvijam-the priest, Shaktam-capable of, Karmani-the work, Adushtam-not degraded, Cha-and, Ritvik-the Ritvij, Yadi-if, Tyajet-shall renounce, Yājyam-the Yājyām, Tayoh-each of them, Dandah-shall be fined, Shatam+Shatam-one hundred Panas.

Purport: That *Yajmān* who renounces the *Ritvij* capable of doing his work, and who is competent in performing the *Yajnas*, and who is not degraded because any condemnable act, and if a *Ritvij* renounces a *Yajmān* who is capable and is equally not degraded, each of them shall be fined one hundred *Panas*.

न माता न पिता न स्त्री न पुत्रस्त्यागमर्हति।

त्यज्यपतितानेतान् राज्ञा दण्ड्यः शतानि षट् ॥ ३८९ ॥

(२२२)

*Na Mātā Na Pitā Na Stree Na Putrastyāgamarhati;
Tyajanapatitāntān Rājñā Dandayah Shatāni Shat. -222*

Na-neither, Mātā-the mother, Pitā-the father, Stree-the wife, Na-nor, Putrah-the son, Tyāgam+Arhati-are worth to be deserted, Etān-them, Apatitān-not degraded, Tyajan-shall desert, Dandayah-shall be fined, Shatāni+Shat-six hundred, Rājñā-by the king.

Purport: Neither a mother, nor a father, nor a wife, nor a son are worthy to be deserted. He, who deserts them though they are not de-graded, he shall be fined six hundred *Panas* by the king.

शुल्कस्थानेषु कुशलाः सर्वपण्यविचक्षणाः।

कुर्युरर्घं यथापण्यं ततो विंशं नृपो हरेत् ॥ ३९० ॥

(२२३)

Shulkasthāneshu Kushalāh Sarvapanavichakshanāh; Kuryurargham Yathāpayam Tato Vinsham Nripo Haret. -223

Shulkasthāneshu-at the toll department, *Kushalāh*+*Sarvapanavichakshanāh*-expert in price of commodities and duties, *Yathāpanuyam*+*Argham*-the value according to the market, *Kuryuh*-shall fix, *Tatah*-of that, *Vinsham*-one twentieth, *Nripah*-the king, *Haret*-shall take.

Purport: The king shall take one twentieth part of the profit on the goods and commodities, the price of which are fixed at the toll department by those who are expert in estimating the value of the goods according to their market value.

राज्ञः प्रख्यातभाण्डानि प्रतिषिद्धानि यानि च।
तानि निर्हरतो लोभात्सर्वहारं हरेन्पुः ॥ ३९९ ॥

(२२४)

Rājnah Prakhyātabhāndāni Pratishiddhāni Yāni Cha; Tāni Nirharato Lobhātsarvahāram Harennripah. -224

*Yāni**Pratishiddhāni*-those goods which are forbidden, *Cha*-and, *Prakhyātabhāndāni*+*Rājnah*-goods which are the belongings of the king, *Tāni*-those, *Lobhāt*-out of greed, *Nirharatah*-the trader smuggles, *Nripah*-the king, *Sarvahāram*+*Haret*-shall confiscate all,

Purport: The king shall confiscate all the property of the trader who out of greed smuggles the belongings of the king and exports those goods which are forbidden to be sold to other countries.

शुल्कस्थानं परिहरन्नकाले क्रयविक्रयी।

मिथ्यावादी च संख्याने दाप्योऽष्टगुणमत्ययम् ॥ ४०० ॥

(२२५)

Shulkasthānam Pariharannakāle Krayavikrayee; Mithyā-vādee Cha Samkhyāne Dāpyo'shtagunamatyayam. -225

Pariharan-trading away, *Shulkasthānam*-from the toll department, *Akāle*-at the wrong time, *Krayavikrayee*-buying and selling, *Cha*-and, *Mithyāvādee*-making false statements, *Samkhyane*-about units and measures, *Ashtagunam*-eight times, *Atyayam*-the

offence, *Dāpayah*-be punished.

Purport: The trader who deals away from the toll department, that is, avoids the trading system of the state, and the buying and selling of goods at the wrong time, e.g. at night or by any other routes, and he who makes false statements about the numbers, units or measures shall be punished to pay a fine equivalent to eight times the value of the duties he tried to evade.

आगमं निर्गमं स्थानं तथा वृद्धिक्षयावुभौ।

विचार्य सर्वपण्यानां कारयेत् क्रयविक्रयौ ॥ ४०१ ॥

(२२६)

Āgamam Nirgamam Sthānam Tathā Vridhikshayāvubhow;
Vichārya Sarvapanyānām Kārayet Krayavikrayow. -226

Āgamam-coming from where, *Nirgamam*-where going, *Sthānam*-the storing, *Tathā*-and, *Vridhi*+*Kshayāvubhow*-both the profit and expenses, *Vichārya*-taking into consideration, *Sarpapanyam*-the market value, *Kārayet*-shall determine, *Krayavikrayow*-the buying and selling prices.

Purport: The king shall determine and fix the buying and selling prices of the goods taking into consideration from where they are brought and to which location they are conveyed, that is, the travelling expenses, the cost of storage and the profit margin according to the market value of the goods.

पञ्चरात्रे पञ्चरात्रे पक्षे पक्षेऽथवा गते।

कुर्वीत चैषां प्रत्यक्षमर्घसंस्थापनं नृपः ॥ ४०२ ॥

(२२७)

Pancharātre Pancharātre Pakshe Pakshe'thavā Gate;
Kurveeta Cheishām Pratyakshamarghasamsthāpanam
Nripah. -227

Pancharātre+*Pancharātre*-once in five nights, *Athavā*-or, *Gate*+*Pakshe Pakshe*-at the close of a fortnight, *Nripah*-the king, *Cha*-and, *Eshām*+*Pratyaksham*-in their presence, *Argha*+*Samsthāpanam*+

Kurveet-shall determine the selling price.

Purport: Once in five nights or at the close of a fortnight, and in the presence of the traders, the king shall determine and fix the price of the goods.

तुलामानं प्रतीमानं सर्वं च स्यात् सुलक्षितम्।

षट्सु षट्सु च मासेषु पुनरेव परीक्षयेत् ॥ ४०३ ॥

(२२८)

Tulāmānam Prateemānam Sarvam Cha Syātsula-kshitam; Shatsu Shatsu Cha Māseshu Punareva Paree-kshayet. -228

Tulāmānam-the scales, *Cha*-and, *Prateemānam*-the weights, *Sarvam*+*Sulakshitam*-all be duly marked, *Shatsu*+*Shatsu*+*Māseshu*-once in every six months, *Punah*-*Evah*+*Pareekshayet*-shall be examined again.

Purport: All the scales, weights and measures shall be duly marked, and the king shall examine them again once in every six months.

पणं यानं तरे दाप्यं पौरुषोऽर्धपणं तरे।

पादं पशुश्च योषिच्च पादार्धं रिक्तकः पुमान् ॥ ४०४ ॥

(२२९)

Panam Yānam Tare Dāpyam Paurusho'rdhapanam Tare; Pādām Pashushcha Yoshichcha Pādārdham Riktakah Pumān. -229

Yānām-a vehicle, *Tare*-to freight, *Panam*-one *Pana*, *Dāpyam*-to take, *Paurushah*+*Tare*-to freight a man with load, *Ardhapanam*-half a *Pana*, *Yoshit*-for the woman, *Cha*-and, *Pashush*-for an animal, *Pādām*-one quarter, *Cha*-and, *Riktakah*+*Pumān*-a man without any load, *Pāda*+*Ardham*-half of a quarter.

Purport: The freight for taking a vehicle across a stretch of water shall be one *Pana* and to transport a load of goods which a man can carry is half a *Pana*, to carry an animal or a woman is one quarter of a *Pana* and the freight for a man without any load is half of one quarter, that is,

one eighth of a *Pana*.

भाण्डपूर्णानि यानानि तार्यं दाप्यानि सारतः।

रिक्तभाण्डानि यत्किञ्चित्पुमांसश्चापरिच्छदाः ॥ ४०५ ॥

(२३०)

Bhāndapoornāni Yānāni Tāryam Dāpyāni Sāratah; Riktabhāndāni Yatkinchitpumānsashchāparichchhadāh. -230

Bhāndapoornāni+*Yānāni*-vehicles full of goods, *Tāryam*-to ferry, *Dāpyāni*-the rate, *Sāratah*-according to the weight, *Cha*-and, *Riktabhāndāni*-empty vessels, *Pumānsah*+*Aparichchadāh*-poor people, *Yat*+*Kinchit*-a little.

Purport: To ferry vehicles full of goods, the rate of toll shall be determined according to the weight and value of the goods, and to carry empty vessels and poor people the rate shall be a little.

दीर्घाध्वनि यथादेशं यथाकालं तरो भवेत्।

नदीतीरेषु तद्विद्यात् समुद्रे नास्ति लक्षणम् ॥ ४०६ ॥

(२३१)

Deergādhvani Yathādesham Yathākālam Taro Bhavet; Nadeeteereshu Tadvidyāt Samudre Nāsti Lakshanam. -231

Deergha+*Adhvahi*-long journey, *Yathādesham*-according to the places, *Yathākālam*-according to the time, *Tara*+*Bhavet*-the fare shall be, *Tat*-that, *Vidyāt*-know, *Nadeeteereshu*-at the banks of rivers, *Samudre*+*Nāsti*-not for the sea, *Lakshanam*-this rule.

Purport: For long journey by the boat, the fare shall be proportionate to the places and the times of the travel. Know that this rule refers to travel by boat at the banks of the rivers, and it is not the rule for sea voyage.

यन्नावि किञ्चिद्दाशानां विशीर्येतापराधतः।

तद्दाशैरेव दातव्यं समागम्य स्वतोऽशतः ॥ ४०८ ॥

(२३२)

Yannāvi Kinchiddāshānām Visheeryetāparādhatah; Taddāshaireva Dātavyam Samāgamya Svatoṇ'shatah. -232

Yat+Kinchit-whatever, *Visheeryet*-shall be damaged, *Nāvi*-in the boat, *Aparādhatah*-by the fault, *Dāshānām*-of the boatmen, *Tat*-that, *Eva*-indeed, *Dātavyam*-to make good, *Dāshaiḥ*-by the boatmen, *Samāgamya*-collectively, *Svatonshatah*-from their share.

Purport: Whatever articles shall be damaged in the boat due to the fault of the boatmen that shall be made good by them collectively and from their share of the freight.

एष नौयायिनामुक्तो व्यवहारस्य निर्णयः।

दाशापराधतस्तोये दैविके नास्ति निग्रहः ॥ ४०९ ॥

(२३३)

Esha Nowyāyināmukto Vyavahārasya Nirnayah; *Dāshāparādhatastoye Daivike Nāsti Nigrahah*. -233

Esha-thus, *Uktah*-is declared, *Nowyāyinām*-of the boatmen, *Vyavahārasya*-suits, *Nirnayah*-to settle, *Dāshāparādhatah*-due to the faults of the boatmen, *Toye*-on the water, *Nāsti*-it is not, *Daivike+Nigrahah*-due to natural calamities.

Purport: Thus, the rules about the ferry of men, beast and goods have been declared to settle the suits. The boatmen shall be held responsible for damage of goods on water where it is the result of their faults, but they shall not be accountable for any damage due to accidents caused by the natural calamities.

Iti Rājadharmātmako'shtamo'dhyāyah.

The end of Chapter Eight on the subject Rāja Dharma.

Atha Navamo'dhyāyah

Chapter Nine

16. Duties of husband and wife

पुरुषस्य स्त्रियाश्चैव धर्मे वर्त्मनि तिष्ठतोः ।

संयोगे विप्रयोगे च धर्मान्वक्ष्यामि शाश्वतान् ॥ १ ॥ (१)

Purushasya Striyāshchaiva Dharme Vartmani Tishthatoh; Samyoge Viprayoge Cha Dharmānvakshayāmi Shāshvatān. -1

Vakshayāmi-I shall discourse, *Shāshvatān*+*Dharmān*-the eternal laws, *Purushasya*+*Cheiva*+*Striyāh*-of the husband and the wife, *Dharme*+*Vartmani*+*Tishthatah*-who keep to the path of Dharma, *Samyoge*-living together, *Cha*-or, *Viprayoge*-living separated.

Purport: Now, I shall discourse on the eternal laws of the husband and the wife who keep to the path of *Dharma*-duty, whether they live together or separated.

कालेऽदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः ।

मृते भर्तरि पुत्रस्तु वाच्यो मातुररक्षिता ॥ ४ ॥ (२)

Kāle'dātā Pitā Vāchyō Vāchyashchānupayan Patih; Mrite Bhartari Putrastu Vāchyō Māturarakshitāh. -2

Pitā-the father, *Kāle*-at the right age, *Adātā*-does not give, *Vāchyah*-is reprehensible, *Cha*-and, *Vāchyah*-reprehensible, *Patih*-the husband, *Anupayan*-does not approach, *Tu*-and, *Mrite*-after the death, *Bhartari*-of the husband, *Putrah*-the son, *Vāchyah*-is reprehensible, *Arakshitāh*-not protected, *Mātu*-the mother.

Purport: The father who does not give his daughter in marriage at the right age *Mātu*h is reprehensible, and the husband who does not approach his wife during her

season is reprehensible. After the death of her husband, the son who does not protect and look after her is reprehensible.

सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यः स्त्रियो रक्ष्या विशेषतः।

द्वयोर्हि कुलयोः शोकमावहेयुररक्षिताः ॥ ५ ॥ (३)

Sookshmebhyo'pi Prasanggebhayah Striyo Rakshyā Visheshatah; Dvayorhi Kulayoh Shokamāvaheyura-rakshitāh. -3

Api-even, *Sookshmebhayah*-from the slightest, *Prasangebhayah*-evil inclinations, *Striyah*-the women, *Visheshatah+Rakshyā*-shall be specially protected, *Arakshitāh*-not guarded. *Hi*-certainly, *Āvaheyuh*-will bring, *Shokam*-sorrow, *Dvayah+Kulayah*-the two families.

Purport: The women shall be specially protected even from the slightest evil inclinations because if they are not guarded they will certainly bring sorrow on two families.

इमं हि सर्ववर्णानां पश्यन्तो धर्ममुत्तमम्।

यतन्ते रक्षितुं भार्या भर्तारो दुर्बला अपि ॥ ६ ॥ (४)

Imam Hi Sarvavarnānām Pashyanto Dharmamuttamam; Yatante Rakshitum Bhāryām Bhartāro Durbalā Api. -4

Imam Uttamam Dharmam-this is the highest duty, *Pashyantah*-considering, *Sarvavarnānām*-of all Varnas, *Hi*-certainly, *Api+Durbalāh*-even weak, *Bhartārah*-the husband, *Yatante*-should endeavor, *Bhāryām+Rakshitum*-to protect the wife.

Purport: Considering it the highest duty, the husbands shall endeavour to protect their wives even if they themselves are weak. The protection of women of all Varnas is indeed the highest duty.

स्वां प्रसूतिं चरित्रं च कुलमात्मानमेव च।

स्वं च धर्मं प्रयत्नेन जायां रक्षन्ति रक्षति ॥ ७ ॥ (५)

Svām Prasootim Charitram Cha Kulamātmānameva Cha; Svam Cha Dharmam Prayatnena Jāyām Rakshanhi Rakshati. -5

Hi-indeed, *Rakshan*-by protecting, *Prayatnena*-carefully, *Jāyām*-his wife, *Cha*-and, *Svām+Prasootim*-his own progeny, *Charitram*-conduct, *Kular:*+*Cha+Ātmānam*-his family and himself, *Eva*-even, *Cha*-and, *Svam+Dharmam*-his Dharma.

Purport: Indeed, by carefully protecting his wife from bad inclinations, a man preserves the conduct of his own progeny, the purity of his family and himself, and even his own Dharma.

पतिर्भार्या संप्रविश्य गर्भो भूत्वेह जायते ।

जायायास्तद्धि जायात्वं यदस्यां जायते पुनः ॥ ८ ॥ (६)

Patirbhāryām Sampravishya Garbho Bhootveha Jāyate. Jāyāyāstadhi Jāyātvam Yadasyām Jāyate Punah -6

Patih-the husband, *Bhāryām+Pravishya*-by entering his wife, *Garbhah+Bhootvā*-becomes an embryo, *Jāyate*-is born, *Iha*-here, *Tat+Hi*-that is, indeed, *Jāyāyāh*-of the wife, *Jāyātvam*-womanhood, *Yat*-that, *Asyām*-by her, *Punāh+Jāyate*-is born again.

Purport: The husband by entering his wife, that is, after conception becomes the embryo and is born here in this world, and indeed that is, the womanhood of the wife, that he is born again by her.

यादृशं भजते हि स्त्री सुतं सूते तथाविधम् ।

तस्मात् प्रजाविशुद्ध्यर्थं स्त्रियं रक्षेत् प्रयत्नतः ॥ ९ ॥ (७)

Yādrisham Bhajate Hi Stree Sutam Soote Tathāvidham. Tasmāt Prajāvishuddhyartham Striyam Rakshet Prayatnatah. -7

Stree-the wife, *Yādrisham+Bhajate*-the way she receives him, *Hi*-indeed, *Tathāvidham*-even so, *Sutam+Soote*-a child is born, *Tasmāt*-therefore, *Prajā+Vishuddhyartham*-for the sake of the purity of the progeny, *Striyam+Rakshet*-shall protect his wife, *Prayatnatah*-assiduously.

Purport: The way the wife receives her husband indeed even so a child is born, therefore for the purity of the progeny the man shall protect his wife assiduously.

न कश्चिद्योषितः शक्तः प्रसह्य परिरक्षितुम् ।

एतैरुपाययोगैस्तु शक्यास्ताः परिरक्षितुम् ॥ १० ॥ (८)

Na Kashchidyoshitah Shaktah Prasahya Parirakshitum; Etairupāyayogaistu Shakyāstāh Parirakshitum. -8

Kashchit-no man, Prasahya-by force, Na+Shaktah+Parirakshitum-can protect, Yoshitah-the women, Tu-but, Etaih+Upāyayogaih-by application of these expedients, Tāh-them, Shakyāh+Parirakshitum-can be protected.

Purport: No man can completely by force protect the women from bad inclinations, but by the applications of the following expedients the women can be protected.

अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।

शौचे धर्मेऽन्नपक्त्यां च परिणाह्यस्य वेक्षणे ॥ ११ ॥ (९)

Arthasya Samgrahe Chainām Vyaye Chaiva Niyojayet; Showche Dharme'nnapaktyām Cha Parināhyasya Vekshane. -9

Samgrahe+Cha+Vyaye-the collecting and spending, Arthasya-of the money, Niyojayet+Einām-shall employ her, Chaiva-and also, Showche-cleanliness, Dharme-in religious duties, Annapaktyām-preparation of food, Cha-and, Parināhyasya+Vekshane-for looking after household objects.

Purport: The husband shall entrust his wife the responsibilities and duties of collecting and spending the money, and employ her to maintain the cleanliness of the house and in the fulfilment of the religious duties, like daily *Samdhyā*, *Agnihotra*, *Svādhyāya* etc., and the preparation of food and the safeguard of the household furnitures, clothes, utensils and other objects.

अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।

आत्मा नमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥ १२ ॥ (१०)

Arakshitā Grihe Ruddhāh Purushairāptakāribhiḥ; Ātmānamātmanā Yāstu Raksheyustāh Surakshitāh. -10

Āptakāribhiḥ+Purushaih-by trustworthy people, Grihe+Ruddhāh-guarded at home, Arakshitāh-are not guarded, Tu-but, Yāh-they,

Ātmānā+Ātmanām-by themselves, *Raksheyuh*-protect, *Tāh*-that, *Surakshitāh*-are protected.

Purport: Women who are guarded at home by the trustworthy persons, like the father, the mother, the elders, the husband etc. are not guarded, but they who themselves guard their purity and dignity are in fact protected.

पानं दुर्जनसंसर्गः पत्या च विरहोऽनम् ।

स्वप्नोऽन्यगेहवासश्च नारीसंदूषणनि षट् ॥ १३ ॥ (११)

Pānam *Durjanasamsargah* *Patyā Cha Viraho'tanam*; *Svapno'nyagehavāsashcha* *Nāreesamdooshanāni* *Shat*. -11

Pānam-drinking, *Durjanasamsargah*-in bad company, *Cha*-and, *Patyā+Virahah*-separation from the husband, *Atanam*-idle rambling, *Cha*-and, *Svapnah+Anyagehavāsah*-sleeping or residing at others house, *Shat+Nāreesamdooshanāni*-the six causes that defile a woman.

Purport: Drinking of wine etc., keeping bad company, and separation from the husband for a longer period, idle rambling and sleeping or residing at other's house, these are the six causes that defile a woman.

एषोदिता लोकयात्रा नित्यं स्त्रीपुंसयोः शुभा ।

प्रेत्येह च सुखोदकान् प्रजाधर्मान् निबोधत ॥ २५ ॥ (१२)

Eshoditā Lokayātrā Nityam Streepunsayoh Shubhāh; *Pretyeha Cha Sukhodarkān Prajādharmān Nibodhata*. -12

Esha-thus, *Uditā*-has been declared, *Streepunsayoh*-for the wife and the husband, *Lokayātrā*-worldly conduct, *Nityam+Subhāh*-always auspicious, *Nibodhatu*-hear, *Prajādharmān*-the law about children, *Sukhodarkān*-the cause of happiness, *Iha*-here, *Cha*-and, *Pretya*-after death.

Purport: Thus, has been declared, the rule of worldly conduct for the husband and the wife which is always auspicious for a righteous living Now, hear the rule governing the children which are the cause of happiness here, in this world and even after death.

प्रजनार्थं महाभागाः पूजार्हाः गृहदीप्तयः ।

स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥ २६ ॥ (१३)

Prajanārtham Mahābhāgāh Poojārḥā Griha-deeptayah; Striyah Shriyashcha Geheshu Na Vishesho'sti Kashchana. -13

Prajanārtham-for bearing children, *Mahābhāgāh*-great blessings, *Poojārḥāh*-worthy of worship, *Grihadeeptayah*-the light of the house, *Striyah+Geheshu*-the women of the family, *Na+Asti*-there is no, *Visheshah*-difference, *Shriyah*-fortune, *Kashchana*-whatsoever.

Purport: O men! Women are great blessings for they bear children, and they are worthy of worship, the light of the house, and the fortune of the family. There is no difference between *Shriyah*, that is, auspiciousness, beauty, wealth and the women.

उत्पादनमपत्यस्य जातस्य परिपालनम् ।

प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम् ॥ २७ ॥ (१४)

Utpādanam apatyasya Jātasya Paripālanam; Pratyaham Lokayātrāyāh Pratyaksham Streenibandhanam. -14

Utpādanam+Apatyasya-for the production of children, *Jātasya*-of the born, *Paripālanam*-bringing up, *Pratyaham*-daily, *Lokayātrāyāh*-worldly journey, *Stree*, *Pratyaksham*-visibly, *Nibandhanam*-the cause.

Purport: O men! The woman is visibly the cause for the production of children and their bringing up and for the daily duties of the household in this worldly journey.

अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।

दाराधीनस्तथा स्वर्गः पितृणामात्मनश्च ह ॥ २८ ॥ (१५)

Apatyam Dharmakāryāni Shushrooshā Ratiruttamā; Dāradheenastathā Svargah Pitrināmātmanashcha Ha. -15

Apatyam-giving birth to children, *Dharmakāryāni*-the fulfilment of religious duties, *Shushrooshā*-to serve faithfully, *Uttamā*-the highest, *Rati*-love, *Tathā*-and, *Svargah*-happiness, *Pitrinām*-for the elders, *Cha*-and, *Āmanah*-for oneself, *Dāradheenah*-depend on the wife, *Ha*-indeed.

Purport: Giving birth to children, the fulfilment of the

religious duties, to serve faithfully, to be blessed by the highest love, and the happiness of oneself and that of the elders in the family, indeed greatly depend on the wife alone.

पुत्रं प्रत्युदितं सद्भिः पूर्वजैश्च महर्षिभिः।

विश्वजन्यमिमं पुण्यमुपन्यासं निबोधत ॥ ३१ ॥ (१६)

Putram Pratyuditam Sadbhih Poorvajaishcha Maharshibhih; Vishvajanyamimam Punyamupanyāsam Nibodhata. -16

Sadbhih-the virtuous, *Cha*-and, *Poorvajaish*+*Maharshibhih*-the ancient great seers, *Putram*+*Prati*-about the son, *Uditam*-have said, *Vishvajanyam*+*Punyam*-for the good of the world, *Imam*+*Upanyāsam*-that interesting teaching, *Nibodhata*-listen.

Purport: Now, listen to the interesting teaching which is for the good of the world, and which the virtuous men and the ancient seers have said about the pro-creation of a son.

भर्तुः पुत्रं विजानन्ति श्रुतिद्वैधं तु भर्तरि।

आहुरुत्पादकं केचिदपरे क्षेत्रिणं विदुः ॥ ३२ ॥ (१७)

Bhartuh Putram Vijānanti Shrutidvaidham Tu Bhartari; Āhurutpādakam Kechidapare Kshetrinam Viduh. -17

Vijānanti-is said, *Putram*-the son, *Bhartuh*-is for the husband, *Tu*-but, *Shrutidvaidham*-the sacred texts hold different views, *Bhartari*-about father, *Kechid*-some, *Āhuh*-call, *Utpādakam*-the begetter, *Apāre*-others, *Viduh*-declare, *Kshetrinam*-the lord of the soil.

Purport: It is said that the male child belongs to the husband but the sacred texts hold different views about the term *Bhartari*. Some say that the son belongs to the husband whereas others declare that the son belongs to the lord of the soil, that is, the husband of the wife, though the begetter may be someone else.

क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान्।

क्षेत्रबीजसमायोगात्संभवः सर्वदेहिनाम् ॥ ३३ ॥ (१८)

Kshestrabhootā Smritā Nāree Beejabhootah Smritah Pumān; Kshestrabeejasamāyogātsambhavah Sarvadehinām. -18

Nāree-the woman, *Smritā*-is said, *Kshestrabhootā*-is the soil, *Pumām*-the man, *Smritā*-is declared, *Beejabhootah*-is the seed, *Kshestrabeeja+Samāyogāt*-through the union of the soil and the seed, *Sarvadehinām*-all corporeal beings, *Bhava*-come into existence.

Purport: The woman is said to be the soil (field) and the man is said to be the seed and the existence of all corporeal beings take place through the union of the soil and the seed.

येऽक्षेत्रिणो बीजवन्तः परक्षेत्रप्रवापिणः ।

ते वै सस्यस्य जातस्य न लभन्ते फलं क्वचित् ॥ ४९ ॥ (१९)

Ye'kshetrino Beejavantah Parakshetrapravāpinah; Te Vai Sasyasya Jātasya Na Labhante Phalam Kvachit. -19

Ye-those, *Akshetrinah*-without fields, *Beejavantah*-the seed owners, *Parakshetra*-in others fields, *Pravāpinah*-sow, *Vai*-certainly, *Te*-they, *Na+Labhante*-not entitled, *Kvachit*-in any case, *Jātasya+Sasyasya+Phalam*-the benefit of the crop raised.

Purport: Those possessing the seed and who are not owners of the field, that is, the soil, if they sow their seed into the field of an another owner, in any case they cannot be entitled to the benefit of the crop raised there from.

फलं त्वनभिसंधाय क्षेत्रिणां बीजिनां तथा ।

प्रत्यक्षं क्षेत्रिणामर्थो बीजाद्योनिर्गरीयसी ॥ ५२ ॥ (२०)

Phalam Tvanabhisamdhāya Kshetrinām Beejinām Tathā; Pratyaksham Kshetrināmartho Beejādyonirgareeyasee. -20

Kshetrinām+Tathā+Beejinām-between the soil owner and the seed owner, *Tu*-if, *Anabhisamdhāya*-no agreement made, *Pratyaksham*-clearly, *Phalam*-the crop, *Kshetrinām+Arthah*-for the owner of the soil, *Beejāt*-than the seed, *Yonih*-the field, *Gareeyasee*-more important.

Purport: If no prior agreement has been made between the owner of the field and the owner of the seed

regarding the crop, that is, who is going to benefit from it, then in that case, the benefit clearly belongs to the owner of the field, because the field is more important than the seed.

क्रियाऽभ्युपगमात्त्वेतद् बीजार्थं यत्प्रदीयते।

तस्येह भागिनौ दृष्टौ बीजी क्षेत्रिकः एव च ॥ ५३ ॥ (२१)

Kriyā'bhyupagamāttvetad Beejārtham Yatpradeeyate; Tasyeha Bhāginow Drishtow Beejee Kshetrikah Eva Cha. -21

Tu-but, Yat-where, Kriyā+Abhyupagamāt-an agreement of the act, Etat-thus, Beejārtham+Pradeeyate-for the sowing of seed is given, Iha-here, Drishtow-is seen, Bhāginow-both are sharers, Eva-certainly, Tasya-to them.

Purport: But where an agreement is made regarding the act of sowing and the giving of the soil, then here in this world it is certainly considered that the crop belongs to the sower of the seed and the owner of the soil. They are both sharers to the crop.

एतद्वः सारफल्गुत्वं बीजयोन्योः प्रकीर्तितम्।

अतः परं प्रवक्ष्यामि योषितां धर्ममापदि ॥ ५६ ॥ (२२)

Etadvah Sārāphalgutvam Beejayonyoh Prakeertitam; Atah Param Pravakshyāmi Yoshitām Dharmamāpadi. -22

Etat-thus, Sārāphalgutvam-the pre-eminence, Beejayonyoh-of the seed and the soil, Prakeertitam-has been promulgated, Vah-to you, Atah+Param-now next, Pravakshyāmi-I shall discourse, Yoshitām+Dharmam-the Dharma of the woman, Āpadi-in misfortune.

Purport: Thus, the pre-eminence of the seed and the soil has been promulgated to you. Now, I shall next discourse on the Dharma-law governing the woman in times of misfortune, that is, when there is failure of issues.

भ्रातुर्ज्येष्ठस्य भार्या वा गुरुपत्यनुजस्य सा।

यवीयसस्तु या भार्या स्नुषा ज्येष्ठस्य सा स्मृता ॥ ५७ ॥

(२३)

Bhrāturjyeshthasya Bhāryā Vā Gurupatnyanujasya Sā; Yaveeyasastu Yā Bhāryā Snushā Jyeshthasya Sā Smritā. -23

Yā+ Bhāryā-that wife, *Bhrātuh+Jyeshthasya*-of the elder brother, *Sā-she*, *Gurupatnee*-the wife of a Guru, *Anujasya*-for the younger, *Tu-*but, *Yā+Yaveeyasah*-that of the younger, *Snushā*-daughter-in-law, *Smritā*-is declared.

Purport: The wife of an elder brother is declared to be like the wife of a *Guru* for the younger brother, but the wife of a younger brother is considered to be the daughter-in-law of the elder brother.

ज्येष्ठो यवीयसो भार्या यवीयान् वाग्रजस्त्रियम् ।

पतितौ भवतो गत्वा नियुक्तावप्यनापदि ॥ ५८ ॥ (२४)

Jyeshtho Yaveeyaso Bhāryām Yaveeyān Vāgrajastriyam;
Patitow Bhavato Gtvā Niyuktāvapnāpadi. -24

Jyeshthah-the elder, *Yaveeyasah+Bhāryām*-with the wife of the younger, *Yaveeyān*-the younger, *Agrajah+Striyam*-with the wife of the elder, *Niyuktow+Api+Gtvā*-by going unto, *Anāpadi*-except in misfortune, *Patitow+Bhavatah*-become degraded.

Purport: Except in misfortune, that is, when there is failure of issues, where the elder brother or the younger brother approaches the wife of the other for pro-creation, there they become degraded.

देवराद् वा सपिण्डाद् वा स्त्रिया सम्यङ्नियुक्तया ।

प्रजेषिताधिगन्तव्या सन्तानस्य परिक्षये ॥ ५९ ॥ (२५)

Devarādvā Sapindādvā Striyā Samyangniyuktayā;
Prajepsitādhigantavyā Santānasya Parikshaye. -25

Devarāt-from the brother, *Vā*-or, *Sapindāt*-from a Sapinda, the *Striyā*-the woman, *Samyak+Niyuktayā*-duly authorized, *Prajā+Eapsitā*-desired offspring, *Adhigantavyā*-may obtain.

Purport: On failure of issues, the woman who is duly authorized and in the proper manner may obtain the desired offspring by co-habitation with either the younger brother of her husband, or with a man of the Varna of her husband, or a *Sapinda*, that is, with an excellent man of a higher Varna, or with a man who is not from the six generation of the family of the husband.

Note: Refer also to Satyārtha Prakash. Chap 4, and Rgveda 10/18/8, Rgveda 10/10.

विधवायां नियोगार्थे निर्वृत्ते तु यथाविधि ।

गुरुवच्च स्नुषावच्च वर्तेयातां परस्परम् ॥ ६२ ॥ (२६)

Vidhavāyām Niyogārthe Nirvritte Tu Yathavidhi; Guruvachcha Snushāvachcha Varteyātām Parasparam. -26

Tu-but, Yathāvidhi-according to the law, Niyogārthe-for the purpose of Niyoga, Vidhavāyām-with widow, Nirvritte-accomplished, Guruvat-like the wife of the Guru, Cha-and, Snushāvat-like the daughter-in-law, Varteyātām-shall behave, Parasparam-with each of other.

Purport: But, after the accomplishment of the act of Niyoga, for the sake of pro-creation on the widow, the two shall behave accordingly, that is, the wife of the elder brother shall be looked at as the *Gurupatni*, and the wife of the younger brother as a daughter-in-law; that is, they should maintain a respectful relation.

नियुक्तौ यौ विधिं हित्वा वर्तेयातां तु कामतः ।

तावुभौ पतितौ स्यातां स्नुषागगुरुतल्पगौ ॥ ६३ ॥ (२७)

Niyuktow Yow Vidhim Hitvā Varteyātām Tu Kāmatah; Tāvubhow Patitow Syātām Snushāgagurutalpagow. -27

Yow+Niyuklow-the two appointed, Vidhim+Hitvā-transgresses the rule, Tu-and, Kāmatah+Varteyātām-act from carnal desire, Tow+Ubhow-both of them, Patitow+Syātām-shall become degraded, Snushāga+Gurutalpagow-for defiling the bed of the daughter-in-law or of the wife of the Guru.

Purport: The two, that is, the elder brother or the younger brother, who is duly appointed for the Niyoga, if thereafter shall transgress the prescribed rules, and shall act out of carnal desires, then both of them shall become degraded for having committed the sin of defiling the bed of a daughter-inlaw or that of the wife of the Guru.

यस्या म्रियेत कन्याया वाचा सत्ये कृते पतिः ।

तामनेन विधानेन निजो विन्देत देवरः ॥ ६९ ॥ (२८)

Yasyā Mriyeta Kanyāyā Vāchā Satye Krite Patih; Tāmanena Vidhānena Nijo Vindeta Devarah. -28

Vāchā+Satye+Krite-after engagement made, *Yasyā+Kanyayā*-of that maiden, *Patih+Mriyeta*-the future husband dies, *Nijah+Devarah*-the younger brother, *Vindeta*-shall marry, *Tām*-that maiden, *Anena+Vidhānena*-according to these rules.

Purport: If the future husband of the maiden dies after the engagement, that is, where promise for marriage has been made, then the younger brother shall marry her according to these rules.

विधाय वृत्तिं भार्यायाः प्रवसेत् कार्यवान्नरः।

अवृत्तिकर्षिता हि स्त्री प्रदुष्येत् स्थितिमत्यपि ॥ ७४ ॥

(२९)

Vidhāya Vrittim Bhāryāyāh Pravaset Kāryavānnarah; Avrittikarshitā Hi Stree Pradushyet Sthitimatyapi. -29

Kāryavān+Narah-man in business, *Pravaset*-shall go, *Vidhāya*-securing, *Vrittim*-a maintenance, *Bhāryāyāh*-for the wife, *Hi*-because, *Avrittikarshitā*-by want of subsistence, *Sthitimatee+Api*-even virtuous, *Stree*-woman, *Pradushyet*-shall be corrupted.

Purport: A man in business shall arrange and secure a maintenance for his wife before going abroad because a wife even though she is virtuous may be corrupted by want of subsistence.

विधाय प्रोषिते वृत्तिं जीवेन्नियममास्थिता ।

प्रोषिते त्वविधायैव जीवेच्छिल्पैरगर्हितैः ॥ ७५ ॥ (३०)

Vidhāya Proshite Vrittim Jeevenniyamamāsthitā; Proshite Tvavidhāyaiva Jeevechchilpairagarhitaiḥ. -30

Proshite-going abroad, *Vrittim+Vidhāya*-has secured a maintenance, *Jeevet*-shall live, *Niyamam+Āsthitā*-abiding by the rules, *Tu*-but, *Avidhāyā*-has not secured, *Proshite*-departed, *Eva*-even, *Jeevet*-shall live, *Agarhitaiḥ+Shilpaiḥ*-by blameless manual works.

Purport: If the husband has secured a living for his wife before going abroad, the wife shall live by abiding to the rules of propriety. But, if the husband has departed

without arranging for her subsistence even then she shall live by doing any blameless manual works of art and craft.

प्रोषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।

विद्यार्थं षट् यशोऽर्थं वा कामार्थं त्रींस्तु वत्सरान् ॥ ७६ ॥

(३१)

Proshito Dharmakāryārtham Prateekshyo'shtow Narah Samāh; Vidhyārtham Shat Yasho'rtham Vā kāmārtham Treenstu Vatsarān. -31

Narah+Proshitah-the husband has done, Dharma+Kārya+Artham-for the sake of a sacred duty, Ashtow+Samāh-for eight years, Vidhyā+Artham-for study, Vā-or, Yashah+Artham-for fame, Shat-six, Kāma+Artham-for wealth, Tu-but, Treen+Vatsarān-three years, Prateekhyah-shall wait.

Purport: The wife shall wait for eight years for her husband who has gone abroad for some sacred duty, and she must wait for six years if he has gone for study or for acquiring fame, but she shall wait for three years if he has gone for earning wealth.

संवत्सरं प्रतीक्षेत द्विषन्तीं योषितं पतिः ।

ऊर्ध्वं संवत्सरात्त्वेनां दायं हत्वा न संवसेत् ॥ ७७ ॥ (३२)

Samvatsaram Prateeksheta Dvishanteem Yoshitam Patih; Oordhvam Samvatsarāttvenām Dāyam Hritvā Na Samvaset. -32

Patih-the husband, Prateeksheta-shall wait, Samvatsaram-for one year, Yoshitam-the wife, Dvishanteem-who hates him, Tu-and, Oordhvam+Samvatsarāt- after the one year, Enām-from her, Hritvā-shall take, Dāyam-property given, Na+Samvaset-shall not live with her.

Purport: The husband shall wait for one year for the hostile wife and after the one year if she has not changed then he shall take from her the property, jewels etc., he has given to her and he shall ceased to co-habit with her.

अतिक्रामेत् प्रमत्तं या मत्तं रोगार्तमेव वा ।

सा त्रीन्मासान् परित्याज्या विभूषणपरिच्छदा ॥ ७८ ॥ (३३)

Atikrāmet Pramattam Yā Mattam Rogārtameva Vā; Sā Treenmāsān Parityājyā Vibhooshanaparichchhadā. -33

Yā-the wife who, *Atikrāmet*-shall show disrespect, *Pramattam*-carelessness, *Mattam*-addiction to some passion, *Vā*-or, *Rogārtam*-sickness, *Treenmāsān*-for three months, *Parityājyā*-shall be deserted, *Eva*-and, *Sā*+*Vibhooshana*+*Parichchhadā*-of her ornaments, clothes.

Purport: The wife who shall show disrespect to her husband for his carelessness, or addiction to some evil passion, or for his sickness, she shall be deserted for three months and deprived of her ornaments and clothes etc.

उन्मत्तं पतितं क्लीबमबीजं पापरोगिणम्।

न त्यागोऽस्ति द्विषन्त्याश्च न च दायापवर्तनम् ॥ ७९ ॥

(३४)

Unmattam Patitam Kleebamabeejam Pāparoginam; Na Tyāgo'sti Dvishantyāshcha Na Cha Dāyāpavartanam. -34

Dvishantyāh-the wife who shows aversion, *Unmattam*-insane, *Patitam*-degraded, *Kleebam*-eunuch, *Abeejam*-seedless, *Pāparoginam*-afflicted with a sinful disease, *Tyāgah*+*Na*+*Asti*-shall not be deserted, *Cha*-and, *Na*+*Dāya*+*Apavartanam*-shall not be deprived of her property.

Purport: The wife who shows aversion to her husband because he is insane, degraded, is an eunuch, seedless, that is, cannot pro-create, or is afflicted with a sinful disease shall not be deserted nor shall be deprived of any property given to her by the husband.

मद्यपाऽसाधुवृत्ता च प्रतिकूला च या भवेत्।

व्याधिता वाऽधिवेत्तव्या हिंस्रार्थघ्नी च सर्वथा ॥ ८० ॥

(३५)

Madyapā'sādhuvrittā Cha Pratikoolā Cha Yā Bhavet; Vyādhitā Vā'dhivettavyā Hinsrārthaghnee Cha Sarvadā. -35

Yā-she, *Bhavet*-is, *Madyapā*-a drunkard, *Cha*-and, *Asādhuvrittā*-of bad conduct, *Cha*-and, *Pratikoolā*-rebellious, *Cha*-and, *Vyādhitā*-invalid, *Hinsrā*-hot-tempered, *Vā*-or, *Sarvadā*-always, *Arthaghnee*-spend-thrift.

Purport: She, who becomes a drunkard, is of a

bad conduct, rebellious, and is invalid, is hot-tempered, or is always spend-thrift, she may be superseded by another wife.

वन्ध्याष्टमेऽधिवेद्याशब्दे दशमे तु मृतप्रजा।

एकादशे स्त्रीजननी सद्यस्त्वप्रियवादिनी ॥ ८१ ॥ (३६)

Vandhyāshṭame'dhivedyābde Dashame Tu Mritaprajā; Ekādashe Streejanamee Sadyastvapriyavādinee. -36

Vandhyā-a barren wife, *Ashtame*-in the eight, *Mritaprajā*-all children die, *Dashame*-in the tenth, *Tu*-and, *Streejanamee*-gives birth to girls, *Ekādashe*-eleventh, *Abde*-year, *Apriyavādinee*-a quarrelsome wife, *Sadyah*-without delay, *Adhivedyā*-shall re-marry.

Purport: A barren wife may be superseded in the eighth year, a wife whose children die in infancy, in the tenth year, and a wife who gives birth only to girls, in the eleventh year but a quarrelsome wife who is harsh-tongued without delay.

या रोगिणी स्यात्तु हिता सम्पन्ना चैव शीलतः।

सानुज्ञाप्याधिवेत्तव्या नावमान्या च कर्हिचित् ॥ ८२ ॥

(३७)

Yā Roginee Syāttu Hitā Sampannā Chaiva Sheelatah; Sā+AnujnāpyādhivettavyāNāvamānyā Cha Karhichit. -37

Yā-She who, *Syāt*-is, *Roginee*-diseased, *Tu*-but, *Hitā*-is kind, *Cheiva*-and also, *Sheelatah+Sampannā*-virtuous in good conduct, *Sā+Anujnāpya*-with her consent, *Adhivettavyā*-may marry again, *Cha*-and, *Karhichit*-under no circumstances, *Na+Avamānyā*-shall not neglect.

Purport: A good wife who is kind to her husband and virtuous in good conduct if she is afflicted by an incurable disease, then with her consent the husband may re-marry but under no circumstances she is to be neglected.

अधिविन्ता तु या नारी निर्गच्छेदुषिता गृहात्।

सा सद्यः संनिरोद्धव्या त्याज्या वा कुलसन्निधौ ॥ ८३ ॥

(३८)

*AdhivinnāTuYāNāreeNirgachchhedrushitāGrihāt;
SāSadyahSanniroadhvāTyājyāVāKulasannidhow.*-38

Tu-but, Yā+Nāree-the first wife who, Adhivinnā-after the second marriage, Nirgachchhet-leaves, Rushitā-in anger, Grihāt-from the house, Sā-she, Sadyah-instantly, Sanniroadhvā-shall be confined, Vā-or, Tyājyā-cast off, Kula+Sannidhow-in the presence of her family.

Purport: But if after the re-marriage of the husband, the first wife shall leave the house in anger, she shall be confined in the house or cast off, that is, sent to her father's family.

प्रतिषिद्धापि चेद्या तु मद्यमभ्युदयेष्वपि।

प्रेक्षासमाजं गच्छेद्वा सा दण्ड्या कृष्णालानि षट् ॥ ८४ ॥

(३९)

*PratishiddhāpiChedyāTuMadyamabhyudayeshvapi;
Prekshāsamājam GachchhedvāSāDandyāKshnalāni
Shat.*-39

Tu-but, Yā-she who, Pratishiddhā+Api-eventhough forbidden, Chet-if, Madyam-wine, Abhyudayeshu-at festivals, Vā-or, Gachchhet-goes, Prekshāsamājam-public assemblies, Sā-she, Dandyā-be punished, Shat+Kshnalāni-six Krisnalas.

Purport: But if the wife even though forbidden by her husband, drinks wine at dancing parties festivals, marriages etc. or attends public assemblies, etc., she shall be punished six Krisnalas.

उत्कृष्टायाभिरूपाय वराय सदृशाय च।

अप्राप्तामपि तां तस्मै कन्यां दद्याद्यथाविधि ॥ ८८ ॥ (४०)

*Utkrishtāyābhiroopāya Varāya Sadrishāya Cha;
Aprāptāmapi Tām Tasmai Kanyām Dadyādyathavidhi.*-40

Utkrishtāyā-distinguished, Abhiroopāya-handsome, Varāya-suitor, Cha-and, Sadrishāya-of similar qualities, Aprāptām-not from the lineage of the mother, Tām+Kanyām-that girl, Tasmai+Dadyāt-give to him, Yathā+Vidhi-according to the rule.

Purport: The father shall give his daughter in marriage according to the prescribed rule, to that suitor who is

distinguished, handsome and is of similar qualities to her, and who is not within the six generations of the mother of that girl.

काममामरणात्तिष्ठेद् गृहे कन्यर्तुमत्यपि।

न चैवैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित् ॥ ८१ ॥ (४१)

Kāmamāmaranāttishthed Grihe Kanyartumatyapi; Na Chaivainām Prayachchhetu Gunaheenāya Karhichit. -41

Kāmam-wish, Āmaranāt-until death, Tishthet-shall stay, Grihe-at the house, Kanyā-the girl, Api-though, Rtumati-attained puberty, Tu-but, Karhichit-at no time, Einām-she, Na+Prayachchhet-shall not be given, Gunaheenāya-to a man destitute of good qualities.

Purport: Better wish that the girl who has attained puberty, that is, she is of marriageable age, to stay at the house of her father until death, rather than giving her to a man who is destitute of good qualities.

त्रीणि वर्षाण्युदीक्षेत कुमार्यृतुमती सती।

ऊर्ध्वं कालादेतस्माद् विन्देत सदृशं पतिम् ॥ ९० ॥

(४२)

Treeni Varshānyudeeksheta Kumāryurtumatee Satee; Oordhvam Tu Kālādetasmād Vindeta Sadrisham Patim. -42

Treeni+Varshāni-for three years, Udeeksheta-shall wait, Oordhvam+Etasmāt+Kālāt-after that time, Vindeta-shall choose, Sadrisham-of equal qualities, Patim-a bridegroom.

Purport: A good girl who has attained puberty, shall wait for three years and after that time, she shall choose for herself a bridegroom who is of equal qualities.

अदीयमाना भर्तारमधिगच्छेद् यदि स्वयम्।

नैनः किञ्चिदवाप्नोति न च यं साऽधिगच्छति ॥ ९१ ॥

(४३)

Adeeyamānā Bhartāramadhigachchhed Yadi Svayam; Nainah Kinchidavāpnoti Na Cha Yam Sā'dhigachchhati. -43

Adeeyamānā-a girl not given in marriage, *Yadi*-if, *Svayam*-herself, *Bhartāram*-a husband, *Adhigachchhet*-shall seek, *Na+Avāpnoti*-does not incur, *Kinchit+Enah*-any guilt, *Cha*-and, *Na*-nor, *Yam*-whom, *Sā*-she, *Adhigachchhati*-weds.

Purport: A girl who is not given in marriage at the right age by the father, if she shall herself seek a husband, and shall marry him, then neither she nor the husband shall incur any sin.

प्रजनार्थं स्त्रियः सृष्टाः सन्तानार्थं च मानवाः।

तस्मात् साधारणो धर्मः श्रुतौ पत्न्या सहोदितः ॥ १६ ॥

(४४)

Prajanārtham Streeyah Srishtāh Santānārtham Cha Mānavāh; Tasmāt Sādhārano Dharmah Shrutow Patnyā Sahoditah. -44

Prajanārtham-to conceive, *Streeyah+Srishtāh*-women were created, *Cha*-and, *Mānavāh*-the men, *Santānārtham*-to impregnate, *Tasmāt*-therefore, *Shrutow*-in the Vedas, *Uditah*-is said *Sādhāranah+Dharmah*-the common sacred duties, *Patnyā+Saha*-with the wife,.

Purport: Women were created to conceive, that is, to be mothers and men were created to impregnate, that is, to be fathers, therefore from this it should be learnt that each one of them is the better half of the other, and therefore all common sacred duties should be performed together by the husband and the wife. This is said in the Vedas.

अन्योन्यस्याव्यभिचारो भवेदामरणान्तिकः।

एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥ १०१ ॥ (४५)

Anyonyasyāvyabhichāro Bhavedāmaranāntikah; Esha Dharmah Samāsenā Jneyah Streepunsayoh Parah. -45

Āmaranāntikah-until death, *Bhavet*-shall be, *Anyonyasya*-with each other, *Avyabhichārah*-fidelity, *Esha*-this, *Samāsenā*-as summary, *Jneyah*-know, *Parah+Dharmah*-the highest law, *Streepunsayah*-for the wife and the husband.

Purport: There shall be mutual fidelity between them until death, know this as the summary of the highest Dharma for the wife and the husband.

तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ।

यथा नाभिचरेतां तौ वियुक्तावितरेतरम् ॥ १०२ ॥ (४६)

Tathā Nityam Yateyātām Streepunsow Tu Kritakriyow;
Yathā Nābhicharetām Tow Viyuktāvitaretaram. -46

Kritakriyow-married, *Streepunsow*-woman and man, *Nityam*-constantly, *Tathā*-so, *Yateyātām*-endeavour, *Yathā*-as, *Tow*-they, *Na+Abhicharetām*-not violate, *Viyuktow*-be separated, *Itaretaram*-from each other.

Purport: The married woman and the married man shall constantly so endeavor as to not violate their mutual fidelity and never be separated from each other.

17. Division of Inheritance

एष स्त्रीपुंसयोरुक्तो धर्मो वो रतिसंहितः।

आपद्यपत्यप्राप्तिश्च दायभागं निबोधत ॥ १०३ ॥ (४७)

Esha Streepunsayorukto Dharmo Vo Ratisamhitah;
Āpadyapatyaprāptishcha Dāyabhāgam Nibodhata. -47

Esha-thus, *Streepunsayah*-for the wife and the husband, *Rati+Samhitah+Dharmah*-the law about conjugal happiness and duties, *Cha*-and, *Apatyaprāptih*-the raising offspring, *Āpadi*-in times of distress, *Vah+Uktah*-are declared to you, *Nibodhata*-learn, *Dāyabhāgam*-division of inheritance.

Purport: I have thus declared to you the law about conjugal happiness and duties for the wife and the husband and also about the raising of offspring in times of distress. Now, learn from me the laws regarding the division of inheritance.

ऊर्ध्वं पितुश्च मातुश्च समेत्य भ्रातरः समम्।

भजेरन् पैतृकं रिक्थ्मनीशास्ते हि जीवतोः ॥ १०४ ॥

(४८)

Oordhvam Pitushcha Mātushchā Sametya Bhrātarah Samam; Bhajeranpatrikam Rikthamaneeshāste Hi Jeevatoh. -48

Pituh+Cha+Māuh+Oordhvam-after the death of the father and the mother, *Bhrātarah*-the brothers, *Sametya*-shall meet, *Patrikam+Riktham*-the paternal estate, *Samam+Bhajeran*-shall divide in equal shares, *Hi*-certainly, *Te*-they, *Jeevatoh*-living, *Aneeshāh*-are not the lords.

Purport: After the death of their mother and the father, the brothers shall meet and divide the paternal estate into equal shares among themselves, for while they, that is, the parents are living, certainly the sons cannot be the lords thereof, that is, they have no right of worship.

ज्येष्ठ एव तु गृह्णीयात् पितॄन् धनमशेषतः।

शेषास्तमुपजीवेयुर्यथैव पितरं तथा ॥ १०५ ॥ (४९)

Jyeshtha Eva Tu Grihneeyāt pitryam Dhanamasheshatah; Sheshāstamupajeeveyuyathaiva Pitaram Tathā. -49

Tu-or, *Jyeshtha*-the eldest, *Grihneeyāt*-shall take, *Asheshatah+Pitryam+ Dhanam*-all the paternal estate, *Sheshāh*-the others, *Yathā+Eva*-just as, *Pitaram*-with the father, *Eva*-certainly, *Tathā*-so, *Tam+Upajeeveyuh*-they shall live.

Purport: Or, the eldest son shall take the whole paternal estate, and the other brothers shall certainly so live under him, just as they lived under their father while he was alive.

पितेव पालयेत् पुत्रान्-ज्येष्ठो भ्रातृन् यवीयसः।

पुत्रवच्चापि वर्तेरन्-ज्येष्ठे भ्रातरि धर्मतः ॥ १०८ ॥

(५०)

Piteva Pālayet Putrān jyeshtho Bhrātrīn Yaveeyasah; Putravachchapi Varteran Jyeshthe Bhrātari Dharmatah. -50

Jyeshthah-the eldest, *Pitā+Iva*-like the father, *Pālayet*-shall maintain, *Yaveeyasah+Bhrātrīn*-the young brothers *Putrān*-assons, *Cha*-and, *Api*-also, *Putravat*-like the son, *Varteran*-shall behave, *Jyeshthe+Bhrātari*-towards the eldest brother, *Dharmatah*-in accordance with law.

Purport: Where they agree to live in a joint family, there the eldest brother shall maintain the younger brothers just like a father who cares for his sons, and the younger brothers shall behave as sons towards their eldest brother according to Dharma.

यो ज्येष्ठो ज्येष्ठवृत्तिः स्यान्मातेव स पितेव सः।

अज्येष्ठवृत्तिर्यस्तु स्यात् सः सम्पूज्यस्तु बन्धुवत् ॥ ११० ॥

(५१)

Yo Jyeshtho Jyeshthavrittih Syānmāteva Sa Piteva Sah; Ajyeshthavrittiryastu Syāt Sah Sampoojyastu Bandhuvat. -51

Yah+Jyeshthah-that eldest, Jyeshthavrittih-so behaves, Sah-he, Syāt-is, Mātā+Iva-like a mother, Sah-he, Pita+Iva-like the father, Tu-but, Yah-who, Ajyeshthavrittih-does not behave as an eldest, Sah-he, Syāt-is, Sampoojya-honoured, Bandhuvat-as a friend.

Purport: That eldest brother who behaves as an eldest brother ought to do, shall be like a father and a mother but if he does not behave as an eldest brother then he shall be honoured and treated like a friend.

एवं सह वसेयुर्वा पृथग् वा धर्मकाम्यया।

पृथग् विवर्धते धर्मस्तस्माद्धर्म्या पृथक् क्रिया ॥ १११ ॥

(५२)

Evam Saha Vaseyurvā Prithag vā Dharmakāmyayā; Prithag vivardhate Dharmastasmāddharmyā Prithak Kriyā. -52

Evam-thus, Saha-together, Vaseyuh-shall live, Vā-or, Prithak-separate, Dharma+Kāmyayā-for the sake of Dharma, Prithak-separate, Dharmah+Vivardhate-Dharma increases, Tasmāt-hence, Prithak+Kriyā-living separately, Dharmyā-is meritorious.

Purport: Thus, the brothers may live together or they may live separately for the sake of Dharma, because Dharma increases when brothers live separately, that is, they earn spiritual merits by performing their own *Panchamahāyajnas*. Hence, separate living is meritorious.

ज्येष्ठस्य विंश उद्धारः सर्वद्रव्याच्च यद्वरम्।

ततोऽर्धं मध्यमस्य स्यात्तुरीयं तु यवीयसः ॥ ११२ ॥ (५३)

Jyeshthasya Vinsha Uddhārah Sarvadravyāchcha Yadvaram; Tato'rdham Madhyamasya Syāttureeyam Tu Yaveeyasah. -53

Jyeshthasya-for the eldest, *Vinsha*-one-twentieth, *Uddhārah*-additional share, *Cha*-and, *Sarvadravyāt*-of all articles, *Yat+Varam*-that which is the best, *Tatah*-of that, *Ardham*-half, *Madhyamasya*-for the middlemost, *Syāt*-shall be, *Tu*-but, *Yaveeyasah*-for the youngest, *Tureeyam*-the fourth part.

Purport: After having lived together and maintained by the eldest brother for some time, and then if the brothers decide to live separately, then one-twentieth part of the additional paternal estate and the best articles shall be for the eldest brother, one half of that for the middlemost, that is, for the second brother but the fourth part of that shall be for the youngest.

एवं समुद्धृतोद्दारे समानंशान् प्रकल्पयेत्।

उद्दारेऽनुद्धृते त्वेषामियं स्यादंशकल्पना ॥ ११६ ॥ (५४)

Evam Samuddhritoddhāre Samānamshān Prakalpayet; Uddhāre'nuddhrite Tveshāmimam Syādanshakalpanā. -54

Evam-thus, *Samuddhrita*-allotted, *Uddhāre*-the additional property, *Samānam+Anshān*-in equal parts, *Prakalpayet*-shall be made, *Tu*-but, *Uddhāre*-in the additional property, *Anuddhrite*-is not allotted, *Eshām*-their, *Anshakalpanā*-the allotment of share, *Syāt*-shall be, *Imam*-this.

Purport: Thus, the allotment of a share of the additional property shall be made, and then the remaining shall be shared equally among the brothers, but if the additional property is not allotted, then the allotment of their shares shall be made like this, that is, as follows.

एकाधिकं हरेज्ज्येष्ठः पुत्रोऽध्यर्धं ततोऽनुजः।

अंशमंशं यवीयांस इति धर्मो व्यवस्थितः ॥ ११७ ॥ (५५)

Ekādhikam Harejyeshthah Putro'adhyardham Tato'nujah; Anshamansham Yaveeyānsa Iti Dharmo Vyavasthitah. -55

Ekādhikam-one additional, *Jyeshthah*-the eldest, *Haret*-shall take, *Tatah*-from that, *Anujah+Putrah*-the son born after him, *Adhyardham*-one and a half, *Yaveyānsah*-the younger ones, *Ansham+Ansham*-one part each, *Iti*-thus, *Dharmah*-the law, *Vyavasthitah*-is settled.

Purport: The eldest son shall take one additional share of the property and the son born after him shall take one and half of that, whereas the younger ones shall take one part each. Thus, the law regarding the allotment of shares is settled.

स्वेभ्योऽशेभ्यस्तु कन्याभ्यः प्रदद्युर्भ्रातरः पृथक्।

स्वात्स्वादंशाच्चतुर्भागं पतिताः स्युरदित्सवः ॥ ११८ ॥

(५६)

Svebhyon'shebhyastu Kanyābhyah Pradadyur-bhrātarah Prithak; Svātsvādamshāchchaturbhāgam Patitāh Syuradit-savah. 56

Bhrātarah+Pradadyuh-the brothers shall give, *Kanyābhyah*-to the unmarried sisters, *Chaturbhāgam*-one fourth part, *Svebhyah+Anshebhyh*-from their share, *Tu*-but, *Svāt+Svāt+Anshāt*-from their share, *Chaturbhāgam*-the fourth part, *Aditsavah*-who does not give, *Patitah+Syuh*-shall become degraded.

Purport: The brothers shall give from their share one fourth part to their unmarried sisters but if they shall not give them from their share then they shall become degraded in life.

अजाविकं सैकशफं न जातु विषमं भजेत्।

अजाविकं तु विषमं ज्येष्ठस्यैव विधीयते ॥ ११९ ॥ (५७)

Ajāvikam Saikashapham Na Jātu Vishamam Bhajet; Ajāvikam Tu Vishamam Jyeshthasyaiva Vidheeyate. -57

Ajā+Avikam-the goat and the sheep, *Sa+Ekashapham*-with uncloven hoofs, *Vishamam*-a single remaining, *Na+Jātu+Bhajet*-shall not be divided, *Tu*-but, *Vishamam*-the single, *Ajāvikam*-the goat and

the sheep, *Jyeshthasya*-for the eldest, *Eva*-certainly, *Vidheeyate*-is prescribed.

Purport: In the division of animals, like the goat, the sheep and other beasts with uncloven hoofs, after the equal sharing, if a single goat, sheep etc. remains, then it should not be divided. The one remaining is certainly prescribed for the eldest son.

यवीयान्-ज्येष्ठभार्यायां पुत्रमुत्पादयेद्यदि।

समस्तत्र विभागः स्यादिति धर्मो व्यवस्थितः ॥ १२० ॥ (५८)

Yaveeyānjyeshthabhāryāyām Putram utpādayedyadi; Samastatra Vibhāgah Syāditi Dharmo Vyavasthitah. -58

Yadi-if, *Yaveeyān*-the younger brother, *Utpādayet*-begets, *Putram*-a son, *Jyeshtha+Bhāryāyām*-on the wife of the elder brother, *Tatra*-there, *Vibhāgah*-the share of property, *Sama*-equally, *Syāt*-shall be, *Iti*-thus, *Dharmah*-the law, *Vyavasthitah*-is settled.

Purport: If ever the younger brother begets a son by *Niyoga*, that is, on appointment, on the wife of the elder brother, there, in that circumstance, the son born by *Niyoga* is entitled to an equal share of property. Thus, is the law is settled.

उपसर्जनं प्रधानस्य धर्मतो नोपपद्यते।

पिता प्रधानं प्रजने तस्माद्धर्मेण तं भजेत् ॥ १२१ ॥ (५९)

Upasarjanam Pradhānasya Dharmato Nopapadyate; Pitā Pradhānam Prajane Tasmāddharmena Tam Bhajet. -59

Dharmatah-according to the rule, *Upasarjanam*-a son by a younger brother, *Na+Upapadyate*-is not considered, *Pradhānasya*-of the elder brother, *Pitā*-the father, *Pradhānam*-principal, *Prajane*-of procreation, *Tasmāt*-therefore, *Dharmena*-according to law, *Tam*-that, *Bhajet*-shall get.

Purport: A son begotten on the wife of the elder brother by *Niyoga* is not considered the son of the elder brother because the father is the principal in respect of pro-creation. Therefore, according to the law that son shall get an equal share and not an excess share as the first son

of a father is entitled to.

अपुत्रोऽनेन विधिना सुतां कुर्वीत पुत्रिकाम्।

यदपत्यं भवेदस्यां तन्मम स्यात्स्वधाकरम् ॥ १२७ ॥ (६०)

Aputro'nena Vidhinā Sutām Kurveet Putrikām;
Yadapatyam Bhavedasyān Tanmama Syātsvadhākaram. -60

Aputrah-who has no son, *Anena+Vidhinā*-in the following manner, *Kurveet*-shall make, *Sutām*-to the son in law, *Putrikām*-the appointed daughter, *Yat+Asyām+Apatyam+Bhavet*-that son to be born of her, *Tat-that*, *Syāt*-shall be, *Svadhākaram*-provide for my maintenance.

Purport: A father who has no son, shall make the son of his appointed daughter the heir to his property in the following manner, that is, he shall declare to his son-in-law, "The son to be born of my daughter, shall provide for my subsistence and maintenance in my old days, and therefore shall be my heir."

यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा।

तस्यामात्मनि तिष्ठन्त्यां कथमन्यो धनं हरेत् ॥ १३० ॥ (६१)

Yathaivātmā Tathā Putrah Putrena Duhitā Samā;
Tasyāmātmāni Tishthantyaām Kathamanyo Dhanam Haret. -61

Eva-certainly, *Yathā+Ātmā*-as oneself, *Tathā+Putrah*-so the son, *Putrena*-like the son, *Duhitā*-the daughter, *Samā*-is equal, *Tasyām+Ātmāni+Tishthantyaām*-as she lives, *Katham*-how, *Anyah*-another person, *Dhanam*-the property, *Haret*-shall take.

Purport: Certainly, a son is oneself and so is the daughter, that is, both are equal, and while the daughter is living how anyone shall take the property of the father?

Note: Refer also to Nirukta 3.1.4.

मातुस्तु यौतकं यत् स्यात् कुमारीभाग एव सः।

दौहित्र एव च हरेदपुत्रस्याखिलं धनम् ॥ १३१ ॥ (६२)

Mātustu Yowtakam Yat Syāt Kumāreebhāga Eva Sah;
Dowhitra Eva Cha Haredaputrasyaākhilam Dhanam. -62

Tu-but, *Yat-that*, *Yowtakam*-separate property, *Syāt*-shall be, *Mātuh*-for the mother, *Sah+Kumāreebhāgah*-is the share of the unmarried daughter, *Eva*-alone, *Cha*-and, *Aputrasya*-who has no son,

Eva-certainly, *Dowhitra*-the grandson, *Haret*-shall take, *Akhilam*+*Dhanam*-the whole property.

Purport: But, the maiden property, that is, the property given to a daughter on the occasion of marriage by the father (or the brother), shall be for her alone, and the grandfather who has no son, his grandson, that is, the son of his appointed daughter shall take his whole property.

पुत्रिकायां कृतायां तु यदि पुत्रोऽनुजायते।

समस्तत्र विभागः स्याज्ज्येष्ठता नास्ति हि स्त्रियाः ॥ १३४ ॥

(६३)

Putrikāyām Kritāyām Tu Yadi Putro'nujāyate; Samastatra Vibhāgah Syājyeshthatā Nāsti Hi Striyāh. -63

Tu-but, *Putrikāyām*+*Kritāyām*-after having appointed a daughter, *Yadi*-if, *Putrah*-a son, *Anujāyate*-is born afterwards, *Tatra*-there, *Samah*+*Syāt*-shall be equal, *Hi*-certainly, *Striyāh*-a woman, *Nāsti*-is not, *Jyeshthatā*-as the eldest born son.

Purport: But, if a son is born to the father after he has appointed his daughter as *Putrikā*, then there in that case, the share of the property shall be equal, that is, the son of the daughter and his own son shall share his property equally. Certainly, a woman is not like the eldest born son who gets a preferential share in the property of his father.

पुम्नाम्नो नरकाद्यस्मात् त्रायते पितरं सुतः।

तस्मात् पुत्र इति प्रोक्तः स्वयमेव स्वयंभुवा ॥ १३८ ॥ (६४)

Pumnāmno Narakādyasmāt Trāyate Pitaram Sutah; Tasmāt putra Iti Proktah Svayameva Svayambhuvā. -64

Yasmāt+*Sutah*-the son who, *Trāyate*-delivers, *Pitaram*-the mother and the father, *Narakāt*-from hell, *Pumnāmnaḥ*-called Put, *Tasmāt*-therefore, *Putra*-Putra, *Iti*-thus, *Proktah*-is called, *Svayambhuvā*-by the Self-existent, *Svayameva*-Himself.

Purport: Because, the son delivers the mother and the father from hell, that is, the sufferings that come along with old age, the Self-existent God, has himself called the son 'Put+tra', that is, one who is the deliverer from Put-

hell.

Note: Here, hell does not mean a place of torture as is mentioned in other religions. It is a term used for sufferings on earth.

उपपन्नो गुणैः सर्वैः पुत्रो यस्य तु दत्त्रिमः।

स हरेतैव तद्रिकथं सम्प्राप्तोऽप्यन्यगोत्रतः ॥ १४१ ॥ (६५)

Upapanno Gunaih Sarvaih Putro Yasya Tu Dattrimah; Sa Haretaiva Tadriktham Samprāpto'pyanyagotratah. -65

Yasya-whose, Dattrimah+Putrah-adopted son, Upapanno-is possessed, Sarvaih+Gunaih-with all the good qualities, Sah-he, Eva-certainly, Haret-shall take, Tat-that, Riktham-property, Api-though, Samprāptah-brought, Anya+Gotratah-from another family.

Purport: The man, whose adopted son is possessed of all the good qualities of a son, that same son shall certainly take his whole property though he is brought from another family.

हरेत्तत्र नियुक्तायां जातः पुत्रो यथौरसः।

क्षेत्रिकस्य तु तद्बीजं धर्मतः प्रसवश्च सः ॥ १४५ ॥ (६६)

Harettatra Niyuktāyām Jātah Putro Yathowrasah; Kshetrikasya Tu Tadbeejam Dharmatah Prasavashcha Sah. -66

Putrah-the son, Niyuktāyām+Jātah-born from the appointed woman, Haret-shall take, Yathā-like, Awrasah-the legitimate son, Tu-but, Taira-in that circumstance, Tat+Beejam-that seed, Kshetrikasya-for the owner of the soil, Cha-and, Dharmatah-according to law, Sah-he, Prasavah-was born.

Purport: The son born from an appointed woman is like the legitimate son of her husband, and he shall inherit the property of the latter, because he was born according to the law, and in that circumstances, the seed (and the produce) belongs to the owner of the soil.

धनं यो बिभृयाद् भ्रातुर्मृतस्य स्त्रियमेव च।

सोऽपत्यं भ्रातुरुपाद्य दद्यात्तस्यैव तद्धनम् ॥ १४६ ॥ (६७)

Dhanam Yo Bibhriyād Bhrāturmrityasya Striyameva Cha; So'patyam Bhrāturutpādy Dadyāttasyaiva Taddhanam. -67

Yah-who, *Bibhriyāt*-takes care, *Dhanam*+*Cha*+*Striyam*-the property and the wife, *Bhrātuh*+*Mritasya*-of the deceased brother, *Eva*-indeed, *Sah*-he, *Apatyam*-shall pro-create a son, *Bhrātuh*-for the brother, *Tat*-that, *Bhrātuh*+*Dhanam*-property of the brother, *Tasya*-to him, *Eva*-same, *Dadyāt*-shall give.

Purport: He, who indeed takes care of the property and the wife of his deceased brother, who died leaving no heir, he shall pro-create a son for his brother on the person of that widow, and he shall give to him the property of his father.

याऽनियुक्ताऽन्यतः पुत्रं देवराद्वाऽप्यवाप्नुयात्।

तं कामजमरिक्थीयं वृथोत्पन्नं प्रचक्षते ॥ १४७ ॥ (६८)

Yā'niyuktā'nyatah Putram Devarādvā'pyavāpnuyāt; Tam Kāmajamariktheeyam Vrithotpannam Prachakshate. -68

Yā+Aniyuktā-that woman who is not appointed, *Putram*-a son, *Avāpnuyāt*-bears, *Devarāt*-from the brother-in-law, *Vā*-or, *Api*-even, *Anyāt*-from another, *Tam*-that, *Kāmajam*-born out of lust, *Vrithotpannam*-produced in vain, *Ariktheeyam*-entitled to no share, *Prachakshate*-is declared.

Purport: That woman who is not appointed for *Niyoga*, if she bears a son to the younger brother of her deceased husband or from someone else of her own *Varna*, or from another man, that son who is born out of lust, has no share in the paternal property and is declared to be produced in vain.

सा चेदक्षतयोनिः स्याद् गतप्रत्यागताऽपि वा।

पौनर्भवेन भर्त्रा सा पुनः संस्कारमर्हति ॥ १७६ ॥ (६९)

Sā Chedakshatayonih Syādgatapratyāgatā'pi Vā; Pownarbhavena Bhartrā Sā Punah Samskāramarhati. -69

Chet-if, *Sā*-she, *Akshatayonih*-a virgin, *Syāt*-shall be, *Vā*-or, *Api*-even, *Gata+Pratyāgatā*-has gone and deserted, *Sā*-she, *Pownarbhavena*-another husband, *Punah*-again, *Samskāram+Arhati*-is worthy for *Vivāha Samskāra*.

Purport: If she has gone and deserted her husband,

then shall return to him, or even if she has chosen another husband after deserting the first one, then she is worthy to have her *Vivāha Samskāra* performed again if she be still a virgin.

जनन्यां संस्थितायां तु समं सर्वे सहोदराः।

भजेरन्मातृकं रिक्थं भगिन्यश्च सनाभयः ॥ १९२ ॥ (७०)

Jananyām Samsthitāyām Tu Samam Sarve Sahodarāh; Bhajeranmātrikam Riktham Bhaginyashcha Sanābhayah.-70

Tu-but, Jananyām-the mother, Samsthitāyām-has died, Sarve-all, Sahodarāh-uterine brothers, Cha-and, Sanābhayah+Bhaginyah-uterine sisters, Bhajeran-shall divide, Samam-equally, Mātrikam+Riktham-the maternal property.

Purport: But, when the mother has died, all the uterine brothers and the sisters shall divide equally the maternal property.

यास्तासां स्युर्दुहितरस्तासामपि यथार्हतः।

मातामह्या धनात्किञ्चित्प्रदेयं प्रीतिपूर्वकम् ॥ १९३ ॥ (७१)

Yāstāsām Syurduhitarastāsāmapī Yathārhatāh; Mātā-mahyā Dhanātkinchitpradeyam Preetipoorvakam.-71

Tāshām-their, Yāh-those, Duhitarah-daughters, Syuh-are, Tāsām-to them, Api-even, Yathārhatāh-as is worth, Preetipoorvakam-affectionately, Mātāmahyā+Dhanāh-out of the property of the grandmother, Pradeyam-shall be given, Kinchit-a little.

Purport: Those who are the grand daughters of their mother even they also shall be given affectionately a little share from the property of their grandmother as is worth for them.

अध्यग्नयध्यावाहनिकं दत्तं च प्रीतिकर्मणि।

भ्रातृमातृपितृप्राप्तं षड्विधं स्त्रीधनं स्मृतम् ॥ १९४ ॥ (७२)

Adhyaganyadhyāvāhanikam Dattam Cha Preeti-karmani; Bhrātrimātripitriprāptam Shadvidham Streedhanam Smritam.-72

Streedhanam-the property of a woman, Shadvidham-of six kinds,

Smritam-is called, *Dattam*-given, *Adhy+Agni*-before the nuptial fire, *Adhi+Āvāhanikam*-bridal procession, *Preeti+Karmani*-on festive occasions, *Cha*-and, *Prāptam*-received, *Bhrātri*-from the brother, *Mātri*-the mother, *Pitri*-the father.

Purport: The property of the woman is said to be of six kinds, namely 1. given before the nuptial fire, 2. given by the father during the bridal procession, that is, when she leaves the parental home for the house of her husband, 3. gifts given to her on festive occasions, and those received from her brother, her mother and her father.

अन्वाधेयं च यददत्तं पत्या प्रीतेन चैव यत्।

पत्यौ जीवति वृत्तायाः प्रजायास्तद्धनं भवेत् ॥ १९५ ॥ (७३)

Anvādheyam Cha Yad Dattam Patyā Preetena Chaiva Yat;
Patyow Jeevati Vrittāyāh Prajāyāstaddhanam Bhavet. -73

Yat-that, *Anvādheyam*-subsequent to the nuptial ceremony, *Cha*-and, *Chaiva*-and also, *Yat*-that, *Preetena*-out of love, *Patyā*-by the husband, *Dattam*-given, *Vrittāyāh*-she dies, *Cha*-and, *Patyow+Jeevati*-the husband lives, *Tat+Dhanam*-that property, *Prajāyāh*-to her offspring, *Bhavet*-shall be.

Purport: That property of the woman which she gets subsequent to the nuptial ceremony, and that which is given out of love by her husband to her, if she dies and is survived by her husband shall be the heritage of her offspring.

ब्राह्मदैवार्षगान्धर्वप्राजापत्येषु यद्वसु ।

अप्रजायामतीतायां भर्तुरेव तदिष्यते ॥ १९६ ॥ (७४)

Brāhmadaivārshagāndharvaprajāpatyeshu Yadvasu;

Aprajāyāmateetāyām Bhartureva Tadishyate. -74

Brāhma+Daiva+Ārsha+Prājāpatyeshu, *Yat*-that, *Vasu*-wealth, *Aprajāyām*-without issue, *Ateetāyām*-dies, *Bhartuh*-for the husband, *Eva*-certainly, *Tat*-that, *Ishyate*-shall take.

Purport: The property which she has received during either any one of the *VivāhaSamskāras*, namely the *Brāhma*, *Deiva*, *Ārsha*, or the *Prājāpatya*, if she dies

without issue then the husband shall certainly take the wealth.

यत्त्वस्याः स्याद्धनं दत्तं विवाहेष्वासुरादिषु।

अप्रजायामतीतायां मातापित्रोस्तदिष्यते ॥ १९७ ॥ (७५)

Yattvasyāh Syāddhanam Dattam Vivāheshvāsūrādishu; Aprajāyāmateetāyām Mātāpitrostadishyate. -75

Tu-and, Yat-that, Asyāh-which, Āsurādishu-during the Āsura etc. Vivāheshu-Vivāha, Dhanam+Dattam+Syāt-property is given, Aprajāyām+Ateetāyām-dies without issue, Tat-that, Mātāpitrow-the mother and the father, Ishyate-shall take.

Purport: And, that property which is given to her during the *Āsura* and the other blamable *Vivāhas*, that wealth shall go to her mother and her father if she dies without issue.

न निहारं स्त्रियः कुर्युः कुटुम्बाद् बहुमध्यगात्।

स्वकादपि च वित्ताद्धि स्वस्य भर्तुर्नाज्ञया ॥ १९९ ॥ (७६)

Na Nirhāram Striyah Kuryuh Kutumbād Bahumadhyagāt; Svakādapi Cha Vittādhi Svasya Bhartura-nājnayā. -76

Striyah-the women, Na+Kuryuh-shall not try, Kutumbād+Bahumadhyagāt-from their family of many, Nirhāram-a hoard, Cha-and, Svakāt+Api-even from her own, Vittāt-property, Hi-indeed, Svasya-of her, Bhartuh-husband, Anājnayā-without the knowledge.

Purport: The women shall not try to make a hoard or expense of wealth from the property which belongs to many relations of their family, and indeed from the wealth of their husband without their knowledge.

पत्यौ जीवति यः स्त्रीभिरलंकारो धृतो भवेत्।

न तं भजेरन्दायादा भजमानाः पतन्ति ते ॥ २०० ॥ (७७)

Patyow Jeevati Yah Streebhiralamkāro Dhrito Bhavet; Na Tam Bhajerandāyādā Bhajamānāh Patanti Te. -77

Alamkārah-the ornaments, Yah-which, Bhavet+Dhritah-are worn, Streebhih-by the women, Patyow+Jeevati-the husband lives, Tam-that, Dāyādā-the heirs, Na+Bhajeran-shall not divide, Te-they, Patanti-degraded, Bhajamānah-shall be considered.

Purport: The ornaments which are worn by the women during the lifetime of their husband, after the death of their husband, their heirs shall not divide them among themselves. Those who divide and appropriate them shall be considered degraded.

अनंशौ क्लीबपतितौ जात्यन्धबधिरौ तथा ।

उन्मत्तजडमूकाश्च ये च केचिन्निरिन्द्रियाः ॥ २०१ ॥ (७८)

Ananshow Kleebapatitow Jātyandhabaghirow Tathā; Unmattajadamukāshcha Ye Cha Kechinnirindriyāh. -78

Kleeba+Patitow-the eunuchs and the degraded, *Jāti+Andha+Baghirow*-born blind or deaf, *Tathā*-and, *Unmatta+Jada+Mookāh+Cha*-the insane, the idiot and the dumb, *Cha*-and, *Ye*-those, *Kechit+Nirindriyāh*-deficient in any organ, *Ananshow*-physically disabled.

Purport: The eunuchs and the degraded and those who are born blind or deaf, and also the insane, the idiot, and the dumb, and those who are deficient in any organ and the physically disabled shall receive no shares because they would not be able to manage them.

सर्वेषामपि तु न्याय्यं दातुं शक्त्या मनीषिणा ।

ग्रासाच्छादनमत्यन्तं पतितो ह्यददद्भवेत् ॥ २०२ ॥ (७९)

Sarveshāmapi Tu Nyāyyam Dātum Shaktyā Maneeshinā; Grāsāchchhādanamatyantam Patito Hyadadedbhavet. -79

Tu-but, *Maneeshinā*-the learned, *Nyāyyam*-according to justice, *Shaktyā*-ability, *Dātum*-shall give, *Sarveshām+Api*-even to all of them, *Grāsa+Āchchhādanam*-food and clothes, *Atyantam*-throughout their life, *Hi*-indeed, *Adadat*-does not give, *Bhavet*-shall be, *Patitah*-degraded.

Purport: But, the learned man who is well-versed in the law, shall give even to all of them according to justice and his ability, that is, according to the resources available, food, clothes, etc. throughout their life. He, who shall not give shall be indeed considered degraded.

यद्यर्थिता तु दारैः स्यात्क्लीबादीनां कथंचन ।

तेषामुत्पन्नतन्तूनामपत्यं दायमर्हति ॥ २०३ ॥ (८०)

Yadyarthitā Tu Dāraih Syātkleebādeenām Kathanchana; Teshāmutpannatantunāmapatyam Dāyamārhati. -80

Tu-but, Yadi-if, Kleebādeenām-the eunuchs and others, Arthitā-wish, Kathanchana-somehow, Daraih+Syāt-to marry, Teshām-of them, Utpanna-born, Tantunām-the offsprings, Apatyam-children, Arhati- are worthy of, Dāyam-a share.

Purport: But, if the eunuchs and the others somehow wish to marry, then the offsprings of such among them shall be entitled to a share of the property, as these children are worthy to receive their share in the property of their parents.

विद्याधनं तु यद्यस्य तत्तस्यैव धनं भवेत् ।

मैत्र्यमौद्वाहिकं चैव माधुपर्किकमेव च ॥ २०६ ॥ (८१)

Vidyāadhanam Tu Yadyasya Tattasyaiva Dhanam Bhavet; Maitryamowdvāhikam Chaiva Mādhuparkikameva Cha. -81

Tu-but, Vidyā+Dhanam-wealth acquired by skill or knowledge, Maitryam+Dhanam-from friends, Owdvāhikam-obtained in marriage, Chaiva-and also, Mādhuparkikam-with the honey-mixture, Yat-that, Yasya+Dhanam-whose wealth, Tat-that, Tasya-for him, Eva-certainly, Bhavet-shall be.

Purport: The wealth which is acquired by one's skill or knowledge, the wealth which is obtained in marriage, the wealth obtained from a friend and also the wealth acquired with the honey-mixture, that is, with the *Madhuparka* shall certainly be for him who received it.

भ्रातृणां यस्तु नेहेत धनं शक्तः स्वकर्मणा ।

स निर्भाज्यः स्वकादंशात्किंचिद्वत्त्वोपजीवनम् ॥ २०७ ॥

(८२)

Bhrātrinām Yastu Neheta Dhanam Shaktah Svakarmanā; Sa Nirbhājyah Svakādanshātkinchiddattvo-

pajeevanam. -82

Tu-but, *Yat*-who, *Bhrātrinām*-of the brothers, *Svakarmanā*-by his own occupation, *Shaktah*-is able, *Na+Eeheta*-does not wish, *Dhanam*-property, *Sah*-to him, *Svakāt+Anshāt*-from one's share, *Kinchit*-some, *Dattvā*-give, *Upajeevanam*-for a living.

Purport: But, that brother who is able to maintain himself by his own occupation and does not wish to have a share in the family property, he may be made separate by the other brothers, and each one shall give him a trifle from his own share for him to live upon.

अनुपघ्नन् पितृद्रव्यं श्रमेण यदुपार्जितम् ।

स्वयमीहितलब्धं तन्नाकामो दातुमर्हति ॥ २०८ ॥ (८३)

Anupaghnan Pitridravyam Shramena Yadupārjitam; Svayameehitalabdham Tannākāmo Dātumurhati. -83

Anupaghnan-not using, *Pitridravyam*-the paternal property, *Shramena*-by hard work, *Yat*-what, *Upārjitam*-has earned, *Tam*-that, *Svayam+Eehata+Labdham*-acquired by own effort, *Tat*-that, *Akāmah*-no wish, *Dātum*-to give, *Na+Arhati*-not obliged.

Purport: What one has earned by hard work without using the paternal property, that self-acquired wealth, if he has no wish to share it, he is not obliged to do so.

पैतृकं तु पिता द्रव्यमनवाप्तं यदाप्नुयात् ।

न तत्पुत्रैर्भजेत्सार्धमकामः स्वयमर्जितम् ॥ २०९ ॥ (८४)

Paitrikam Tu Pitā Dravyamanavāptam Yadāpnuyāt; Na Tatputrairbhajetsārdhamakāmah Svayamarjitam. -84

Tu-but, *Pitā*-a father, *Paitrikam+Dravyam*-ancestral property, *An+Avāpatam*-not inherited, *Yat*-which, *Apnuyāt*-recovers, *Na+bhajet*-shall not divide, *Tat*-that, *Putraih+Sārdham*-with the sons, *Akāmah*-no wish, *Svayam+Arjitam*-recovered by himself.

Purport: If a father recovers an ancestral property, which has not been inherited, and which was lost, shall not divide it with his sons, if he has no wish to do so, because, the ancestral property is self-acquired.

विभक्ताः सह जीवन्तो विभजेरन्युनर्यदि ।

समस्तत्र विभागः स्याज्ज्यैष्ठ्यं तत्र न विद्यते ॥ २१० ॥ (८५)

Vibhaktāh Saha Jeevanto Vibhajeranpunaryadi; Samastatra Vibhāgah Syājyaishthayam Tatra Na Vidyate. -85
Vibhaktāh-divided, Saha+Jeevantah-living together, Yadi-if, Vibhajeran+Punah-divide again, Tatra-there, Samah+Vibhāgah+Syāt-the shares shall be equal, Tatra-there, Jyaishthayam-eldest, Na+Vidyate-not considered.

Purport: If the brothers who lived jointly had proceeded with the division and later they agreed to live together, then if again they make a second division, there in that circumstance, the share in the common property shall be equal. There shall not be any consideration for a preferential share for the eldest.

येषां ज्येष्ठः कनिष्ठो वा हीयेतांशप्रदानतः ।

प्रियेतान्यतरो वाऽपि तस्य भागो न लुप्यते ॥ २११ ॥ (८६)

Yeshām Jyeshthah Kanishtho Vā Heeyetāmshapradānatah; Mriyetānyataro Vā'pi Tasya Bhāgo Na Lupyate. -86

Yeshām+Jyeshthah+Vā+Kanishthah-among the eldest or the youngest, Amshapradānatah+Heeyate-is deprived of his share, Mriyate-he dies, Vā-or, Api-even, Anyatarah-in any other case, Tasya-his, Bhāgah-share, Na+Lupyate-is not lost.

Purport: If at the time of division, the eldest or the youngest brother was not present and thus was deprived of his share even if he dies or in any other case, for example, if as an ascetic leaves the paternal roof, his share is not lost. It goes to his wife and sons.

सौदर्या विभजेरन्तं समेत्य सहिताः समम् ।

भ्रातरो ये च संसृष्टा भगिन्यश्च सनाभयः ॥ २१२ ॥ (८७)

Sodaryā Vibhajeranstam Sametya Sahitāh Samam; Bhrātaro Ye Cha Samsrishtā Bhaginyashcha Sanābhayah. -87
Sodaryā+Sahitāh-all uterine brothers, Cha-and, Sanābhayah+

Bhaginyah-uterine sisters, *Cha*-and, *Ye+Samsrīṣṭā+ Bhrātarah*-those step brothers, *Sametya*-shall assemble, *Vibhajeran*-shall divide, *Tam*-that, *Samam*-equally.

Purport: If he has neither a wife nor any children, then all the uterine brothers and sisters and also the step brothers, if any, shall assemble and divide that share of the property equally among themselves.

यो ज्येष्ठो विनिकुर्वीत लोभात् भ्रातृन् यवीयसः ।

सोऽज्येष्ठः स्यादभागश्च नियन्तव्यश्च राजभिः ॥ २१३ ॥

(८८)

Yo Jyeshtho Vinikurveeta Lobhād Bhrātrin Yaveeyasah; So'jyeshthah Syādabhāgashcha Niyantavyashcha Rājabhih. -88

Yah+Jyeshthah-that eldest, *Lobhāt*-out of greed, *Vinikurveeta*-shall defraud, *Yaveeyasah+Bhrātrin*-the younger brothers, *Sah*-he, *Ajyeshthah*-not the eldest, *Cha*-and, *Abhāgah+Syāt*-shall be deprived of the preferential share, *Cha*-and, *Rājabhih*-by the king, *Niyantavya*-shall be punished.

Purport: That eldest brother, who out of greed defrauds the shares of the younger brothers, he shall not be honoured as the eldest, and he shall be deprived of any preferential share. He shall be punished by the king.

सर्व एव विकर्मस्था नार्हन्ति भ्रातरो धनम् ।

न चादत्त्वा कनिष्ठेभ्यो ज्येष्ठः कुर्वीत यौतकम् ॥ २१४ ॥

(८९)

Sarva Eva Vikarmasthā Nārhanṭi Bhrātaro Dhanam; Na Chādattvā Kanishthebhyo Jyeshthah Kurveeta Yowtakam. -89

Eva-certainly, *Sarva+Bhrātarah*-all brothers, *Dhanam+Na+Arhanṭi*-are not worthy for share, *Vikarmasthā*-engaged forbidden acts, *Cha*-and, *Adattvā*-without giving, *Kanishthebhyah*-to the younger brothers, *Jyeshthah*-the eldest, *Na+Kurveeta*-shall not make, *Yowtakam*-of the property.

Purport: Certainly, among the brothers those who are

engaged in forbidden acts are not worthy to receive a share in the ancestral property, and the eldest brother shall not make a separate property for himself without giving the legitimate share to the younger brothers.

भ्रातृणामविभक्तानां यद्युत्थानं भवेत्सह ।

न पुत्रभागं विषमं पिता दद्यात्कथंचन ॥ २१५ ॥ (१०)

Bhrātrināmavibhaktānām Yadyutthānam Bhavetsaha; Na Putrabhāgam Vishamam Pitā Dadyātkathanchana. -90

Yadi-if, Avibhaktānām-undivided, Bhrātrinām-the brothers, Saha-together, Utthānam-+Bhavet-shall make exertion to earn wealth, Pitā-the father, Na+Dadyāt-shall not give, Vishamam-unequal, Putrabhāgam-share for the sons, Kathanchana-on no account.

Purport: If the brothers living together with their father make an exertion to earn wealth, then on no account the father shall give them un-equal shares in the property.

ऊर्ध्वं विभागाज्जातस्तु पितृयमेव हरेद्धनम् ।

संसृष्टास्तेन वा ये स्युर्विभजेत स तैः सह ॥ २१६ ॥

(११)

Oordhvam Vibhāgājātaṣtu Pitryameva Hareddhanam; Samsrishtāstena Vā Syurvibhajeta Sa Taih Saha. -91

Tu-but, Oordhvam-after, Vibhāgāt-partition, Jātaḥ-is born, Pitryam+Dhanam-the property of the father, Eva-certainly, Haret-shall take, Vā-or, Ye-those, Tena-with them, Samsrishtāḥ+Syuh-are re-united, Taih+Saha-with them, Vibhajeta-shall share.

Purport: But, if a son is born to the father after the partitioning of the property, then he shall take the property of the father, however, if any of those brothers are re-united with the father and they are living together, then the father shall share his property equally among them.

अनपत्यस्य पुत्रस्य माता दायमवाप्नुयात् ।

मातर्यपि च वृत्तायां पितुर्माता हरेद्धनम् ॥ २१७ ॥

(१२)

Anapayatsya Putrasya Mātā Dāyamavāpnuyāt; Mātaryapi Cha Vrittāyām Piturmātā Hareddhanam. -92

Putrasya+Dāyam-the property of the son, *Anapayatsya*-without issue, *Mātā*-the mother, *Avāpnuyāt*-shall obtain, *Cha*-and, *Mātari+Vrittāyām+Api*-if the mother also is dead, *Pituh+Mātā*-the grandmother, *Haret+Dhanam*-shall take the property.

Purport: If a son who has no wife and no issues dies then his mother shall inherit his property, and if the mother also is no more, then the grandmother shall take his property.

ऋणे धने च सर्वस्मिन्प्रविभक्ते यथाविधि ।

पश्चात् दृश्येत यत्किञ्चित्तत्सर्वं समतां नयेत् ॥ २१८ ॥

(९३)

Rine Dhane Cha Sarvasminpravibhakte Yathāvidhi; Pashchād Drishyeta Yatkinchittatsarvam Samatām Nayeta. -93

Sarvasmin-of all, *Rine+Cha+Dhane*-debts and assets, *Pravibhakte*-duly distributed, *Yathāvidhi*-according to the rule, *Pashchāt*-afterwards, *Yatkinchit*-any, *Drishyeta*-is discovered, *Tat*-that, *Sarvam*-all, *Samatām*-equally, *Nayeta*-shall divide.

Purport: After all the debts and assets have been duly distributed according to the rule, if ever any debt or property is discovered afterwards, that the brothers shall divide equally among themselves.

18. Laws on Gambling

अयमुक्तो विभागो वः पुत्राणां च क्रियाविधिः ।

क्रमशः क्षेत्रजादीनां द्यूतधर्मं निबोधत ॥ २२० ॥ (९४)

Anyamukto Vibhāgo Vah Putrānām Cha Kriyāvidhih; Kramashah Kshetrajādeenām Dyootadharmam Nibodhata. -94

Anyam-thus, *Vah*-to you, *Uktah*-have been declared, *Vibhāgah*-the division of property, *Cha*-and, *Kriyāvidhih*-the procedures, *Kramasah*-in due order, *Kshetraja+Ādinām+Putrānām*-for the sons and the sons born from appointed women, *Nibodhata*-hear, *Dharmam*-the laws, *Dyoota*-about gambling.

Purport: Thus, have been declared in due order to you,

the rules about the division of property among the sons, and for sons pro-created on appointed women. Now, hear from me, the laws regarding gambling.

द्यूतं समाह्वयं चैव राजा राष्ट्रान्निवारयेत् ।

राजान्तकरणावेतौ द्वौ दोषौ पृथिवीक्षिताम् ॥ २२१ ॥

(९५)

Dyootam Samāhvayam Chaiva Rājā Rashtrānni-vārayet; Rājāntakaranāvetow Dvow Doshow Prithiveekshitām. -95

Dyootam-gambling, Chaiva-and also, Samāhvayam-betting, Rājā-the king, Rashtrāt-from the realm, Nivārayet-shall banish, Etow+Dvow-these two, Doshow-vices, Rājāntakaranow-destroy the kingdoms, Prithiveekshitām-of the kings.

Purport: The king shall banish those gambling with dice, and also betting on living beings (man or animal) from his realm, because these two vices destroy the kingdoms of the kings.

प्रकाशमेतत्तास्कर्यं यद् देवनसमाह्वयौ ।

तयोर्नित्यं प्रतीघाते नृपतिर्यत्नवान् भवेत् ॥ २२२ ॥

(९६)

Prakāshametattāskaryam Yad Devanasamāhvayow; Tayornityam Prateeghāte Nripatiryatnavān Bhavet. -96

Yat+Devan+Samāhvayow-those gambling and betting, Etat-these two, Prakāsham-openly, Tāskaryam-theft, Nripatih-the king, Nityam-always, Bhavet+Yatnavān-shall endeavour, Prateeghāte-to repress, Tayah-these two.

Purport: The vices of gambling and betting, these two are thefts, openly committed. The king shall always endeavour to repress these two crimes.

अप्राणिभिर्यत्क्रियते तल्लोके द्यूतमुच्यते ।

प्राणिभिः क्रियते यस्तु स विज्ञेयः समाह्वयः ॥ २२३ ॥

(९७)

*Aprānibhiryatkriyate Talloke Dyootamuchvate;
Prānibhih Kriyate Yastu Sa Vijneyah Samāhvayah. -97*

Aprānibhih-by inanimate, *Kriyate*-are used, *Tat*-that, *Loke*-in this world, *Uchvate*-is called, *Dyootam*-gambling, *Te*-but, *Prānibhih*-by animate, *Kriyate*-are used, *Yah*-that, *Vijneyah*-know, *Sah*-it, *Samāhvayah*-betting.

Purport: In this world, when inanimate things are used to stake money, that is, called *Dyootam*-gambling but where animate beings are used, know that to be *Samāhvaya*-betting.

द्यूतं समाह्वयं चैव यः कुर्यात्कारयेत वा ।

तान्सर्वान्यातयेद्राजा शूद्रांश्च द्विजलिङ्गिनः ॥ २२४ ॥

(९८)

*Dyootam Samāhvayam Chaiva Yah Kuryātkārayeta Vā;
Tānsarvānghātayedrājā Shoodrānshcha Dvijalingginah. -98*

Yah-those, *Kuryāt*-are engaged, *Vā*-or, *Kārayeta*-causes others to engage, *Dyootam*-gambling, *Chaiva*-and also, *Samāhvayam*-betting, *Tān*+*Sarvān*-all of them, *Rājā*-the king, *Ghātayet*-shall punish, *Cha*-and, *Shoodrān*-the Shudras, *Dvija*+*Lingginah*-the marks of the twice-born.

Purport: The king shall corporally punish all those who are engaged in gambling and betting and also those who allow others to engage in these two crimes. The Shudras who assume the distinctive marks of the twice-born also shall be punished by the king.

कितवान्कुशीलवान् क्रूरान्पाषण्डस्थांश्च मानवान् ।

विकर्मस्थाञ्छौण्डिकांश्च क्षिप्रं निर्वासयेत्पुरात् ॥ २२५ ॥

(९९)

*Kitavānkusheelavānkroorān Pākhandasthānshcha
Mānavān; Vikarmasthānchhowndikāshcha Kshipram
Nirvāsayetpurāt. -99*

Mānavān-those men, *Kitavān*-gamblers, *Kusheelavān*-street dancers and singers, *Kroorān*-cruel men, *Cha*-and, *Pākhandasthān*-revilers of the Vedas, *Vikarmasthān*-doers of forbidden occupations,

Cha-and, Showdikān-brewers and sellers of liquor, Kshipram-instantly, Nirvāsayet-shall banish, Purāt-from the realm.

Purport: The king shall instantly banish from his realm those men who are gamblers, the street dancers and singers, the cruel men, those who revile the Vedas and the brewers and dealers of liquor.

एते राष्ट्रे वर्तमाना राज्ञः प्रच्छन्नतस्कराः ।

विकर्मक्रियया नित्यं बाधन्ते भद्रिकाः प्रजाः ॥ २२६ ॥

(१००)

Ete Rāshtre Vartamānā Rājnah Prachchhantaskarāh; Vikarmakriyayā Nityam Bādhante Bhadrīkāh Prajāh. -100

Ete-these, Prachchchanna-secret, Taskarāh-thieves, Vartamānā-staying, Rāshtre-in the realm, Virkarmakriyayā-by their forbidden practices, Nityam-constantly, Bādhante-harass, Rājnah-the king, Bhadrīkāh+Prajāh-the good subjects.

Purport: These people who are secret thieves if they stay in the realm, they will always harass the king and the good subjects by their forbidden practices.

द्यूतमेतत्पुरा कल्पे दृष्टं वैरकरं महत् ।

तस्माद् द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान् ॥ २२७ ॥

(१०१)

Dyootametatpurā Kalpe Drishtam Vairakaram Mahat; Tasmād Dyootam Na Seveta Hāsyārthamapi Buddhimān. -101

Etāt-this, Dyootam-gambling, Purā+Kalpe-in the former times, Drishtam-has been seen, Mahat+Vairakaram-to create great enmity, Tasmāt-therefore, Dyootam-gambling, Buddhimān-the wise man, Hāsyārtham+Api-even for fun, Na+Seveta-shall not practice.

Purport: This vice of gambling has been seen to create great enmity in the past, therefore the wise man shall not practice this gambling even for fun.

प्रच्छन्नं वा प्रकाशं वा तन्निषेवेत यो नरः ।

तस्य दण्डविकल्पः स्याद्यथेष्टं नृपतेस्तथा ॥ २२८ ॥

(१०२)

Prachchhannam Vā Prakāsham Vā Tannisheveta Yo Narah; Tasya Dandavikalpah Syādyatheshtam Nripatestathā. -102

Prachchhannam-secretly, *Vā*-or, *Prakāsham*-openly, *Yah+Narah*-that man, *Nisheveta*-practices, *Tat*-that, *Tasya*-for him, *Dandavikalpah*-the rule for punishment, *Tathā*-so, *Syāt*-shall be, *Yatheshtam+Nripate*-according to the discretion of the king.

Purport: That man who practices this vice of gambling either secretly or openly shall be punished, and the king shall so decide the type of punishment according to his discretion based on the severity of the crime.

ये नियुक्तास्तु कार्येण हन्युः कार्याणि कार्थिणाम् ।

धनोष्मणा पच्यमानास्तान्निःस्वान्कारयेन्नृपः ॥ २३१ ॥

(१०३)

Ye Niyuktāstu Kāryena Hanyuh Kāryāni Kāryinām; Dhanoshmanā Pachyamānāstānnisvānkārayennripah -103

Tu-but, Ye-those, Niyuktāh-appointed, *Hanyuh*-have destroyed, *Kāryinām*-of the suitors, *Kāryāni*-the business, *Dhana+Ushmanā+Pachyamānāh*-baked by the heat of wealth, *Cha-and, Nripah*-the king, *Tān+Nishsvān+Kāryat*-shall deprive them of their property.

Purport: Those officers appointed to administer the affairs of the state, if they are influenced by money, that is, by the heat of wealth and they so bake their bread, that is, they take bribes and destroy the business of the suitors, the king shall deprive them of their property.

कूटशासनकर्तृश्च प्रकृतीनां च दूषकान् ।

स्त्रीबालब्राह्मणघ्नांश्च हन्याद् द्वित्सेविनस्तथा ॥ २३२ ॥

(१०४)

Kootashāsanakartrinshcha Prakriteenām Cha Dooshakān; Streebālabrahmanaghnamshcha Hanyād Dvitsevinastathā. -104

Kootashāsanakartrin-the forgers of edicts, *Cha-and, Prakriteenām*-the ministers etc., *Dooshakān*-who corrupt, *Cha-and, Stree+Bāla+Brāhmana+Ghnān*-who murder women, infants and

Brāhmaṇa, *Cha*-and, *Dvit*+*Sevinah*-who serve the enemies, *Tathā*-thus, *Hanyāt*-shall be killed.

Purport: The king shall thus cause to be killed those administrators/officers who forge the royal edicts, and those who corrupt the ministers and other officials, and those who murder women, infants and the Brāhmaṇas and also those who join and serve the enemies.

तीरितं चानुशिष्टं च यत्र क्वचन यद्भवेत् ।

कृतं तत्धर्मतो विद्यान्न तद्भूयो निवर्तयेत् ॥ २३३ ॥

(१०५)

Teeritam Chānushishtam Cha Yatra Kvachana Yadbhavet; Kritam Taddharmato Vidyānna Tadbhooyo Nivartayet. -105

Yatra-where, *Kvachana*-whatever, *Teeritam*-is adjudged, *Cha*-and, *Anushishtam*+*Bhavet*-punishment pronounced, *Yat*-that, *Tat*-which, *Kritam*-has been done, *Dharmatah*-according to the law, *Vidyāt*-know, *Tat*-that, *Nivartayet*-shall execute, *Na*+*bhooyah*-not re-investigated.

Purport: In whatever suit, where a legal decision has been taken, that is, the case has been adjudged and the punishment, pronounced according to law, there the judgement made shall be executed. It shall not be re-investigated.

अमात्याः प्राड्विवाको वा यत्कुर्युः कार्यमन्यथा ।

तत्स्वयं नृपतिः कुर्यात्तान्सहस्रं च दण्डयेत् ॥ २३४ ॥

(१०६)

Amātyāh Prādvivāko Vā Yatkuryuh Kāryamanyathā; Tatsvayam Nripatih Kuryārttānsahastram Cha Dandayet. -106

Amātyāh-the minister, *Vā*-or, *Prādvivākah*-the judge, *Yat*-whatever, *Kāryam*-matter. *Kuryuh*-may settle, *Anyathā*-improperly, *Tat*-that, *Nripatih*-the king, *Svayam*-himself, *Kuryāt*-shall re-adjugate, *Cha*-and, *Dandayet*-shall punish, *Tān*-them, *Sahastram*-one thousand.

Purport: Whatever matter, the minister or the judge may settle improperly, that case the king shall re-adjugate,

and punish those who did not do proper justice to pay a fine of one thousand *Panas*.

यावानवध्यस्य वधे तावान्वध्यस्य मोक्षणे ।

अधर्मो नृपतेर्दृष्टा धर्मस्तु विनियच्छतः ॥ २४९ ॥

(१०७)

Yāvānavadhyasya Vadhe Tāvānvadhyasya Mokshane; Adharmo Nripaterdrishto Dhamastu Viniyachchhatah.-107

Avadhyasya+Vadhe-punishes the innocent, *Yāvān*-so much, *Adharmah*-demerits, *Nripateh*-for the king, *Drishhtah*-is considered, *Tāvān*-as much as, *Mokshane*-sets free, *Vadhyasya*-the guilty, *Tu*-and, *Dharmah*-the law, *Viniyachchhati*-to give right judgement.

Purport: Wherein a realm an innocent man is punished, this guilt befalls on the king, and is considered so great as is mentioned in the Scriptures and he also gets as much demerits when he sets free a man who is guilty of an offence. Indeed, the administration of the law, is to give proper judgement. That is, Dharma.

उदितोऽयं विस्तरशो मिथो विवदमानयोः ।

अष्टादशसु मार्गेषु व्यवहारस्य निर्णयः ॥ २५० ॥

(१०८)

Udito'yam Vistarasho Mitho Vivadamānayoh; Ashtādashasu Mārgeshu Vyavahārasya Nirnayah. -108

Ayam-thus, *Vistarashah*-at length, *Uditah*-has been declared, *Mithah+Vivadamānayah*-between litigant parties, *Ashtādashasu+Mārgeshu*-of eighteen classes, *Nirnayah*-deciding, *Vyavahārasya*-of the suits.

Purport: Thus, the procedure of deciding of the eighteen classes of suits, between litigant parties has been declared at length.

एवं धर्म्याणि कार्याणि सम्यक्कुर्वन् महीपतिः ।

देशानलब्ध्यांल्लिप्सेत लब्ध्यांश्च परिपालयेत् ॥ २५१ ॥

(१०९)

Evam Dharmyāni Kāryāni Samyakkurvanmaheepatih; Deshānalabdhāmlipseta Labdhānshcha Paripālayet. -109

Evam-thus, *Maheepatih*-the king, *Dharmyāni+Kāryāni+Kurvan*-shall do his duties lawfully, *Alabdhān*-not gained, *Deshān*-territories, *Lipseta*-shall seek, *Cha*-and, *Labdhān*-conquered, *Paripālayet*-shall protect.

Purport: Thus, the king who duly fulfils his duties according to justice shall seek to gain those territories which he has not gained, and he shall duly protect those land he has conquered.

सम्यङ्निविष्टदेशस्तु कृतदुर्गश्च शास्त्रतः।

कण्टकोद्धरणे नित्यमातिष्ठेद्यत्नमुत्तमम् ॥ २५२ ॥

(११०)

Samyang Nivishtadeshastu Kritadurgashcha Shāstratah; Kantakoddharane Nityamātishthedyatnamuttamam. -110

Samyang+Nivishtadesha-properly settled his country, *Tu*-and, *Krita+Durgah*-having built forts, *Shāstratah*-according to the Shāstras, *Cha*-and, *Kantakoddharane*-by weeding out the thorns, *Nityam*-always, *Ātishtet*-shall employ, *Yatnam+Uttamam*-the best efforts.

Purport: The king, having duly settled his country, shall build forts according to the rules of the Shāstras, and constantly weeding out the thorns from his land, that is, he shall always employ the best efforts to exterminate those who create social disorder and do harm to the people in his realm.

रक्षणादार्यवृत्तानां कण्टकानां च शोधनात्।

नरेन्द्रास्त्रिदिवं यान्ति प्रजापालनतत्पराः ॥ २५३ ॥

(१११)

Rakshanādāryavrittānām Kantakānām Cha Shodhanāt; Narendrāstridivam Yānti Prajāpālanatatparāh. -111

Rakshanāt-by protecting, *Āryavrittānām*-whose conduct are Arya-like, *Cha*-and, *Kantakānām+Shodhanāt*-by removing the thorns, *Narendrāh*-the kings, *Yānti*-go, *Tridivam*-heaven, *Prajāpālanatatparāh*-who are always engaged to guard the subjects.

Purport: The kings who are always eager and engaged to guard their subjects, and by protecting those who live according to the principles of the Āryas, and by constantly removing the thorns, that is, by the extermination of the wicked from his realm, go to heaven, that is, they get the supreme happiness of enjoying a great kingdom.

अशासंस्तस्करान्यस्तु बलिं गृह्णाति पार्थिवः ।

तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥ २५४ ॥

(११२)

Ashāsamstaskarānyastu Balim Grihnāti Pārthivah; Tasya Prakshubhyate Rāshtram Svargāchcha Pariheeyate. -112

Tu-but, Yah-that, Pārthivah-the king, Grihnāti-takes, Balim-share in kind, Ashāsan-does not punish, Taskarān-the thieves, Tasya+Rāshtram-his realm, Prakshubhyate-is disturbed, Cha-and, Svargāt+Pariheeyate-loses heaven.

Purport: That king who takes his share in kind, that is, receives taxes from his subjects, but does not punish the thieves, the miscreants etc., sooner his realm witnesses disturbances, that is, revolt by his subjects and he loses heaven, that is, the happiness of kings.

निर्भयं तु भवेद्यस्य राष्ट्रं बाहुबलाश्रितम् ।

तस्य तद्वर्धते नित्यं सिच्यमान इव द्रुमः ॥ २५५ ॥

(११३)

Nirbhayam Tu Bhavedyasya Rāshtram Bāhubalāshritam; Tasya Tadvardhate Nityam Sichyamāna Iva Drumah. -113

Tu-but, Yasya-whose, Rāshtram-realm, Bhavet-is, Bāhubalāshritam-secured by his strength, Nirbhayam-without fear, Tasya-his, Tat-that, Nityam+Vardhate-constantly flourish, Iva-like, Drumah-the tree, Sichyamāna-watered.

Purport: But, the king whose realm is well secured by the strength of his army, and his subjects are well protected by the proper administration of justice, and they live without fear, his realm constantly flourishes like the well-watered tree.

द्विविधांस्तस्करान् विद्यात् परद्रव्यापहारकान् ।

प्रकाशांश्चाप्रकाशांश्च चारचक्षुर्महीपतिः ॥ २५६ ॥

(११४)

*Dvividhānstaskarān Vidyāt Paradravyāpahārakān;
Prakāshānshchāprakāshānshcha Chārachakshurmaheepatih.* -114

Maheepatih-the king, *Chārachakshuh*-through the eyes of the spies, *Dvividhān*-two kinds, *Taskarān*-thieves, *Cha*-and, *Vidyāt*-shall discover, *Paradravya*-the property of others, *Apahārakān*-rob, *Prakāshān*-openly, *Cha*-and, *Aprakāshān*-secretly.

Purport: The king shall discover the two kinds of thieves through the eyes of his spies, that is, those who openly rob the property of others and those who rob in secret.

प्रकाशवञ्चकास्तेषां नानापण्योपजीविनः ।

प्रच्छन्नवञ्चकास्त्वेते ये स्तेनाटविकादयः ॥ २५७ ॥

(११५)

*Prakāshavanchakāsteshām Nānāpanyopajeevinah;
Prachchhannavanchakāstvete Ye Stenātvikādayah.* -115

Teshām-among them, *Prakāshavanchakāh*-those who rob openly, *Nānāpanya+Upajeevinah*-subsist by cheating in market dealings, *Tu*-but, *Ye*-those, *Prachchhannavanchakāh*-who rob in secret, *Te*-they, *Stenātvikādayah*-rob in hiding.

Purport: Among them, the open thieves are those who rob in market dealings, that is, by selling commodities, charging higher prices, cheat in quantities and measures etc., but those who rob in secret are those who hide in forests etc. and deprive the citizens of their property.

उत्कोचकाश्चौपधिका वञ्चकाः कितवास्तथा ।

मङ्गलादेशवृत्ताश्च भद्राश्चैक्षणिकैः सह ॥ २५८ ॥

(११६)

*Utkochakāshchowpadhikā Vanchakāh Kitavāstathā;
Manggalādeshevrittāshcha Bhadrāshchaikshanikaih Saha.* -116

Utkochakāh-who take bribes, *Cha*-and, *Owpadhikāh*-rogues, *Vanchakāh*-cheats, *Kitavāh*-gamblers, *Tathā*-and, *Mangaiādeshavrittāh*-false soothsayers, *Cha*-and, *Bhadrāh*-pleasant looking priests, *Cha*-and, *Ekshanikaih*+*Saha*-the fortune tellers.

असम्यक्कारिणश्चैव महामात्राश्चिकित्सकाः ।

शिल्पोपचारयुक्ताश्च निपुणाः पण्ययोषितः ॥ २५९ ॥

(११७)

Asamyakkārinashchaiva Mahāmātrāshchakitsakah; Shilpopachārayuktāshchā Nipunāh Panyayoshitah. -117

Asamyak+*Kārinah*+*Mahāmātrāh*-corrupt high officials, *Chikitsakah*-the physicians, *Shilpopachārayuktāh*-those who live by arts, *Nipunāh*+*Panyayoshitah*-the harlots.

एवमादीन्विजानीयात्प्रकाशाल्लोककण्टकान् ।

निगूढचारिणश्चान्यानार्यानार्यलिङ्गिनः ॥ २६० ॥

(११८)

Evamādeenvijāneeyātpṛakāshānllokakantakān; Nigoodachārinashchānyānanāryanāryalingginah. -118

Evam+*Ādin*-these and the like, *Vijāneeyāt*-know, *Loka*+*Kantakān*-the thorns of the land, *Prakāshān*-who act openly, *Cha*-and, *Anyān*-others.

Purport:Shlokas 116, 117, 118. Know, these and the like to be the thorns of the land, that is, those who rob and do openly harm to the citizens. 1. *Uttochachāh*-those who take bribes, 2. *Owpadhikāh*-those who threaten others and rob them, 3. *Vānachakāh*-the cheats, 4. *Kitavāh*-the gamblers, 5. *Mangalādeshavrittāh*-the sweet-tongued cheat, 6. *Bhadrāh*-those who act in disguise of saintly preachers, 7. *Eekshanikeih*-the fortune tellers, 8. *AsmayakKārinahMahāmātrāh*-the officials of high rank who claim excessive amounts for works done, 9. *Chikitsakāh*-the physicians, who act improperly. 10. *Shilpopachārayuktāh*-those who live by art or by showing their proficiency. 11. *Nipunāh*+*Panyoshitah*-the

cunning harlots who exhort money from others, 12. *Āryalingginah+Nigoodachārinah+Anāryān*-the non-Āryas who behave like the Āryas, wearing the marks of the Āryas.

तान्विदित्वा सुचरितैर्गूढैस्तत्कर्मकारिभिः।

चारैश्चानेकसंस्थानैः प्रोत्साद्य वशमानयेत् ॥ २६१ ॥

(११९)

Tānviditā Sucharitairgoodaistatkarmakāribhih; Chāraishchānekasamsthānaih Protsādyā Vashamānayet.-119

Tat+Karmakāribhih-by that occupation, *Goodaih*-secretly, *Sucharitaih*-trustworthy, *Chāraih*-spies, *Aneka+Samsthānaih*-at several places, *Tān+Viditvā*-detecting them, *Protsādyā*-shall instigate, *Cha*-and, *Vasham+Ānayet*-bring under control.

Purport: The king shall employ trustworthy secret spies who shall disguise themselves as someone of the same particular occupations of the miscreants, and they shall instigate them to commit their offence and thus detect their fraud and the king shall bring them under his control, that is, they shall be brought to answer to justice.

तेषां दोषानभिख्याप्य स्वे स्वे कर्मणि तत्त्वतः।

कुर्वीत शासनं राजा सम्यक् सारापराधतः ॥ २६२ ॥

(१२०)

Teshām Doshānabhikhyāpya Sve Sve Karmani Tattvatah; Kurveeta Shāsanam Rājā Samyaksārā parādhatah. -120

Teshām+Doshān-their crimes, *Sve+Sve+Karmani*-in their trades, *Tattvatah*-according to facts, *Abhikhyāpya*-be proclaimed, *Rājā*-the king, *Kurveeta+Shāsanam+Samyak*-duly initiate legal proceedings, *Sārā+Aparādhatah*-according to the strength and their crimes.

Purport: The king shall then proclaim their particular crimes according to the facts and duly initiate legal proceedings against them, and sentence them to be punished according to their strength and their crimes.

न हि दण्डादृते शक्यः कर्तुं पापविनिग्रहः ।

स्तेनानां पापबुद्धीनां निभृतं चरतां क्षितौ ॥ २६३ ॥

(१२१)

Nahi Dandādrite Shakyah Kartum Pāpavinigrahaḥ; Stenānām Pāpabuddheenām Nibhritam Charatām Kshitow. -121

Nahi+Kartoum+Shakya-cannot be done, *Rite*-properly, *Pāpavinigrahaḥ*-the control of crimes, *Stenānām*-the thieves, *Pāpabuddheenām*-the evil minded, *Nibhritam+Charatām*-wandering secretly, *Kshitow*-on this earth, *Dandāt*-by punishment.

Purport: For, crimes and the wickedness of the evil-minded persons wandering secretly on the earth, cannot be restrained except by punishment.

सभाप्रपापूपशाला वेशमद्यान्नविक्रयाः ।

चतुष्पथाश्चैत्यवृक्षाः समाजाः प्रेक्षणानि च ॥ २६४ ॥

(१२२)

Sabhāprapāpūpashālā veshamadyānnavikriyāḥ; Chatuṣpathāśchaityavrikshāḥ Samājāḥ Prekshanāni Cha. -122

जीर्णोद्यानान्यरण्यानि कारुकावेशनानि च ।

शून्यानि चाप्यगाराणि वनान्युपवनानि च ॥ २६५ ॥

(१२३)

Jeernodyānānyaranyāni Kārukāveshanāni Cha; Shoonyāni Chāpyagārāni Vanānyupavanāni Cha. -123

एवंविधानृपो देशान्गुल्मैः स्थावरजङ्गमैः ।

तस्करप्रतिषेधार्थं चारैश्चाप्यनुचारयेत् ॥ २६६ ॥

(१२४)

Evamvidhānnripo Deshāngulmaiḥ Sthāvarajanggamaiḥ; Taskarapratishedhārtham Chāriashchāpyanuchārayet. -124

Evam+Vidhān+Deshān-in these and the like places, *Taskarapratishedhārtham*-in order to prevent theft and crimes, *Sthāvara*-stationed, *Cha+Api*-and also, *Janggamaiḥ*-moving,

Gulmai-troop of soldiers, *Nripah*-the king, *Anuchārayet*-shall cause to be guarded.

Purport: *Shlokas 122, 123, 124.* In order to prevent theft and crimes, the king shall cause to be watched by spies and guarded by stationary and moving troops of soldiers, these and the like places; 1. *Sabhā*-assembly houses, 2. *Prapā*-houses where water is distributed, 3. *Apoopashālā*-cakes, food houses, 4. *Vesha+Madya+Vikriyāh*-the brothels, taverns, and markets, 5. *Chatushathāh*-the cross-roads, 6. *Cheityavrikshāh*-well known trees where people assemble, 7. *Samājāh*-festive public places, 8. *Prekshanāni*-places of public shows, 9. *Jeerna+Udyāna+Aranyāni*-old gardens and forests, 10. *Kāruka+Āveshanani*-shops of artisans and musuems, 11. *Shoonyāni+Agārāni*-empty houses, 12. *Vanāni+Cha+Upavanāni*-the natural and artificial gardens.

तत्सहायैरनुगतैर्नानाकर्मप्रवेदिभिः।

विद्यादुत्सादयेच्चैव निपुणैः पूर्वतस्करैः ॥ २६७ ॥

(१२५)

Tatsahāyairanugatairnānākarmapravadebhih;
Vidyādutsādayechchaiva Nipunaih Poorvataskaraih. -125

Tat+Sahāyaih-by their help, *Anugataih*-by their associates, *Nānākarmapravadibhih*-by those who know their various occupations, *Chaiva*-and also, *Nipunaih*-by clever, *Poorvataskaraih*-by former thieves, *Vidyād*-shall detect, *Utsādayet*-shall destroy.

Purport: The king shall detect and destroy them by the help of the thieves and their associates who know their various occupations and their machinations and also by means of the former and reformed clever thieves and criminals.

भक्ष्यभोज्योपदेशैश्च ब्राह्मणानां च दर्शनैः।

शौर्यकर्मापदेशैश्च कुर्युस्तेषां समागमम् ॥ २६८ ॥

(१२६)

Bhakshyabhojyopadashaishcha Brāhmanānām Cha Darshanaih; Showryakarmāpadeshaishcha Kuryusteshām Samāgamam. -126

Apadeshaih-under the pretext of, *Bhakshyabhojya*-feasts, *Cha*-and, *Brāhmanānām*+*Darshanaih*-introduction to priests, *Cha*-and, *Showrya*+*Karma*+*Apadeshaish*-on the pretense of deed of valour show, *Kuryuh*-shall make; *Teshām*-them, *Samāgamam*-meet.

Purport: The spies, under the pretext of offering feasts or introducing them to the holy priests and on the pretense of show of deeds of valour, shall make them meet the soldiers and thus get arrested.

ये तत्र नोपसर्पेयुर्मूलप्रणिहिताश्च ये ।

तान्प्रसह्य नृपो हन्यात्समित्रज्ञातिबान्धवान् ॥ २६९ ॥

(१२७)

Ye Tatra Nopasarpeyurmoolapranihitāshcha Ye; Tānprasahya Nripo Hanyātsamitrajnātibāndhavān. -127

Tatra-where, *Ye*-they, *Na*+*Upasarpeyuh*-do not come, *Cha*-and, *Ye*-who, *Moolapranihitāh*-suspect the motive, *Nripah*-the king, *Prasahya*-shall attack, *Tān*-them, *Samitra*+*Jnāti*+*Bāndhavān*-with friends, relations, and associates, *Hanyāt*-shall punish.

Purport: Where those thieves or criminals do come out, and those who suspect the motives of the spies and the reformed thieves and they live in hidings or are on the run, the king shall cause to attack them by force and shall punish them with their friends, relations and associates.

न होढेन विना चौरं घातयेद्धार्मिको नृपः ।

सहोढं सोपकरणं घातयेदविचारयन् ॥ २७० ॥ (१२८)

Na Hodena Vinā Chowram Ghātayed Dhārmiko Nripah; Sahodam Sopakaranam Ghātayedavichārayan. -128

Dhārmikah+*Nripah*-the righteous king, *Hodena*+*Vinā*-without the booty, *Na*+*Ghātayet*-shall not punish, *Chowram*-the thief, *Sahodam*-with the booty, *Sopakaranam*-with the implement, *Ghātayet*-shall punish, *Avichārayan*-without hesitation.

Purport: The righteous king shall not kill the thief if there is no valid proof, that is, if he is caught without any booty. However, if he is caught with the stolen goods and the implements used to commit the theft, the king shall punish him without the least hesitation.

ग्रामेष्वपि च ये केचिच्चौराणां भक्तदायकाः ।

भाण्डावकाशदाश्चैव सर्वास्तानपि घातयेत् ॥ २७१ ॥

(१२९)

Grāmeshvapi Cha Ye Kechichchowrānām Bhaktadāyakāh; Bhāndāvakāshadāshchaiva Sarvānstānapi Ghātayet. -129

Cha-and, *Ye*-they, *Kechit*-whoever, *Grāmeshu*-in the villages, *Bhaktadāyakāh*-give food etc., *Cha*-and, *Eva*-even, *Bhānda*+*Avakāshadā*-utensils and shelter, *Api*-even, *Tān*+*Sarvān*-all of them, *Ghātayet*-shall punish.

Purport: And, whoever in the villages shall knowingly give food, clothes etc. and utensils for daily use or even shelter to the thieves, the righteous king shall even punish all of them.

राष्ट्रेषु रक्षाधिकृतान्सामन्तांश्चैव चोदितान् ।

अभ्याघातेषु मध्यस्थाज्छिष्याच्चौरानिव द्रुतम् ॥ २७२ ॥

(१३०)

Rāshtrēshu Rakshādhikritānsāmāntānshchaiva Choditān; Abhyāghāteshu Madyasthānchhishyāch-chowrāniva Drutam. -130

Rāshtrēshu-in the realm, *Rakshādhikritān*-appointed to guard, *Chaiva*-and also, *Choditān*-ordered, *Sāmāntān*-the provinces, *Abhyāghāteshu*-in robberies, *Madyasthān*-are involved, *Shishyāt*-shall be punished, *Chowrān*+*Iva*-like the thieves, *Drutam*-speedily.

Purport: In the realm, those who are appointed to guard the provinces or are ordered to help, if they are involved in robberies or if they remain inactive, they shall be speedily punished.

ग्रामघाते हिताभङ्गे पथि मोषाभिदर्शने ।

शक्तितो नाभिधावन्तो निर्वास्याः सपरिच्छदाः ॥ २७४ ॥

(१३१)

Grāmaghāte-, Hitābhange , Pathi Moshābhidarshane; ShaktiitoNābhidhāvantoNirvāsyāhSaparichchādāh. -131

Grāmaghāte-the village being looted, Hitābhange-the dykes and the bridges being broken down, Pathi-on the road, Moshā+Abhidarshane-having seen the thieves, Na+Abhidhāvanto-do not run to chase, Shaktiito-with all their might, Nirvāsyāh-banish, Saparichchādāh-with all their clothes.

Purport: Those who on the road seeing that a village is being looted or the dykes and the bridges are being broken, if they do not run with all their might to chase the looters and rescue the village, they shall be banished from the village with their clothes, that is, not stripped.

राज्ञः कोषापहर्तृश्च प्रतिकूलेषु च स्थितान् ।

घातयेद्विविधैर्दण्डैररीणां चोपजापकान् ॥ २७५ ॥

(१३२)

Rājnah Koshāpahartrishcha Pratikooleshu Cha Sthitān; Ghātayedvividhairdandairareenām Chopajāpakān. -132

Rājnah+Kosha-the king's treasure, Apahartrin-who rob, Cha-and, Pratikooleshu-against the royal family, Sthitān-engaged, Cha-and, Upajāpakān+Areenām-who conspire with the enemies, Vividhaih+Dandaih-by various kinds of punishments, Ghātayet-shall punishl.

Purport: Those who rob the kings treasure and are hostile to him or are engaged in actions against the royal family, and those who conspire with the enemies of the king, shall be punished by various kinds of punishments.

संधिं छित्त्वा तु ये चौर्यं रात्रौ कुर्वन्ति तस्कराः ।

तेषां छित्त्वा नृपो हस्तौ तीक्ष्णो शूले निवेशयेत् ॥ २७६ ॥

(१३३)

Samdhim Chhittvā Tu Ye Chowryam Rātrōw Kurvanti Taskarāh; Teshām Chhittvā Nripow Hastow Teekshne Shoole Niveshayet. -133

Tu-but, Ye+Taskarāh-those robbers, Rātrōw-at night, Samdhim+Chhittvā-by breaking a hole, Chowryam+Kurvanti-commit thefts, Teshām-their, Hastow-hands, Nripow-the king, Chhittvā-shall cause to be cut off, Niveshayet-shall place, Teekshne+Shoole-on sharp pikes.

Purport: But, those robbers who break into the houses at night and commit thefts, the king shall cause their hands to be cut off and shall place them on sharp pikes.

अंगुलीग्रन्थिभेदस्य छेदयेत्प्रथमे ग्रहे ।

द्वितीये हस्तचरणौ तृतीये वधमर्हति ॥ २७७ ॥ (१३४)

Angguleergranthibhedasya Chhedayetpratham Grahe; Dviteeye Hastacharanow Triteeye Vadhamarhati. -134

Granthibhedasya-of the cut-purse, Pratham+Grahe-for the first conviction, Angguleeh+Chhedayet-shall cut the fingers, Dviteeye-on the second, Hastacharanow-the hands and the legs, Triteeye-on the third, Vadham+Arhati-is worth to be killed.

Purport: The king shall cause two fingers of the cut-purse to be cut off on his first conviction, on the second conviction to ampute his hands and legs and on the third, he is worthy to be killed.

अग्निदान्भक्तदांश्चैव तथा शस्त्रावकाशदान् ।

संनिधातृश्च मोषस्य हन्याच्चौरमिवेश्वरः ॥ २७८ ॥

(१३५)

Agnidānbhaktadānshchaiva Tathā Shastrāvākāshadān; Sannidhātrinshcha Moshasya Hanyāchchowramiveshvarah. -135

Tathā-and, Eeshvarah-the king, Hanyāt-shall punish, Chowram+Iva-like the thieves, Agnidān-who gives fire, Bhaktadān-food, Shastra-arms, Avakāshadān-shelter, Moshasya-to the thieves, Cha-and, Sannidhātrin-those who receive the stolen goods.

Purport: Those who give fire, offer food, arms and shelter to the thieves and also those who receive the stolen goods, the king shall punish them like the thieves.

तडागभेदकं हन्यादप्सु शुद्धवधेन वा ।

यद्वाऽपि प्रतिसंस्कुर्याद् दाप्यस्तूतमसाहसम् ॥ २७९ ॥

(१३६)

Tadāgabhedakam Hanyādapsu Shuddhavadhena Vā; Yadva'pi Pratisamskuryād Dāpyastootamasāhasam. -136

Tadāgabhedakam-who breaks a dam, *Hanyāt*-shall be killed, *Apsu*-in water, *Vā*-or, *Shuddhavadhena*-killed by some simple mode, *Yad+Vā+Api*-or if, *Pratisamskuryāt*-shall repair, *Tu*-still *Dāpyah*-be punished, *Uttamasāhasam*-the highest *Sāhasam*.

Purport: He, who breaks a dam shall be killed by drowning him in the water or by some other simple mode of capital punishment or if he shall repair it, that is, he agrees to make good the damage done, still he shall be punished to pay a fine of the highest *Sāhasam*.

यस्तु पूर्वनिविष्टस्य तडागस्योदकं हरेत् ।

आगमं वाऽप्यपां भिद्यात्स दाप्यः पूर्वसाहसम् ॥ २८१ ॥

(१३७)

Yastu Poorvanivishtasya Tadāgasyodakam Haret; Āgamam Vā'pyapām Bhidyātsa Dāpyah Poorvasāhasam. -137

Tu-and, *Yah*-who, *Haret*-shall take, *Udakam*-water, *Poorva-nivishtasya*-of a built tank, *Vā*-or, *Api*-even, *Āgamam+Apām*-supply of water, *Bhidyāt*-shall cut off, *Sah*-he, *Dāpyah*-shall be fined, *Poorvasāhasam*.

Purport: And, he who shall take water from a tank made in ancient times or even shall cut off the supply of water, he shall be punished to pay a fine of *Poorva*-first *Sāhasam*.

समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि ।

स द्वौ कार्षापणौ दद्यादमेध्यं चाशु शोधयेत् ॥ २८२ ॥

(१३८)

Samutsrijedrājamārgē Yastvamedhyamanāpadi; Sa Dvow Kārshāpanow Dadyādamedhyam Chāshu Shodhayet.-138

Tu-and, Yah-who, Anāpadi-not in distress, Amedhyam-filth, Sammutsrijet-drops, Rājamārgē-on the royal road, Sah-he, Dadyāt-shall pay, Dvow-two kārshapnow, Cha-and, Āshu-immediately, Shodhayet-shall clean, Amedhyan-the filth.

Purport: But, he who is not in distress, that is, he is in good health, drops filth, that is, defecates on the royal or main road, shall pay a fine of two *Kārshapanas* and he shall immediately clean the road, that is, he shall remove the filth.

आपत्गतोऽथवा वृद्धा गर्भिणी बाल एव वा ।

परिभाषणमर्हन्ति तच्च शोध्यमिति स्थितिः ॥२८३॥

(१३९)

Āpadgato'thavā Vriddhā Garbhinee Bāla Eva Vā; Paribhāshanamarhanti Tachcha Shodhyamiti Sthitih. -139

Āpadgatah-in urgent necessity, Vriddhā-an aged man, Garbhinee-a pregnant woman, Vā-or, Eva-even, Bālah-a child, Arhanti-be liable, Paribhāshanam-a reprimand, Cha-and, Tat-that, Shodhyam-to be cleaned, Iti-thus, Sthitih-the rule.

Purport: But if a person in urgent necessity, an aged man, a pregnant woman or even a child, shall be liable to be reprimanded if found guilty of dropping filth, and the place shall be cleaned. That is, the settled rule.

चिकित्सकानां सर्वेषां मिथ्या प्रचरतां दमः ।

अमानुषेषु प्रथमो मानुषेषु तु मध्यमः ॥ २८४ ॥ (१४०)

Chikitsakānām Sarveshām Mithyā Pracharatām Damah; Amānusheshu Prathamō Mānusheshu Tu Madhyamah. -140

Sarveshām+Chikitsakānām-of all physicians, Mithyā+Pracharatām- who wrongly treat, Amānusheshu-the animals, Damah-a fine, Prathamah-the first, Tu-but, Madhyamah-the middle, Mānusheshu-the human beings.

Purport: All physicians found guilty of making wrong

medical treatments to animals shall be fined to pay the first *Sāhasam*, and in the case of human beings, they shall be fined the middle *Sāhasa*.

संक्रमध्वजयष्टीनां प्रतिमानां च भेदकः।

प्रतिकुर्याच्च तत्सर्वं पञ्च दद्याच्छतानि च ॥ २८५ ॥

(१४१)

Samkramadhvajayashteenām Prateemānām Cha Bhedakah; Pratikuryāchcha Tatsarvam Pancha Dadyāchchhatāni Cha. -141

Bhedakah-who destroys, *Samkrama*-a chariot, *Dhvaja*-the flag, *Yashteenām*-the pole, *Cha*-and, *Prateemānām*-an image, *Tat+Sarvam*-all that, *Pratikuryāt*-shall repair, *Cha*-and, *Pancha+Shatāni*-five hundred, *Dadyāt*-shall pay.

Purport: He, who destroys a chariot, a flag and the pole of the flag or an image, shall repair all that damage and shall pay a fine of five hundred *Panas*.

अदूषितानां द्रव्याणां दूषणे भेदने तथा ।

मणीनामपवेधे च दण्डः प्रथमसाहसः ॥ २८६ ॥

(१४२)

Adooshitānām Dravyānām Dooshane Bhedane Tathā; Maneenāmapavedhe Cha Dandah Prathamāsāhasah. -142

Adooshitānām-unadulterated, *Dravyānām*-commodities, *Dooshane*-adulterating, *Tathā*-and, *Bhedane*-tampering with, *Cha*-and, *Maneenām*-the gems *Apavedhe*-improper boring, *Prathama+Sāhasah*, *Dandah*-the fine.

Purport: For adulterating unadulterated commodities, and for tampering with objects which are in good condition, and for improper boring of gems, the fine is the first *Sāhasa*.

समैर्हि विषमं यस्तु चरेद्वै मूल्यतोऽपि वा ।

समाप्नुयादमं पूर्वं नरो मध्यममेव वा ॥ २८७ ॥ (१४३)

Samairhī Cha Vishamam Yastu Charedvāi Moolyato'pi Vā; Samāpnuyāddamam Poorvam Naro Madhyamameva Vā. -143

Tu-but, Yah+Narah-that man, Samaih-for equal value, Api+Vā-or even, Moolyatah-for the right price, Vā-or, Vishamam-dishonestly, Charet-behaves, Samāpnuyāt-shall be fined, Poorvam-the first, Eva+Vā-or even, Madhyamam-the middle.

Purport: But, that man who behaves dishonestly, that is, he does not give the right measure for the value paid, that is, he cheats his customers, he shall be fined the first or the middle *Sāhasam* according to the weight of the offence.

बन्धनानि च सर्वाणि राजा मार्गे निवेशयेत् ।

दुःखिता यत्र दृश्येरन्विकृताः पापकारिणः ॥ २८८ ॥

(१४४)

Bandhanāni Cha Sarvāni Rājā Mārge Niveshayet; Duhkhitā Yatra Drishyeran Vikritāh Pāpakārinah. -144

Sarvāni+Bandhanāni-all prisons, Rājā-the king, Mārge-near the highway, Niveshayet-shall be located, Yatra-where, Drishyeran-can be seen, Duhkhitā+Vikritāh+Pāpakārinah-the miserable, disfigured, offenders.

Purport: The king shall have the prisons located by the highway, where the miserable (hand-cuffed), disfigured offenders can be seen, and which sight could be a warning to the public.

प्राकारस्य च भेत्तारं परिखाणां च पूरकम् ।

द्वाराणां चैव भङ्क्तारं क्षिप्रमेव प्रवासयेत् ॥ २८९ ॥

(१४५)

Prākārsya Cha Bhettāram Parikhānām Cha Poorakam; Dvārānām Chaiva Bhanktāram Kshiprameva Pravāsayet. -145

Prākārsya-the wall, Bhettāram-who destroys, Cha-and, Parikhānām-the ditch, Poorakam-who fills, Chaiva-and also, Bhanktāram-who breaks, Dvārānām-the gate, Kshipram-instantly, Eva-indeed, Pravāsayet-shall be banished.

Purport: He, who destroys the wall or fills up the ditch round a town, and also he who destroys the gate, shall instantly be banished from the kingdom.

स्वाम्यमात्यौ पुरं राष्ट्रं कोशदण्डौ सुहृत्तथा।

सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥ २९४ ॥

(१४६)

Svāmyamātyow Puram Rāshtram Koshadandow Suhrittathā; Sapta Prakritayoh Hyetāh Saptāṅga Rājya-muchyate. -146

Svāmi-the king, *Amātyow*-the minister, *Puram*-the capital, *Rāshtra*-the realm, *Kosha*-the treasury, *Danda*-the law and army, *Tathā*-and, *Suhrit*-the ally, *Etāh*-these, *Sapta*-seven, *Uchyate*-is said, *Prakritayah*-the constituents, *Hi*-certainly, *Satpa*+*Angga*-the seven limbs, *Rājyam*-of the kingdom,

Purport: The king, his minister, the capital, the realm, the treasury, the army and the law, and his ally, these are the seven constituents of a kingdom, hence a kingdom is certainly said to be of seven limbs.

सप्तानां प्रकृतीनां तु राज्यस्यासां यथाक्रमम् ।

पूर्वं पूर्वं गुरुतरं जानीयाद्व्यसनं महत् ॥ २९५ ॥ (१४७)

Saptānām Prakriteenām Tu Rājyasyāsām Yathākramam; Poorvam Poorvam Gurutaram Jāneeyādvya-sanam Mahat. -147

Tu-but, *Āsām*+*Rājyasya*+*Saptānām*+*Prakriteenām*-of these seven constituent parts of Government, *Yathākramam*-enumerated in due order, *Poorvam*+*Poorvam*-the one coming before the next, *Jāneeyāt*-know, *Gurutaram*-is more important, *Vyasanam*-destruction, *Mahat*-is greater.

Purport: But, know that among these seven constituent parts of the Government, the one name before the next is of more importance and its destruction or loss is greater than the one coming next.

सप्ताङ्गस्येह राज्यस्य विष्टब्धस्य त्रिदण्डवत् ।

अन्योन्यगुणवैशेष्यान्न किञ्चिदतिरिच्यते ॥ २९६ ॥

(१४८)

Saptāṅgasyeha Rājyasya Vishtabdhasya Tridandavat; Anyonyagunavaisheshyānna Kinchidatirichyate. -148

Iha-here, *Saptāṅgasya*-of the seven parts, *Rājyasya*-of the kingdom, *Vishtabdhasya*-upheld by, *Tridandavat*-like the three staves, *Anyonyaguna*+*Vaisheshyāt*-due to their specific qualities, *Na*+*Kinchit*-there is no, *Atirichyate*-more important.

Purport: Here, in this system of polity, the seven constituent parts of the kingdom, each one because of its specific qualities and each of them directly connected with the other are of equal importance and therefore there is no one more important than the others.

तेषु तेषु तु कृत्येषु तत्तदङ्गं विशिष्यते ।

येन यत्साध्यते कार्यं तत्तस्मिञ्श्रेष्ठमुच्यते ॥ २९७ ॥

(१४९)

Teshu Teshu Tu Krityeshu Tattadanga Vishishyate; Yena Yatsādhyate Karyam Tattasmin Shreshtamuchyate. -149

Tu-but, *Teshu*+*Teshu*-in their, *Krityeshu*-works, *Tat*+*Tat*+*Angga*-each of the parts, *Vishishyate*-is eminent, *Yena*-by which, *Yat*-that, *Karyam*-work, *Sādhyate*-is accomplished, *Tasmin*-in that, *Shreshtam*-more important, *Tat*-that, *Uchyate*-is declared.

Purport: But, each constituent part is particularly eminent, that is, qualified for the accomplishment of a specific work and that part of which the work is done, is declared to be more important for that object.

चारेणोत्साहयोगेन क्रिययैव च कर्मणाम् ।

स्वशक्तिं परशक्तिं च नित्यं विद्यान्महीपतिः ॥ २९८ ॥

(१५०)

Chārenotsāhayogena Cha Kriyayaiva Cha Karmanām; Svashaktim Parashaktim Cha Nityam Vidyānmahepatih. -150

Chārena-by spies, *Utsāhayogena*-by encouraging, *Cha*-and, *Karmanām*+*Kriyaya*-by carrying out various works, *Eva*-indeed, *Svashaktim*-own strength, *Cha*-and, *Parashaktim*-enemy's strength, *Nityam*-constantly, *Mahepatih*-the king, *Vidyāt*-shall ascertain.

Purport: The king shall constantly ascertain his own

strength and that of the enemy by means of secret spies, and by encouraging the enthusiasm of the army and indeed by carrying out various works.

पीडनानि च सर्वाणि व्यसनानि तथैव च ।

आरभेत ततः कार्यं संचिन्त्य गुरुलाघवम् ॥ २९९ ॥

(१५१)

Peedanāni Cha Sarvāni Vyasanāni Tathaiva Cha; Ārabheta Tatah Kāryam Samchintya Gurulāghavam. -151

Sarvāni+Peedanāni-all the calamities, *Cha*-and, *Vyasanāni*-vices, *Tathaiva+Cha*-and also, *Samchintya*-gather, *Guru+Lāghavam*-great or small disturbances, *Tatah*-thereafter, *Kāryam*-operations, *Ārabheta*-shall start.

Purport: Moreover, the king shall gather information about all calamities, and vices in the realm of his enemy and shall also get the knowledge of other great and small disturbances, and thereafter he shall start his operations of war or treaty for peace.

आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः ।

कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते ॥ ३०० ॥

(१५२)

Ārabhetaiva Karmāni Shrāntah Shrāntah Punah Punah; Karmānyārabhamānam Hi Purusham Shreernishevate; -152

Shrāntah+Shrāntah-evertired, *Punah+Punah*-again and again, *Karmāni*-operations, *Ārabhet*-shall begin, *Eva*-certainly, *Hi*-because, *Purusham*-the man, *Karmāni+Ārahamānam*-exerts in works, *Shreeh*-fortune, *Nishevate*-favours.

Purport: Though, the king may be tired by repeated failures, certainly he shall again and again begin new operations because fortune favours the man who exerts himself in his undertakings.

कृतं त्रेतायुगं चैव द्वापरं कलिरेव च ।

राज्ञो वृत्तानि सर्वाणि राजा हि युगमुच्यते ॥ ३०१ ॥

(१५३)

Kritam Tretāyugam Chaiva Dvāparam Kalireva Cha; Rājno Vrittāni Sarvāni Rājā Hi Yugamuchyate. -153

Kritam-Satayuga, Tretāyuga, Chaiva-and also, Dvāparam, Eva+Cha-and, Kalih, Sarvāni-all these, Rājnah-the king, Yugam+Uchyate-is said to be Yuga.

Purport: The ages, that is, the *Satyuga, Tretā, Dvāpara* and also the *Kaliyuga*, all these cycle of times are but the behaviours of the king because by his undertaking a king can establish any of these ages in his realm, hence the king is said to be the Yuga the age.

कलिः प्रसुप्तो भवति स जाग्रद्व्यापारं युगम् ।

कर्मस्वभ्युद्यतस्त्रेता विचरंस्तु कृतं युगम् ॥ ३०२ ॥

(१५४)

Kalih Prasupto Bhavati Sa Jāgraddvāparam Yugam; Karmasvabhyudyatastretā Vicharanstu Kritam Yugam.-154

Kalih-kali, Prasuptah+Bhavati-is sleeping, Sah-he, Jāgrat-is awake, Dvāparam+Yugam-the Dvāparayuga, Karmasu+Abhyudyatah+Tretā-Tretā is undertakings, Tu-and, Vicharan+Kritam+Yugam-moving is Satayuga.

Purport: *Kaliyuga* is time when the king sleeps, that is, when he is not performing his duties constantly. The *Dvāparayuga* is said to be when he is awake, that is, he performs his duties normally, but when he actively undertakes to execute new operations, that period is the *Tretāyuga*, and when he is consciously ruling his kingdom providing for the welfare of his subjects, and protecting the law, that age is the *Kritayuga*.

इन्द्रास्यार्कस्य वायोश्च यमस्य वरुणस्य च ।

चन्द्रस्याग्नेः पृथिव्याश्च तेजोवृत्तं नृपश्चरेत् ॥ ३०३ ॥

(१५५)

Indrasyārkasya Vāyashcha Yamasya Varunasya Cha; Chandrasyāgneḥ Prithivyāshcha Tejovrittam Nripash-charet. -155

Nripah-the king, *Charet*-shall emulate, *Tejah+Vrittam*-the energetic qualities, *Indrasya*-of Indra, *Arkasya*-of the sun, *Vāyoh*-of the wind, *Yamasya*-of Yama, *Varunasya*-of Varuna, *Chandrasya*-of the moon, *Agneh*-of fire, *Cha*-and, *Prithivyāh*-of the earth.

Purport: The king shall emulate the energetic qualities and actions of the forces of nature, that is, of *Indra*, the sun, the wind, of *Yama*, and *Varuna*, of the moon, the fire, and of the earth.

Note: Refer to Chap 7/4-7.

वार्षिकांश्चतुरो मासान्यथेन्द्रोऽभिप्रवर्षति ।

तथाऽभिवर्षेत्स्वं राष्ट्रं कामैरिन्द्रव्रतं चरन् ॥ ३०४ ॥

(१५६)

Vārshikānshchaturō Māsān Yathendro'bhīpravarshati;
Tathā'bhīvarshetsvam Rāshtram Kāmairindravratam
Charan. -156

Yathā+Indrah-as Indra, *Vārshikān+Chaturah+Māsān*-during the four months of the year, *Abhipravarshati*-pours showers of rain, *Tathā*-so, *Indravratam+Charan*-shall practice the vow of Indra, *Svam+Rāshtram+Kāmāih*-the wishes of his subjects in his realm, *Abhivarshet*-shall shower.

Purport: As *Indra*, that is, that force of nature, that pours showers of rain during the four months of the year, and gives life to the earth, so shall the king shower his grace over and fulfill the wishes of his subjects in his realm.

अष्टौ मासान् यथादित्यस्तोयं हरति रश्मिभिः ।

तथा हरेत्करं राष्ट्रान्नित्यमर्कव्रतं हि तत् ॥ ३०५ ॥

(१५७)

Ashtow Māsān Yathā'dityastoyam Harati Rashmibhih;
Tathā Haret Karam Rāshtrannityamarkavratam Hi Tat -157

Yathā+Ādityah-as the sun, *Ashtow+Māsān*-for eight months, *Toyam+Harati*-draws up water, *Rashmibhih*-by its rays, *Tathā*-so, *Rāshtrat*-from his kingdom, *Nityam*-gradually, *Haret+Karam*-shall draw taxes, *Hi*-certainly, *Tat*-that, *Arkavratam*-the Vrata of the sun.

Purport: As the sun gradually draws water from the oceans by its rays during the eight months of the year, so shall the king draw taxes from his kingdom. That is, certainly the *Vrata*-vow of the sun which the king shall follow.

प्रविश्य सर्वभूतानि यथा चरति मारुतः ।

तथा चारैः प्रवेष्टव्यं व्रतमेतद्धि मारुतम् ॥ ३०६ ॥

(१५८)

Pravishya Sarvabhootāni Yathā Charati Mārutah; Tathā Chāraih Praveshtavyam Vratametaddhi Mārutam. -158

Yathā-as, *Charati*-moves, *Mārutah*-the wind, *Pravishya*-enters, *Sarvabhootāni*-all created beings, *Tathā*-so, *Chāraih*-through spies, *Praveshtavyam*-shall penetrate, *Etat*-that, *Hi*-indeed, *Mārutam*+*Vratam*-the *Vrata* of the wind.

Purport: As the wind moves and enters all created beings in the form of the *Prānas*, so shall the king enter into the hearts of his subjects through his spies. That is,, indeed the *Vrata*-office of the wind, that is, of the king.

यथा यमः प्रियद्वेष्यौ प्राप्ते काले नियच्छति ।

तथा राज्ञा नियन्तव्याः प्रजास्तद्धि यमव्रतम् ॥ ३०७ ॥

(१५९)

Yathā Yamah Priyadveshyow Prāpte Kāle Niyachchhati; Tathā Rājñā Niyantavyāh Prajāstadhi Yamavratam. -159

Yathā-as, *Yamah*-death, *Prāpte*+*Kale*-at the appointed time, *Niyachchhati*-controls, *Priyadveshyow*-the friend and the foe, *Tathā*-so, *Prajāh*-the subjects, *Niyantavyāh*-shall be controlled, *Rājñā*-by the king, *Tat*-that, *Hi*-indeed, *Yama*+*Vratam*-the *Vrata* of Yama.

Purport: As *Yamah*, the power of God which causes death at the appointed time to the friend and the foe equally, that is, to the virtuous and the vicious persons so shall all the subjects be controlled by the king, that is, all shall be under the law and dealt with impartial justice.

That is, indeed the *Vrata* of Yama which the king shall follow.

वरुणेन यथा पाशैर्बद्ध एवाभिदृश्यते ।

तथा पापान्निगृहीयाद्व्रतमेतदधि वारुणम् ॥ ३०८ ॥

(१६०)

Varunena Yathā Pāshairbaddha Evābhidrishyate; Tathā Pāpānnigrihneeyād Vratamedtadhi Vārunam. -160

Yathā-as, Varunena+Pāshaih-by the ropes of Varuna, Eva-even so, Abhidrishyate-are seen, Baddha-caught, Tathā-so, Pāpān-sinner, Nigrihneeyāt-shall be incarcerated, Etat-that, Hi-indeed, Vārunam+Vratam-the Vrata of Varuna.

Purport: As men are seen caught by the ropes of *Varuna*, that is, they are caught in the whirlpool of the sea, even so shall the sinner be caught and incarcerated by the king. That is, indeed the *Vrata* of *Varuna*.

परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः ।

तथा प्रकृतयो यस्मिन्सः चान्द्रव्रतिको नृपः ॥ ३०९ ॥

(१६१)

Paripoornam Yathā Chandram Drishtvā Hrishyanti Mānavāh; Tathā Prakritayoh Yasminsah Chāndravratiko Nripah. -161

Yathā-as, Drishtvā-seeing, Paripoorna+Chandra-the full moon, Hrishyanti-rejoice, Mānavāh-men, Tathā-so, Yasmin+Prakritayah-in whose appearance, Sah+Nripah-the king, Chāndra+Vratikah-is observing the Vrata of Chandra.

Purport: As men are delighted at the sight of the full moon, so the subjects shall rejoice and greet the king with joy when he appears before them. That king is said to be following the *Vrata* of the moon.

प्रतापयुक्तस्तेजस्वी नित्यं स्यात्पापकर्मसु ।

दुष्टसामन्तहिंस्त्रश्च तदाग्नेयं व्रतं स्मृतम् ॥ ३१० ॥

(१६२)

Pratāpayuktastejasvee Nityam Syātpāpakarmasu; Dush-tasāmantahimsrashcha Tadāgneyam Vratam Smritam. -162

Pratāpayuktah-endowed with, *Tejasvee*-brilliant energy, *Nityam*-always, *Syāt*-shall be, *Himsrah*-the destroyer, *Pāpakarmasu*-of criminals, *Cha*-and, *Dushtasāmanta*-ministers who are disloyal, *Tat*-that, *Smritam*-is said, *Āgneyam+Vratam*-the Vrata of Agni.

Purport: Endowed with brilliant energy, that is, prowess, the king shall always be the destroyer of the criminals and the ministers and officials who are disloyal to the kingdom. That quality of a king is said to be the *Vrata* of fire.

यथा सर्वाणि भूतानि धरा धारयते समम् ।

तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम् ॥ ३११ ॥

(१६३)

Yathā Sarvāni Bhootāni Dharā Dhārayate Samam; Tathā Sarvāni Bhootāni Bibhratah Pārthivam Vratam. -163

Yathā-as, *Dharā*-the earth, *Dhārayate*-supports, *Samam*-equally, *Sarvāni+Bhootāni*-all created beings, *Tathā*-so, *Bibhratah*-he supports, *Sarvāni+Bhootāni*-all his subjects, *Pārthivam+Vratam*-the Vrata of Prithivee.

Purport: As the earth supports all created beings equally, so the king who supports and feeds all his subjects equally, is indeed maintaining the *Vrata* of Prithivee.

एतैरुपायैरन्यैश्च युक्तो नित्यमतन्द्रितः ।

स्तेनान् राजा निगृह्णीयात्स्वराष्ट्रे पर एव च ॥ ३१२ ॥

(१६४)

Etairupayairanyaishcha Yukto Nityamatandritah; Stenān Rājā Nigrihneeyātsvarāshtre Para Eva Cha. -164

Yuktah-equipped, *Etaih+Upayaih*-by these means, *Cha*-and, *Anyaih*-others, *Nityam*-ever, *Atandritah*-free from lassitude, *Rājā*-the king, *Nigrihneeyāt*-shall restrain, *Stenān*-the thieves, *Svarāshtre*-in his own realm, *Eva+Cha*-and also, *Para*-in others.

Purport: The king shall always employ these and other means, and free from lassitude shall restrained the thieves,

that is, the law-breakers in his own realm and in that of other realms.

एवं चरन् सदा युक्तो राजधर्मेषु पार्थिवः ।

हितेषु चैव लोकस्य सर्वान्भृत्यान्नियोजयेत् ॥ ३२४ ॥

(१६५)

Evam Charan Sadā Yukto Rājadharmeshu Pārthivah; Hiteshu Chaiva Lokasya Sarvānbhrityānniyojayet. -165

Pārthivah-the king, *Evam+Charan*-thus discharging, *Sadā*-constantly, *Yuktah*-engaged, *Rājadharmeshu*-in the royal duties, *Cha*-and, *Niyojayet*-shall employ, *Eva*-indeed, *Sarvān+Bhrityān*-all servants, *Lokasya+Hiteshu*-for the good of his kingdom.

Purport: The king shall thus engage himself constantly in discharging the royal duties, and he shall indeed ever employ and order all his servants to work for the good of his people.

एषोऽखिलः कर्मविधिरुक्तो राज्ञः सनातनः ।

इमं कर्मविधिं विद्यात्क्रमशो वैश्यशूद्रयोः ॥ ३२५ ॥

(१६६)

Esho'khilah Karmavidhirukto Rājñah Sanātanah; Imam Karmavidhim Vidyātkramasho Vaishyashoodrayoh. -166

Eshah-thus, *Sanātanah*-the eternal, *Karmavidhih*-duties, *Rājñah*-of the king, *Uktah*-has been described, *Akhilah*-fully, *Vidyāt*-know, *Karmavidhim*-the duties, *Imam+Kramashah*-in this order, *Vaishya+Shoodrayoh*-of the Vaishyas and the Shoodras.

Purport: Thus, the eternal law about all the duties of the king has been fully described, now in the following order know about the rules governing the duties of the *Vaishyas* and the *Shoodras*.

(Shlokas 326 to 336 of 9th Chapter have been added in the beginning of the 10th Chapter)

Iti Rājadharmātmako Navamo'dhyāyah

The end of Chapter Nine on the subject Rāja Dharma.

Atha Dashamo'dhyāyah.

Chapter Ten

Duties of the Vaishya

वैश्यस्तु कृतसंस्कारः कृत्वा दारपरिग्रहम् ।

वार्तायां नित्ययुक्तः स्यात्पशूनां चैव रक्षणे ॥ ९.३२६ ॥ (१)

Vaishyastu Kritasamskārah Kritva Dāraparigraham; Vārtāyām Nityayuktah Syātpashoonām Chaiva Rakshane. -1

Vaishyah-the Vaishya, *Kritasamskārah*-has received the Samskāras, *Dāraparigraham*+*Kritvā*-has taken a wife, *Nitya*-always, *Syāt*-shall be, *Yuktah*-attentive, *Vārtāyām*-to the business, *Cha*-and, *Eva*-also, *Pashoonām*-the cattle, *Rakshane*-rearing.

Purport: The Vaishya who has received the Samskāras, that is, who is duly initiated and has completed his education, and after having taken a wife, shall always be engaged and attend to business and the rearing of the cattle.

मणिमुक्ताप्रवालानां लोहानां तान्तवस्य च ।

गन्धानां च रसानां च विद्यादर्घबलाबलम् ॥ ९.३२९ ॥ (२)

Manimuktāpravālānām Lohānām Tāntavasya Cha; Gandhānām Cha Rasānām Cha Vidyādarḡhabalābalam. -2

Mani-gems, *Muktā*-pearls, *Pravālānām*-corals, *Lohānām*-metals, *Tāntavasya*-of cloth and threads, *Cha*-and, *Gandhānām*-perfumers, *Cha*-and, *Rasānām*-salts, *Vidyāt*-shall know, *Arḡhah*-the value, *Balam*+*Abalam*-low and high.

Purport: He, shall know to appraise the value, that is, the price and qualities, low and high of the gems, the pearls, the corals, the metals and the threads and woven cloth, and also the value of perfumes, and mineral salts.

बीजानामुप्तिविच्च स्यात्क्षेत्रदोषगुणस्य च ।

मानयोगं च जानीयात्तुलायोगांश्च सर्वशः ॥ १.३३० ॥ (३)

Beejānāmuptivichchha Syātkshetradoshagunasya Cha; Mānayogam Cha Jāneeyāttulāyogānshcha Sarvashah. -3

Syāt-shall be, *Beejān+Uptivit*-acquainted with the knowledge of sowing seeds, *Cha*-and, *Kshetra+Dosh+Gunasya*-the good and bad qualities of the fields, *Cha*-and, *Sarvashah*-all, *Mānayogam*-the measures, *Cha*-and, *Tulāyogān*-the scales, *Janeeyāt*-shall know.

Purport: He, shall be well acquainted with the knowledge of preparing, selecting and sowing of seeds, and about the good and bad qualities of the fields, that is, science of soil and he must perfectly know about all the measures and weights.

सारासारं च भाण्डानां देशानां च गुणागुणान् ।

लाभालाभं च पण्यानां पशूनां परिवर्धनम् ॥ १.३३१ ॥ (४)

Sārāsāram Cha Bhāndānām Deshānām Cha Gunāgunān; Lābhālābham Cha Panyānām Pashoonām Parivardhanam. -4

Bhāndānām-of the commodities, *Sāra+Asāram*-the excellence and defects, *Cha*-and, *Guna+Agunān*-the advantages and disadvantages, *Deshānām*-of the countries, *Cha*-and, *Lābha+Alābham*-the profit and loss, *Panyānām*-of the articles, *Cha*-and, *Pashoonām+Parivardhanam*-the increase of cattle.

भृत्यानां च भृतिं विद्याद्भाषाश्च विविधाः नृणाम् ।

द्रव्याणां स्थानयोगांश्च क्रयविक्रयमेव च ॥ १.३३२ ॥ (५)

Bhrityānām Cha Bhritim Vidyādbhāshācha Vividhā Nrinā.n; Dravyānām Sthānayogānshcha Krayavikrayameva Cha. -5

Bhritim-the wages, *Bhrityānām*-of the servants, *Cha*-and, *Vividhā+Bhāshāh*-the various languages, *Nrinām*-of the people, *Cha*-and, *Dravyānām*-of the goods, *Sthāna+Yogān*-storage and location of goods, *Kraya+Vikrayam*-the purchase and sale, *Eva*-indeed, *Vidyāt*-shall know.

Purport: *Shlokas 4 and 5.* The Vaishya shall be well

acquainted with the excellence and the defects of the commodities, the advantages and disadvantages of trading with the different countries, the profit and loss of the articles manufactured and offered for sale and also about the increase of cattle. He shall also know about the wages of the servants and the various languages spoken by the different people and also about the proper location and storage of goods and the rules of commerce, that is,, about the purchase and sale of the goods.

धर्मेण च द्रव्यवृद्धावातिष्ठेद्यत्नमुत्तमम् ।

दद्याच्च सर्वभूतानामन्नमेव प्रयत्नतः ॥ ९.३३३ ॥ (६)

Dharmena Cha Dravyāvriiddhāvātishthedyatnamuttamam; Dadyāchcha Sarvabhootānāmannameva Prayatnatah. -6

Eva-indeed, *Dharmena*-by Dharma, *Dravya*+*Vriiddhow*-multiply his riches, *Uttamam*+*Yatnam*-by best means, *Atishthet*-employ, *Cha*-and, *Dadyāt*-give, *Annam*-food, *Sarvabhootānām*-to all created beings, *Prayatnatah*-with care .

Purport: He shall indeed exert himself by abiding to the principles of Dharma, and that he shall endeavour in a righteous manner to multiply his riches by the employment of the best means and he shall zealously give food to the created beings with great care.

Duties of the Shudra

विप्राणां वेदविदुषां गृहस्थानां यशस्विनाम् ।

शुश्रूषैव तु शूद्रस्य धर्मो नैश्व्रेयसः परः ॥ ९.३३४ ॥ (७)

Viprānām Vedavidhushām Grihasthānām Yashavinām; Shushrooshaiva Tu Shoodrasya Dharmo Naishshreyasah Parah. -7

Tu-but, *Viprānām*-the Brāhmanas, *Vedavidhushām*-learned in the Vedas, *Yashavinām*+*Grihasthānām*-the virtuous householders, *Shushrooshā*+*Eva*-certainly to serve, *Dharmah*+*Parah*-the highest duty, *Shoodrasya*-of the Shudra, *Naishshreyasah*-blessedness.

Purport: But, certainly to serve the Brāhmanas who are learned in the Vedas and the virtuous householders is the highest duty and blessedness of the Shudra.

शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहंकृतः ।

ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते ॥ ९.३३५ ॥ (८)

Shuchirutkrishtashushrooshoormriduvāganahamkritah; Brāhmanādyāshrayo Nityamutkrishtām Jātimashnute. -8

Shuchih-pure, Utkrishta-of better classes, Shushrooshuh-serve, Mriduvāk-of gentle speech, Anahamkritah-no pride, Brāhmana+Ādi+Āshrayah-at the shelter of the Brāhmana etc., Nityam-always, Utkrishtam-better, Jātim-class, Ashnute-attains.

Purport: The shudra who is always pure and clean in mind and body, is of gentle speech and free from pride and who serve the upper classes and seek the shelter of the Brāhmanas learned in the Vedas, attain the status of a better class.

ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णाः द्विजातयः ।

चतुर्थः एकजातिस्तु शूद्रो नास्ति तु पञ्चमः ॥ १०.४ ॥ (९)

Brāhmanah Kshatriyo Vaishyastrayo Varnāh Dvijātayah; Chaturthah Ekajātistu Shoodro Nāsti Tu Panchamah. -9

Brāhmanah+Kshatriyah+Vaishyah, Trayah+Varnāh-three classes, Dvijātayah-twice-born, Tu-but, Chaturthah-the fourth, Shoodrah, Ekajātih-of one birth, Nāsti-there is no, Tu-and, Panchamah-the fifth.

Purport: In the community of the Āryas, the Brāhmana, the Kshatriya and the Vaishya, these three Varnas-classes, are of two births, twice-born, that is, the first birth is from the mother and the second birth is through knowledge from the Ācharya but the fourth Varna, the Shudra class is of one birth only. There is no fifth Varna in the Ārya society.

मुखबाहूरुपज्जानां या लोके जातयो बहिः ।

स्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृता ॥ १०.४५ ॥

(१०)

Mukhabāhoorupajjānām Yā Loke Jātayo Bahih; Mlechchhavāchashachāryavāchah Sarve Te Dasyavah Smritāh. -10

Loke-in this world, *Yā+Jātayah*-those tribes, *Balih*-excluded from, *Mukha*-the Brāhmana, *Bāhu*-the Kshatriya, *Urupat*-the Vaishya, *Jānām*-the Shudra, *Sarve+Te*-all of them, *Mlechchha+Vāchah*-speak non-āryan, *Cha*-or, *Āryavāchah*-speak Ārya language, *Smritāh*-are called, *Dasyavah*-Dasyuh.

Purport: In this world, all those tribes who are excluded from the four Ārya Varnas of the Āryas, the Brāhmana, the Kshatriya, the Vaishya and the Shudra classes are called Dasyuh, whether they speak the Ārya language or other languages which are not Āryan.

Note: Mukha-the mouth, Bālu- the arm, the thigh, Jānāam-the feet represent the Brāhmana, the Kshatriya, the Vaishya and the Shudra. Refer to Yajurveda. 31/10,11.

वर्णापेतमविज्ञातं नरं कलुषयोनिजम् ।

आर्यरूपमिवानार्यं कर्मभिः स्वैर्विभावयेत् ॥ १०.५७ ॥

(११)

Varnāpetamavijnātam Naram Kalushayonijam; Āryaroopamivānāryam Karmabhih Svairvibhāvayet. -11

Naram-a man, *Varna+Apetam*-excluded from the Varnas, *Kalushayonijam*-born for an impure origin, *Āryaroopam+Iva+Anāryam*-who is non-arya but appears to be Ārya, *Svaih+Karmabhih*-by his own acts, *Bhāvayet*-shall be discovered.

Purport: A man who is born in an impure class and who is excluded from the four Ārya Varnas, though he may appear to be Ārya but whose nature is non-ārya, and whose character is not known, shall be discovered by his own acts.

अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता ।

पुरुषं व्यञ्जयन्तीह लोके कलुषयोनिजम् ॥ १०.५८ ॥

(१२)

Anāryatā Nishthuratā Kruratā Nishkriyātmatah; Purusham Vyanjayanteeha Loke Kalushayonijam. -12

Anāryatā-non-āryam behaviour, *Nishthuratā*-harshness, *Kruratā*-cruelty, *Nishkriyātmatah*-who neglects his duties, *Vyanjayanti*-points to, *Iha+Loke*-in this world, *Purusham*-a man, *Kalushayonijam*-from an impure origin.

Purport: In this world, a man whose behaviour is not Ārya-like, who is harsh and cruel and who neglects his prescribed duties all these traits point to his impure origin.

पित्र्यं वा भजते शीलं मातुर्वोभयमेव वा ।

न कथंचन दुर्योनिः प्रकृतिं स्वां नियच्छति ॥ १०.५९ ॥

(१३)

Pitryam Vā Bhajate Sheelam Māturvobhayameva Vā; Na Kathanchana Duryonih Prakritim Svām Niyachchhati. -13

Duryonih-from impure origin, *Pitryam*-of the father, *Vā*-or, *Mātu*-of the father, *Vā+Eva+Ubhayam*-or even both, *Bhajate*-shares, *Sheelam*-the character, *Svām+Prakritim*-his real nature, *Na+Kathanchana*-can never, *Niyachchhati*-conceal.

Purport: A man born from an impure origin shares the character of either his father or his mother or even both. He can never conceal his real nature.

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।

क्षत्रियाज्जातमेवं तु विद्याद्वैश्यात्तथैव च ॥ १०.६५ ॥

(१४)

Shoodro Brāhmanatāmeti Brāhmanashchaiti Shoodratam; Kshatriyājātamevam Tu Vidyādvaiśhyāttathaiva Cha. -14

Shoodrah, *Brāhmanatām*-the rank of a Brāhmana, *Eti*-attains, *Cha*-and, *Brāhmanah*, *Eti*-sinks, *Shoodratām*-to the rank, *Kshatriyāt*-of the Kshatriya, *Tathaiva*-even so, *Vaiśhyāt*-of the Vaishya, *Jātam*-offspring.

Purport: Thus, a Shudra attains the rank of a Brāhmana and a Brāhmana sinks to the level of a Shudra and also know that the offspring of the Kshatriya and even so of the Vaishya attain the rank of the other Varnas.

Note: Refer to Satyārtha Prakāsh, Samskāravidhi, and the Rgyedadibhāsyabhumikā.

एष धर्मविधिः कृत्स्नश्चातुर्वर्ण्यस्य कीर्तितः।

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम् ॥ १०.१३१ ॥

(१५)

Esha Dharmavidhih Kritsnashchāturvarnyasya Keertitah; Atah Param Pravakshyāmi Prāyashchittavidhim Shubham. -15

Esha-thus, *Dharmavidhih*-the rules of Dharma, *Chāturvarnyasya*-for the four Varnas, *Kritsnah*-fully, *Keertitah*-described, *Atah+Param*-now next, *Pravakshyāmi*-shall discourse, *Shubham*-the auspicious, *Prāyashchitta+Vidhim*-rules of penance.

Purport: Thus, all the rules of Dharma-duties of the four Ārya Varnas have fully been described. Now I shall next discourse on the auspicious rules of penance.

Iti Chāturvarnyamdharmaṁtargata Vaishya Shoodradharmātmako Dashamo'dhyāyah.

The end of Chapter Ten on the subject duties of the Vaishya and the Shoodra within the fold of Dharma.

Atha Ekādasho'dhyāyah.

Chapter Eleven

अकुर्वन्विहितं कर्म निन्दितं च समाचरन् ।

प्रसक्तश्चेन्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥ ४४ ॥ (१)

Akurvanvihitam Karma Ninditam Cha Samācharan;
Prasaktashchendriyārtheshu Prāyashchitteeyate Narah. -1

Narah-the man, Akurvan+Vihitam+Karma-who does not do the prescribed acts, Cha-and, Samācharan-does, Ninditam-the blamable, Prasaktah-who cleaves, Indriya+Artheshu-to the objects of the senses, Prāyashchitteeyate-must perform penance.

Purport: The man who does not do the prescribed acts like the *YajnopavitaSamskāras*, regular study of the Vedas, *Samdhyopāsana*, *Agnihotram* etc. but does the blamable acts which are condemned by the Scriptures, and who cleaves to the objects of the senses too much, that is, runs after sensual pleasures, he must perform a penance.

अकामतः कृते पापे प्रायश्चित्तं विदुर्बुधाः ।

कामकारकृतेऽप्याहुरेके श्रुतिनिदर्शनात् ॥ ४५ ॥ (२)

Akāmatah Krite Pāpe Prāyashchittam Vidurbudhāh;
Kāmakārakrite'pyāhureke Shrutinidarshanāt. -2

Budhāh-the sages, Viduh-prescribe, Prāyashchittam-penance, Krite+Pāpe-a sin committed, Akāmatah-un-intentionally, Eke-others, Api-even, Āhuh-declare, Kāmakārakrite-committed with intention, Shrutinidarshanāt-on the evidence of Shruti.

Purport: The sages prescribe the performance of penance for an un-intentionally committed sin, while others declare on the evidence of the *Shruti*-the Veda, that

even an offence committed with intention a penance shall be performed.

अकामतः कृतं पापं वेदाभ्यासेन शुध्यति ।

कामतस्तुकृतं मोहात्प्रायश्चित्तैः पृथग्विधैः ॥ ४६ ॥ (३)

Akāmatah Kritam Pāpam Vedābhyāsenā Shudhyati; Kāmatastukritam Mohātpṛāyashchittaiḥ Prithagvidhaiḥ. -3

Akāmatah-un-intentionally, Kritam+Pāpam-committed sin, Shudhyati-is atoned, Vedābhyāsenā-by the study of the Vedas, Tu-but, Mohāt+Kāmata+Kritam-for sins committed willfully, Prithagvidhaiḥ-are different, Pṛāyashchittaiḥ-the expiatory penances.

Purport: A sin committed un-intentionally is atoned by the study of the holy Vedas, But for all sins committed willfully the expiatory penances for their atonement are different.

प्रायो नाम तपः प्रोक्तं चित्तं निश्चयः उच्यते ।

तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥ ४७ ॥ (४)

Prāyoh Nāma Tapah Proktam Chittam Nishchayah Uchyate; Taponishchayasanyuktam Pṛāyashchittamiti Smritam. -4

Prāyah+Nāma-the word Prāyah, Proktam-is said, Tapah-penance, Chittam-the word Chitta, Uchyate-is said, Nishchayah-a determination, Iti-thus, Pṛāyashchittam, Smritam-is described, Taponishchaya+Samyuktam-determined, fully bound to impose a penance.

Purport: *Prāyah* stands for penance and the word *Chittam* means firm determination, thus the term *Pṛayashchittam* means firm determination and fully bound to impose penance on oneself.

चरितव्यमतो नित्यं प्रायश्चित्तं विशुद्ध्ये ।

निन्दैर्हि लक्षणैर्युक्ता जायन्तेऽनिष्कृतैः नसः ॥ ५३ ॥ (५)

Charitavyamato Nityam Pṛāyashchittam Vishuddhaye; Nindairhi Lakshanairyuktā Jāyante'nishkritainasah. -5

Atah-therefore, *Nityam*-always, *Prāyashchittam*-penance, *Charitavyam*-should be practiced, *Vishuddhaye*-for the sake of purification, *Hi*-because, *Nindyaiḥ*+*Lakṣhanaiḥ*+*Yuktā*-with disgraceful traits, *Jāyante*-are born, *Anishkrita*+*Enasah*-whose sins have not been expiated.

Purport: Therefore, penances should always be practiced for the sake of purification because those whose sins have not been expiated are born again with disgraceful traits.

येषां द्विजानां सावित्री नानूच्येत यथाविधि ।

तांश्चारयित्वा त्रीन्कृच्छ्रान्यथाविध्युपनाययेत् ॥ १९१ ॥ (६)

Yeshām Dvijānām Sāvitrī Nānoochyeta Yathāvidhiḥ; Tānshchārayitvā Treenkrichchhrānyathāvidhyupanāyayet. -6

Yeshām+*Dvijānām*-for those *Dvijas*, *Sāvitrī*+*Na*+*Anoochyeta*-the initiation *Samskāra* has not been performed, *Yathāvidhi*-according to the rule, *Tām*-for them, *Treen*-three, *Krichchhrān*, *Chārayitvā*-shall cause to be performed *Yathāvidhi*-according to the prescribed rule, *Upanāyayet*-shall be initiated.

Purport: Those *Dvijas* whose initiation to the *Sāvriti*, that is, those for whom the *Upanayana Samskāra* has not been performed, and they have not been taught the *Gāyatri* mantra according to the rule, for them the *Āchārya* shall cause to be performed three *Krichchhrān Prayashchitta*, and then they shall be initiated according to the prescribed rule.

प्रायश्चित्तं चिकीर्षन्ति विकर्मस्थास्तु ये द्विजाः ।

ब्रह्मणा च परित्यक्तास्तेषामप्येतदादिशेत् ॥ १९२ ॥ (७)

Prāyashchittam Chikeershanti Vikarmasthāstu Ye Dvijāḥ; Brahmanā Cha Parityaktāsteshāmapyetadādishet. -7

Tu-but, *Ye*+*Dvijāḥ*-those *Dvijas*, *Vikarmasthā*-do forbidden acts, *Cha*-and, *Parityaktāḥ*-who have given up, *Brahmanā*-the Vedas, *Prāyashchittam*, *Chikeershanti*-wish, *Teshām*-to them, *Api*-also, *Etat*-that, *Ādishes*-shall advise.

Purport: But, the Dvijas who neglect their prescribed duties and do forbidden acts and also those who have given up the study of the Vedas, if they wish to do *Prāyashchitta*, shall be advised to do the same *Treenkrichchhrān* penance.

वेदोदितानां नित्यानां कर्मणां समतिक्रमे ।

स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥ २०३ ॥ (८)

Vedoditānām Nityānām Karmanām Samatikrame; Snātakavratālope Cha Prāyashchittamabhojanam. -8

Samatikrame-for omitting, *Nityānām+Karmanām*-the daily rites, *Vedoditānām*-prescribed by the Vedas, *Cha*-and, *Snātakavratālope*-for breaking the vows of a *Snātaka*, *Prāyashchittam+Abhojanam*-fasting is the penance.

Purport: Fasting for one day, is the *Prāyashchitta* for omitting the daily rites like the *Samdhypāsānā*, *Agnihotra*, etc. prescribed by the Vedas and for breaking the vows of *Snātaka*, like maintaining *Brahmacharya*, begging for alms, etc.

अनुक्तनिष्कृतीनां तु पापानामपनुत्तये ।

शक्तिं चावेक्ष्य पापं च प्रायश्चित्तं प्रकल्पयेत् ॥ २०९ ॥

(९)

Anuktanishkriteenām Tu Pāpānāmapanuttaye; Shaktim Chāvekshya Pāpam Cha Prāyāshchittam Prakalpayet. -9

Tu-but, *Anishkriteenām+Pāpānām*-for sins not mentioned, *Apanuttaye*-for the expiation, *Anukta*-not prescribed, *Avekshya*-after considering, *Shaktim*-the strength, *Cha*-and, *Pāpam*-the sin, *Prāyāshchittam+Prakalpayet*-shall fix the penance.

Purport: But, for other sins mentioned and for which no expiation has been prescribed, the strength of the offender, and the severeness of the sin shall be considered and then the *Prāyashchitta* shall be fixed.

यैरभ्युपायैरेनांसि मानवो व्यपकर्षति ।

तान्वोऽभ्युपायान्वक्ष्यामि देवर्षिपितृसेवितान् ॥ २१० ॥

(१०)

Yairabhyupāyairenānsi Mānavo Vyapakarshati; Tānvo'bhyupāyānvakshyāmi Devarshipitrisevitān. -10

Vākshyāmi-I shall describe, *Tān+Abhyupāyān*-those means, *Vah*-to you, *Deva+Rishi+Pritrin*-by the learned, the seers and the elders, *Yaih+Abhyupāyaih*-the means by which, *Mānavah*-a man, *Enānsi+Vyapakarshati*-removes sins.

Purport: Now, I shall describe to you those sound means the learned, the seers and the elders of the family have employed by which means a man removes his sins, that is, he adheres to his determination not to do the commit mistakes again.

Note: By the practice of *Prāyashchittam*, one is not exonerated from the consequences of sins committed, but by so doing he is determined not to do it again. This is the Vedic point of view.

त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम् ।

त्र्यहं परं च नाश्नीयात्प्राजापत्यं चरद्धिजः ॥ २११ ॥ (११)

Tryaham Prātastryaham Sāyam Tryahamadyādayā-chitam; Tryaham Param Cha Nāshneeyātprajāpatyam Charandvijah. -11

Dvijah-the twice-born, *Prājāpatyam+Charan*-who performs *Prajāpatya*, *Tri+Aham+Prātah*-three days in the morning, *Tri+Aham*-three days, *Adyāt*-shall eat, *Ayāchitam*-not asked, *Cha*-and, *Param*-thereafter, *Tri+Aham*-three days, *Na+Ashneeyāt*-shall not eat,

Purport: The *Dvija* who shall perform the *Prājāpatya Prāyashchitta* shall eat on three days only in the morning, and on the next three days only in the evening and on the other three days he shall eat only what he gets for which he has not asked, and lastly he shall not eat on three days, that is, he shall fast for three days.

Note: Refer to *Yoga Darshana* 2/32.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।

एकरात्रोपवासश्च कृच्छ्रं सांतपनं स्मृतम् ॥ २१२ ॥ (१२)

Gomootram Gomayam Ksheeram Dadhi Sarpih Kushodakan; Ekarātropavāsashcha Krichchhram Sāntapanam Smritam. -12

Gomootram-cow urine, Gomayam-cow dung, Ksheeram-milk, Dadhi-sour milk, Sarpih-clarified butter, Kusha+Udakam-a decoction of Kushā grass, Cha-and, Ekarātra+Upavāsah-fast for one night, Krichchhram+Sāntapanam, Smritam-is said.

Purport: The *Krichchhram Sāntapana* penance is said to be the *Prāyashchitta* which consists of living on one day each on cow urine, cow dung, cow milk, sour milk, clarified butter, and on a decoction of Kusha grass, and thereafter to fast on one day and night.

एकैकं ग्रासमश्नीयात् त्रयाणि त्रीणि पूर्ववत् ।

अहं चोपवसेदन्त्यमतिकृच्छ्रं चरन्विजः ॥ २१३ ॥ (१३)

Ekaikam Grāsamashneeyāt Tryahāni Treeni Poorvavat; Tryaham Chopavasedanttyamatikrichchhram Charan-dvijah. -13

Dvijah-the twice-born, Ati+Krichchhram+Charan-who performs the Atikrichchhram, Ashneeyāt-shall eat, Eka+Ekam+Grāsam-one and one morsel only, Tri+Ahāni+Treeni-three days in the morning and three days in the evening, Poorvavat-as above, Cha-and, Antyam-the last, Tri+Ahām-three days in the evening, Upavaset-shall fast.

Purport: The *Dvija* who performs the *Atikrichchhram* penance shall, as described above, eat one morsel of food for the first three days in the morning only, and for the next three days in the evening only and then fast on the last three days.

तप्तकृच्छ्रं चरन्विप्रो जलक्षीरघृतानिलान् ।

प्रतिअहं पिबेदुष्णान्सकृत्स्नायी समाहितः ॥ २१४ ॥

(१४)

Taptakrichchhram Charanvipro Jalaksheeragritānilān. Pratitryaham Pibedushnānsakritsnāyee Samāhitah. -14

Viprah-the Dvija, *Charan*-who shall perform, *Taptakrichchhram*, *Prati+Tri+Aham*-on each three days, *Pibet*-shall drink, *Ushnān*-hot, *Jala*-water, *Ksheera*-milk, *Grita*-clarified butter, *Anilān*-air, *Sakritsnāyee*-bathe once, *Samāhitah*-with a concentrated mind.

Purport: The Dvija who shall perform the *Taptakrichchhram* shall drink hot water on three days, hot milk on the next three days, and hot clarified butter on the following three days, and then live on air on the last three days of the term. He shall take his bath once and keep his mind fixed.

एकैकं हासयेत्पिण्डं कृष्णे शुक्ले च वर्धयेत् ।

उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥ २१६ ॥ (१५)

Ekaikam Hrāsayetpindam Krishne Shukle Cha Vardhayet; Upasprishamstrishavanametachchāndrāyanam Smritam. -15

Krishne-on new moon, *Eka+Ekam+Pindam*-by one morsel, *Hrāsayet*-shall diminish, *Cha*-and, *Shukle*-on bright fortnight, *Vardhayet*-shall increase, *Trishavam+Upaprishan*-bath at three times, *Etat*-this, *Chāndrāyanam+Smritam*-is called lunar penance.

Purport: After having eaten fifteen morsels of food on the full moon day, if one diminishes his food by one morsel on each day during the dark fortnight, and then goes on increasing one morsel on each day to reach fifteen morsels on the next full moon, and bathing three times daily, this *Prāyashchittam* is called *Chāndrāyana*-lunar penance.

एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे ।

शुक्लपक्षादिनियतश्चरंश्चान्द्रायणं व्रतम् ॥ २१७ ॥ (१६)

Etameva Vidhim Kritsnamācharedyavamadhyame; Shuklapakshādiniyatashcharanshchāndrāyanam Vratam. -16

Yavamadhyame-in the Yavadhyama, *Chāndrāyanam+ Vratam+* *Charan*-performing the *Chāndrāyana* vow, *Eva*-certainly, *Kritsnam*-

fully, *Ācharet*-shall follow, *Etam+Vidhim*-this rule, *Shukla+Paksha+Ādi*-first during the bright fortnight, *Niyatah*-throughout.

Purport: In the *Yavamadhyama* penance, perform the *Chāndrayāna* vow fully according to this rule, that is, starting on the bright fortnight, and taking one morsel of food on the first day and increasing it throughout by one on each day to reach fifteen morsels on the full moon day, and then by diminishing one morsel on each day throughout the dark fortnight and then to fast on *Amāvasya*, that is, on the last day.

महाव्याहृतिभिर्होमः कर्त्तव्यः स्वयमन्वहम्।

अहिंसासत्यमक्रोधमार्जवं च समाचरेत् ॥ २२२ ॥ (१७)

Mahāvvyāhritibhirhomah Karttavyah Svayamanvaham; Ahimsāsatyamakrodhamārjavam Cha Samācharet. -17

Svayam-himself, *Anuvaham*-daily, *Homah+Karttavyah*-Homa is his duty, *Mahāvvyāhritibhih*-with the *Mahāvvyāhritis*, *Ahimsā*-non-violence, *Satyam*-truthfullness, *Akrodha*-free from anger, *Ārjavam*-free from dishonesty, *Samācharet*-shall behave well.

Purport: While performing the *Prāyashchitta*, the penitent shall himself do the daily *Homa* as a sacred duty, and behave well, that is, abstain from injuring any sentient being, and shall adhere to truth, keep himself free from anger and dishonesty.

Refer to *Samskāra*vidhi regarding *Homa* mantras with *Mahāvvyāhritis*.

सावित्रीं च जपेन्नित्यं पवित्राणि च शक्तितः ।

सर्वेष्वेव व्रतेष्वेवं प्रायश्चित्तार्थमादृतः ॥ २२५ ॥ (१८)

Sāvitreem Cha Japennityam Pavitrāni Cha Shaktitah; Sarveshveva Vrateshvevam Prāyashchittārtamādritah. -18

Sāvitreem-the *Sāvitree* mantra, *Nityam*-constantly, *Japet*-shall mutter, *Cha*-and, *Pavitrāni*-other purificatory mantras, *Cha*-and, *Shaktitah*-according to his ability, *Eva*-constantly, *Sarveshu*-in all, *Vrateshu*-vows, *Evam*-thus, *Ādritah*-is commended, *Prāyashchittārtam*-for the purpose of penance.

Purport: During the period of penance, he shall constantly mutter the *Sāvitri* mantra and other purificatory Veda mantras according to his ability thus is commended in all vows of *Prāyashchitta*.

एतैर्द्विजातयः शोध्याः व्रतैराविष्कृतैः ।

अनाविष्कृतपापांस्तु मन्त्रैर्होमैश्च शोधयेत् ॥ २२६ ॥

(१९)

Etairdvijāṭayah Shodhyāh Vratairāvishkritainasah;
Anāvishkritapāpānstu Mantrairhomaishcha Shodhayet.-19

Āvishkrita-the committed and known, *Enasah*-the sins, *Dvijāṭayah*-the Dvijas, *Shodhyāh*-are purified, *Etaiḥ+Vrataiḥ*-by these vows, *Tu*-but, *Anāvishkrita*-un-discovered, *Pāpān*-sins, *Mantraiḥ+Cha+Homaiḥ*-by mantra and Homa, *Shodhayet*-shall purify.

Purport: The Dvijas shall purify themselves of the sins they have committed and which are known to the public by the practice of these vows of penance, but for those sins committed by them in their mind, they shall expiate by the constant recitation of the Veda mantras and by the performance of Homas.

ख्यापनेनानुतापेन तपसाऽध्ययनेन च ।

पापकृन्मुच्यते पापात्तथा दानेन चापदि ॥ २२७ ॥ (२०)

Khyāpanenānutāpena Tapasā'dhyayanena Cha;
Pāpakrinmuchyate Pāpāttathā Dānena Chāpadi. -20

Khyāpanena-by confession, *Cha*-and, *Anutāpena*-by repentance, *Tapasā*-by austerity, *Adhyayena*-by the study of the Vedas, *Pāpakrit*-the sinner who committed, *Muchyate*-is freed, *Pāpāt*-from the sin, *Tathā*-and, *Āpadi*-in distress, *Dānena*-by Dāna.

Purport: A sinner is freed from the guilt of the sin, by confession to others, by repentance, and by *Prāyashchitta* and also by the regular study (recitation) of the Veda mantras, and for any sin committed in times of distress, the sin is absolved by *Dāna*, that is, charity.

Note: The Vedic views which Maharishi Manu is mentioning here, is that the sinner is freed from the thoughts and feelings of the sins but not from the results of the sin committed.

यथा यथा नरोऽधर्मं स्वयं कृत्वाऽनुभाषते ।

तथा तथा त्वचेवाहिस्तेनाधर्मेण मुच्यते ॥ २२८ ॥ (२१)

*Yathā Yathā Naro'dharmam Svayam Kritvā'nubhāshate;
Tathā Tathā Tvachevāhistenādharmena Muchyate. -21*

Narah-a man, Adharmam-a wrong, Svayam+Kritvā-has himself done, Anubhāshate-confesses, Yathā+Yathā-as and when, Tathā+Tathā-the more, Ahih+Iva-like the snake, Tvachā-the skin, Tenā+Adharmena-from that wrong, Muchyate-is freed.

Purport: The more a man confesses to others the wrong he has himself done the more he is freed from the guilt of that sin like the snake which casts off its dead skin.

यथा यथा मनस्तस्य दुष्कृतं कर्म गर्हति ।

तथा तथा शरीरं तत्तेनाधर्मेण मुच्यते ॥ २२९ ॥ (२२)

*Yathā Yathā Manāstasya Dushkritam Karma Garhati;
Tathā Tathā Shareeram Tattenādharmena Muchyate. -22*

Yathā+Yathā-as and when, Tasya-his, Manah-heart, Garhati-censures, Dushkritam+Karma-the wrong act done, Tathā+Tathā-the more, Tat+Shareeram-his body, Tena+Adharmena-from that wrong, Muchyate-is freed.

Purport: The more the heart censures the man for a wrong act he has done the more his body is freed from the guilt of the wrong act, that is, he refrains from doing the same wrong again.

कृत्वा पापं हि संतप्य तस्मात्पापात्प्रमुच्यते ।

नैवं कुर्यात्पुनरिति निवृत्त्या पूयते तु सः ॥ २३० ॥ (२३)

*Kritvā Pāpam Hi Santapya Tasmātpāpātpramuchyate;
Naivam Kuryātpunariti Nivrittyā Pooyate Tu Sah. -23*
Tu-that, Hi-certainly, Kritvā-has committed, Pāpam-a sin, Santapya-has repented, Tasmāt+Pāpām-from that sin, Pramuchyate-is freed, Naivam-never, Kuryāt-shall do, Punah-again, Iti-thus,

Nivṛittyā-freed, *Sah+Pooyate*-he is purified.

Purport: He, who has committed a sin and has repented for it, is freed from that guilt, but he is purified only when he thus says, “*I shall never do that reprehensive act again.*”

एवं संचिन्त्य मनसा प्रेत्य कर्मफलोदयम् ।

मनोवाङ्मूर्तिभिर्नित्यं शुभं कर्म समाचरेत् ॥ २३१ ॥ (२४)

Evam Samchitya Manasā Pretya Karmaphalodayam; Manovāṅgmoortibhirnityam Shubham Karma Samācharet. -24

Evam-thus, *Samchitya*-pondered, *Manasā*-in the mind, *Pretya*-after death, *Karmaphala+Udayam*-the results of the Karmas will arise, *Manah+Vāk+Moortibhih*-in mind, speech and body, *Samācharet*-shall do, *Shubham+Karma*-good acts.

Purport: Thus, pondering in his mind that after death the results of his karmas will arise, he shall always do good deeds in mind, in speech and by the body.

अज्ञानाद्यदि वा ज्ञानात्कृत्वा कर्म विगर्हितम् ।

तस्माद्विमुक्तिमन्विच्छन्दितीयं न समाचरेत् ॥ २३२ ॥ (२५)

Ajñānādyadi Vā Jñānātkṛtvā Karma Vigarhitam; Tasmā-dvimuktimanvichchhandviteeyam Na Samācharet. -25

Yadi-if, *Ajñānāt*-un-intentionally, *Vā*-or, *Jñānāt*-intentionally, *Vigarhitam*-reprehensive, *Karma*-deed, *Kṛtvā*-has done, *Tasmāt*-from that, *Anvichchham*-desires, *Vimuktim*-to be freed, *Dviteeyam*-a second, *Na+Samācharet*-shall not commit.

Purport: He, who has committed a reprehensible act either un-intentionally or intentionally, if he desires to be freed from it, he shall not commit it a second time.

यस्मिन्कर्मण्यस्य कृते मनसः स्यादलाघवम् ।

तस्मिंस्तावत्तपः कुर्याद्यावत्तुष्टिकरं भवेत् ॥ २३३ ॥ (२६)

Yasminkarmanasya Kṛite Manasah Syādalāghavam; Tasminstāvattapah Kuryādyāvattushtikaram Bhavet. -26

Yasmin+Karmanasya-in respect of that karma, *Krite*-done, *Manasah*-the mind, *Syāt*-shall be, *Alāghavam*-uneasy, *Tasmin*-for it, *Tapah*-austerities, *Kuryāt*-shall do, *Tāvat*-until, *Tustikaram*-satisfaction, *Bhaves*-shall be.

Purport: In respect of that *Karma*, which when it is being done, the mind feels un-easy, for that *Karma*, he shall repeat *Tapah*-austerities, until there shall be satisfaction in his mind, that is, he feels that the burden of the guilt has disappeared.

वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रियाः क्षमा ।

नाशयन्त्याशु पापानि महापातकजान्यपि ॥ २४५ ॥ (२७)

Vedābhyāso'nvaham Shaktyā Mahāyajnakriyāh Kshamā; Nāshayantyāshu Pāpāni Mahāpātakajānyapi. -27

Anvaham-daily, *Vedābhyāsah*-by the study of the Vedas, *Shaktyā*-according to ability, *Mahāyajnakriyāh*-the performance of the Mahāyajnas, *Kshamā*-forbearance, *Nāshayanti*-destroys, *Āshu*-quickly, *Pāpāni*-all guilt, *Api*-even, *Mahāpātakajāni*-caused by great sins.

Purport: The daily study of the Vedas, that is, recitation of the purificatory Veda mantras; and the performance of the five great daily duties, the *Panchamahāyajnas*, and forbearance quickly destroy all guilt, even those caused by great sins-*Mahāpātakas*.

यथैधस्तेजसां वह्निः प्राप्तं निर्दहति क्षणात् ।

तथा ज्ञानाग्निना पापं सर्वं दहति वेदविद् ॥ २४६ ॥ (२८)

Yathaidhastejasām Vahniḥ Prāptam Nirdahati Kshanāt; Tathā Jnānāgninā Pāpam Sarvam Dahati Vedavit. -28

Yathā-as, *Vahniḥ*-the fire, *Tejasām*-with its blaze, *Edhah*-the fuel, *Kshanāt*-in one moment, *Prāptam*-placed on, *Nirdahati*-consumes, *Tathā*-so, *Jnāna+Agninā*-by the fire of knowledge, *Vedavid*-who knows the Veda, *Dahati*-destroys, *Sarvam+Pāpam*-all sins.

Purport: As in one moment, the fire consumes the fuel placed on it, so does a person who knows the Vedas destroys all his sins by the fire of true knowledge acquired from the holy scripture.

यथा महाह्रदं प्राप्य क्षिप्तं लोष्टं विनश्यति ।

तथा दुश्चरितं सर्वं वेदे त्रिवृति मज्जति ॥ २६३ ॥ (२९)

*Yathā Mahāhradam Prāpya Kshiptam Loshtam Vinashyati;
Tathā Dushcharitam Sarvam Vede Trivriti Majjati. -29*

Yathā-as, Kshiptam-thrown, Loshtam-a clod of earth, Mahāhradam+Prāpya-getting into a great lake, Vinashpati-is destroyed, Tathā-so, Sarvam+Dushcharitam-all sins, Majjati-is drowned, Trivriti+Vede-in the threefold Vedas.

Purport: As a clod of earth thrown into a big lake, reaching the water is destroyed so all sins is drowned, that is, is destroyed by the three Vedas, that is, by the three sciences of *Jnāna*, *Karma* and *Upāsana*.

ऋचो यजूंषि चान्यानि सामानि विविधानि च ।

एष ज्ञेयस्त्रिवृद्धेदो यो वेदैर्न स वेदवित् ॥ २६४ ॥ (३०)

*Richo Yajoonshi Chāyāni Sāmāni Vividhāni Cha;
Esha Jneyastrivridvedo Yo Vedainam Sa Vedavit. -30*

Richah-the Richas, Yajoonshi-the Yajus, Cha-and, Anyāni+Vividhāni-the other various, Sāmāni-Sāmaveda mantras, Eshah-this, Jneyah-must be known, Trivit++Vedah-the threefold Vedas, Sah-he, Yah-who, Veda-knows, Einam-them, Vedavit-is learned in the Vedas.

Purport: The *Richas*, that is, those mantras which are in verse, and the *Yajus*, that is, those mantras which are in prose, and the other various mantras which are the *Sāmānis*, which are sung on the scale of music, must be thus known to be the threefold sciences of the Vedas, and he who knows this is verily a person learned in the Vedas.

आद्यं यत्त्र्यक्षरं ब्रह्म त्रयी यस्मिन्प्रतिष्ठिता ।

स गुह्योऽन्यस्त्रिवृद्धेदो यस्तं वेद स वेदवित् ॥ २६५ ॥

(३१)

*Ādyam Yatrayaksharam Brahma Trayee Yasminpratishthitā;
Sa Guhyo'nyastrivridvedo Yastam Veda Sa Vedavit. -31*

Yat+Ādyam-tha initial, Tri+Aksharam-three letters, Brahma-the Brahman, Yasmin-in whom, Trayee-of the three, Pratishthitā-are based,

Sah-it, Anyah-another, Guhyah-secret, Trividvedah-of the threefold Veda, Sah-he, Yah-who, Veda-knows, Tam-that, Vedavit-is learned is the Vedas.

Purport: That initial three letters of Om which represent the *Brahman*, that is the Supreme Omniscient God, who is represented by the three letters *a+u+m*, (Om), in which.....the three sciences of the Vedas are based, is another secret of the threefold Veda. He, who knows it, is verily learned in the Vedas.

एष वोऽभिहितः कृत्स्नः प्रायश्चित्तस्य निर्णयः ।

निःश्रेयसं धर्मविधिं विप्रस्येमं निबोधत ॥ २६६ ॥ (३२)

Esha Vo'abhihitah Kritsnah Prāyashchittasya Nirnayah; Nishshreyasam Dharmavidhim Viprasyemam Nibodhata. -32

Eshah-thus, Abhihitah-has been declared, Vah-to you, Kritsnah-fully, Prāyashchittasya-about penance, Nirnayah-the decree, Nibodhata-learn Imam-this, Dharmavidhim-the legal rules, Viprasya-for the Brāhmana, Nishshreyasam-for Moksha.

Purport: Thus, has been fully declared to you the decree about penance-*Prāyashchitta*. Now, learn about the Dharma, the legal rules, that is, the duties for the *Brāhmana* regarding *moksha*, that is, liberation.

Iti Prāyashchitta Vishayātmaka Ekādasho'dhyāyah.

**The end of Chapter Eleven on the subject
Prāyashchitta-Penance and repentance.**

Atha Dvādasho'dhyāyah

Chapter Twelve

शुभाशुभफलं कर्म मनोवाग्देहसम्भवम्।

कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥ (१)

Shubhāshubhaphalam Karma Manovāgdehasambhavam; Karmajā Gatayo Nrināmuttamādhamamadhyamāh. -1

Karma-acts, Sambhavam-which spring, Manah-from the mind, Vāk-the speech, Deha-the body, Shubha-good, Asubha-evil, Phalam-the results, Karmajā-by the acts, Gatayah-the conditions, Nrinām-of men, Uttamā+Adhamā+Madhyamāh-the highest, the lowest and the middling.

Purport: Acts which spring from the mind, the speech and the body produce good and evil results, and these results impart to men the three birth conditions, that is, the highest, the lowest and the middling.

तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः।

दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम् ॥ ४ ॥ (२)

Tasyeha Trividhasyāpi Tryadhishtānasya Dehinah; Dshalakshanayuktasya Mano Vidyātpurvartakam. -2

Iha-here, Vidyāt-understand, Dehinah+Manah-the mind of man, Pravartakam-the instigator, Tasya-its, Trividhasya-of the three conditions, Api-even, Tri+Adhishtānasya-of the three location, Dshalakshanayuktasya-are possessed of ten attributes.

Purport: Here, on this subject understand that the mind of man is the instigator of the three locations that is, the mind, the speech, and the body and the three conditions, the highest, the lowest and the middling levels

of human birth which are determined by the good and evil deeds, and its attributes are ten in number.

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।

वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ ५ ॥ (३)

Paradravyeshvabhidhyānam Manasānishtachintanam;
Vitathābhiniveshashcha Trividham Karma Mānasam. -3

Mānasam+Karma-the mental acts, *Trividham*-of three kinds, *Para+Dravyeshu+Abhidhyānam*-coveting others property, *Anishta+Chintanam*-thinking evil, *Manasā*-by the mind, *Vitathā+Abhiniveshash*-adherence to false doctrines.

Purport: The three kinds of sinful acts committed by the mind are (i) coveting others property, (ii) thinking evil for others, and (iii) adherence to false notions, for example, there is no re-birth, the body is the self etc.

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः ।

असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥ (४)

Pārushyamanritam Chaiva Paishunyam Chāpi
Sarvashah; Asambadhpralāpashcha Vāngmayam
Syāchchaturvidham. -4

Chaturvidham-of four kinds, *Vāngmayam*-of the speech, *Syāt*-are, *Pārushyam*-harsh speaking, *Anritam*-falsehood, *Chaiva*-and also, *Paishunyam*-speaking ill of others, *Cha*-and, *Asambadha+Pralāp*-idle gossiping.

Purport: The four kinds of evils acts of the speech are (i) harsh speaking, (ii) speaking falsehood, (iii) speaking ill of others at their back, and (iv) idle gossiping.

अदत्तानामुपादानं हिंसा चैवाविधानतः ।

परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ ७ ॥ (५)

Adatānāmupādānam Himsā Chaivāvidhānatah;
Paradāropsevā Cha Shāreeram Trividham Smritam. -5

Trividham-of three kinds, *Shāreeram*-of the body, *Smritam*-are declared, *Adatānām+Upādānam*-taking what has not been given, *Himsā*-injuring creatures, *Avidhānatah*-without the sanction of the law, *Cha*-and, *Para+Dārā+Upseva*-incest with another man's wife.

Purport: The wicked acts of the body are declared to be of three kinds; (i) taking the goods of others which have not been given (theft), (ii) injuring the creatures without the sanction of the law, and (iii) holding incestuous relation with the wife of another man.

मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम्।

वाचा वाचाकृतं कर्म कायेनैव च कायिकम् ॥ ८ ॥ (६)

Mānasam Manasaivāyamupabhungkte Shubāshubham; Vāchā Vāchākṛitam Karma Kāyenaiva Cha Kāyikam. -6

Ayam-this, *Upabhungkte*-is enjoyed, *Shuba*+*Ashubham*-good or evil, *Karma*-acts, *Mānasam*-of the mind, *Eva*-indeed, *Manasā*-by the mind, *Vāchākṛitam*-verbal act, *Vāchā*-by the speech, *Cha*-and, *Kāyikam*-of the body, *Eva*-certainly, *Kāyena*-by the body.

Purport: The soul enjoys, that is, obtains the results of good or evil acts performed by the mind in his mind, those of the speech, that is, verbal in his speech and the acts done by the body, in his body.

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः।

वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ॥ ९ ॥ (७)

Shareerajaih Karmadoshairyāti Sthāvaratām Narah; Vārchikaih Pakshimrigatām Mānasairantya-jātītām. -7

Karmadoshaih-the sinful acts, *Shareerajaih*-done with the body, *Narah*-the man, *Yāti*-gets, *Sthāvaratām*-that of inanimate, *Vārchikaih*-with the speech, *Pakshi*+*Mrigatām*-that of the bird or the beast, *Mānasaih*-with the mind, *Antya-jātītām*-that of the lowest class.

Purport: The man takes birth as an inanimate being, like the trees as the result of sinful acts done with body, and that of a bird or beast as a result of the sinful acts committed with the speech, and in consequence of evil acts done with the mind, he is re-born in the lowest class.

सत्त्वं रजस्तमश्चैव त्रीन्विद्यादात्मनो गुणान्।

यैर्व्याप्येमान्स्थितो भावान् महान् सर्वानशेषतः ॥ २४ ॥ (८)

Sattvam Rajastamashchaiva Treenvidyādātmano Gunān; Yairvyāpyemānsthito Bhāvān Mahān Sarvānasheshatah. -8

Treen+Gunān-the three qualities, *Sattvam+Rajas+Tamas*-the Sattva, the Rajas and the Tamas, *Vidyāt*-understand, *Ātmanah*-of Prakriti, *Yaih*-these, *Imān+Sarvān+Bhāvān*-all these created objects, *Vyāpya+Sthitah*-pervade and exist, *Asheshatah*-completely, *Mahān*-the first manifestation.

Purport: *Sattva*, *Rajas* and *Tamas*, these three qualities understand them to be the nature of *Prakriti*. These three *Gunas* completely pervade and exist in all created or manifested forms of *Prakriti*, and the first manifestation, that is, the change which *Prakriti* undergoes is *Mahān*.

Note: The term *Ātmanah* in this Shloka refers to *Prakriti*, the material cause of the universe.

यो यदेषां गुणो देहे साकल्येनातिरिच्यते ।

तदा तद्गुणप्रायं तं करोति शरीरिणम् ॥ २५ ॥ (९)

Yo Yadeshām Guno Dehe Sākalyenātirichyate; Sa Tadā Tadgunaprāyam Tam Karoti Shareerinam. -9

Yah-that, *Gunah*-quality, *Yat*-which, *Eshām+Dehe*-in the body, *Sākalyena+Atirichyate*-wholly predominates, *Sah-it, Tadā*-then, *Tam+Shareerinam*-that body, *Karoti*-makes, *Tadgunaprāyam*-eminent for the Guna.

Purport: Of these three *Gunas* of *Prakriti*, the one which wholly pre-dominates in the body of the soul, makes that body eminently distinguished for that quality.

सत्त्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजः स्मृतम् ।

एतद् व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः ॥ २६ ॥ (१०)

Sattvam Jnānam Tamo'jnānam Rāgadveshow Rajah Smritam; Etad Vayāptimadeteshām Sarvabhootāshritam Vapuh. -10

Sattvam+Jnānam-Sattva is knowledge, *Tamah+Ajnānam*-Tamas is ignorance, *Rajah*-Rajas, *Rāgadveshow*-attachment and aversion, *Smritam*-is declared, *Eteshām*-in these, *Sarvabhootāshritam+Vapuh*-present in all created beings, *Etat+Vyāptim*-pervade all this.

Purport: The nature of *Sattva* is declared to be

knowledge and that of *Tamas* is ignorance, whereas the characteristics of *Rajas* are attachment and aversion. These three Gunas of Prakriti are present in all created beings and they pervade them all.

तत्र यत्प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत् ।

प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत् ॥ २७ ॥ (११)

Tatra Yatpreetisamyuktam Kinchidātmani Lakshyet; Prashāntamiva Shudhābham Sattvam Tadupadhārayet. - 11

Tatra-when, *Ātmani*-in his soul, *Yat*+*Kinchit*-whatever bliss, *Yat*+*Prashāntam*-whatever calmness, *Shudhābham*+*Iva*-like pure light, *Lakshyet*-shall experience, *Tat*-that, *Upadhārayet*-shall understand, *Sattvam*.

Purport: When a man feels whatever bliss in his soul and calmness in his mind which is like pure light, then he shall understand that to be the nature of *Sattvam*, that is, among the three Gunas, Sattva is predominant.

यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः ।

तद्राजो प्रतिपं विद्यात्सततं हारि देहिनाम् ॥ २८ ॥ (१२)

Yattu Duhkhasamāyuktamapreetikaramātmanah; Tadrajo Pratipam Vidyātsatataṁ Hāri Dehinām. -12

Tu-but, *Yat*-what, *Ātmanah*-the soul and the mind, *Duhkhasamāyuktam*-is in pain, *Aprēti*+*Karam*-does not give satisfaction, *Tat*+*Rajah*+*Vidyāt*-understand that to be *Rajas*, *Tatam*+*Hāri*-constantly draws, *Dehinām*-the souls, *Pratipam*-is difficult to conquer.

Purport: But, what the soul experiences as pain and when the mind does feel satisfaction, then know that to be the characteristic of *Rajas*, that is, *Rajas* is predominant which is difficult to conquer and which constantly draws the embodied souls towards the sensual objects.

यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम् ।

अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ॥ २९ ॥ (१३)

Yattu Syānmohasamyuktamavyaktam Vishayātma-kam; Apratarkyamavijneyam Tamastadupadhārayet. -13

Tu-but, Yat-what, Syāt+Mohasamyuktam-is coupled with delusion, Avyaktam-is devoid of discrimination, Vishayātmakam-attachment to the objects, Apratarkyam-undiscernable, Avijneyam-cannot be known, Tat-that, Tamas+Upadhārayet-understand to be Tamas.

Purport: But, what is coupled with delusion, devoid of discrimination of good and bad, and which creates strong attachment to the objects of the senses, which is un-discernible and which cannot be fully known, understand that to be the quality of *Tamas*, that is, the Guna of *Tamas* is pre-dominant.

त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।

अग्रयो मध्यो जघन्यश्च तं प्रवक्ष्याम्यशेषतः ॥ ३० ॥

(१४)

Trayānāmapi Chaiteśhām Guṇānām Yah Phalodayah; Agrayoh Madhyo Jaghanyashcha Tam Pravakshyām-yasheshatah. -14

Api-moreover Cheiteshām+Trayānām-from these three, Guṇānām-qualities, Yah-which, Phalodayah-the results, Agrayah-the superior, Cha-and, Madhyah-the middling, Jaganyah-the lowest, Tam-that, Pravakshyāmi-I shall describe, Asheshatah-fully.

Purport: Moreover, I shall now fully describe to you the results which arise from these three Gunas, that is, the superior, the middling and the lowest.

वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः ।

धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम् ॥ ३१ ॥

(१५)

Vedābhyāsastapo Jnānam Showchamindriyanigrahaḥ; Dharmakriyātmachintā Cha Sāttvikam Gunalakshanam. -15

Gunalakshanam-the traits of the quality, Sāttvikam-of Sattva, Vedābhyāsah-study of the Vedas, Tapah-austerity, Jnānam-knowledge, Showcham-purity, Indriyanigrahaḥ-control of the senses, Dharmakriyā-performance of acts of Dharma, Cha-and, Atmachintā-self-contemplation.

Purport: The traits of the quality of *Sattva* are the deep interest in the study of the Vedas, austerity, the pursuit of knowledge, external and internal purity, control of the senses and the mind, and ever keen to perform acts of Dharma and always being engaged in self-contemplation.

आरम्भरुचिताऽधैर्यमसत्कार्यपरिग्रहः ।

विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥ ३२ ॥ (१६)

Ārambharuchitā'dhairyam asatkāryaparigrahaḥ;
Vishayopasevā Chājasram Rājasam Guṇalakṣhaṇam. -16

Ārambha+*Ruchitā*-delightedness in undertakings, *Adhairyam*-want of firmness, *Asatkārya*+*Parigrahaḥ*-performance of forbidden acts, *Cha*-and, *Ajasram*-continual, *Vishaya*+*Upaseva*-indulgence in sensual pleasures, *Guna*+*Lakshanam*-the marks of quality, *Rājasam*-of *Rajas*.

Purport: Delightedness when starting any undertaking, and then there is want of firmness, performing forbidden acts, and constant indulgence in acts of sensual pleasures, these are the marks of the Guna of *Rajas*.

लोभः स्वप्नोऽधृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता ।

याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥ ३३ ॥ (१७)

Lobhahsvapno'dhritih Krowyam Nāstikyam Bhinnavṛttitā;
Yāchishnutā Pramādashcha Tāmasam Guṇalakṣhaṇam. -17

Lobhah-greed, *Svapnah*-somnolence, *Adhritih*-want of firmness, *Krowyam*-cruelty, *Nāstikyam*-atheism, *Bhinnavṛttitā*-leading an evil life, *Yāchishnutā*-habit of soliciting favours, *Cha*-and, *Pramād*-inattentiveness, *Guṇalakshanam*-are the traits, *Tāmasam*-of *Tamas*.

Purport: Greed, somnolence, want of firmness, cruelty, atheism, that is, disbelief in the Vedas and God, leading an evil life, and always soliciting favour from others, and un-attentiveness, these are the traits of the Guna of *Tamas*.

त्रयाणामपि चैतेषां गुणानां त्रिषु तिष्ठताम् ।

इदं सामासिकं ज्ञेयं क्रमशो गुणलक्षणम् ॥ ३४ ॥ (१८)

Trayānāmapi Chaiteśhām Gunānām Trishu Tishthatām; Idam Sāmāsikam Jneyam Kramasho Gunalakshanam. -18

Api-moreover, *Eteshām*+*Trayānām*+*Gunānām*-of three Gunas, *Trishu*+*Tishthatām*-in the three times, *Idam*-this, *Sāmāsikam*-briefly, *Kramashah*-in its order, *Jneyam*-know, *Gunalakshanam*-the qualities of the Gunas.

Purport: Moreover, now know briefly and in their order, the qualities of these three Gunas as they do manifest in the three times, that is, the past, the present and the future.

यत्कर्म कृत्वा कुर्वश्च करिष्यंश्चैव लज्जति ।

तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥ ३५ ॥ (१९)

Yatkarma Kritvā Kurvanshcha Karishyanshchaiva Lajjati; Tajjneyam Vidushā Sarvam Tāmasam Gunalakshanam. -19

Yat-that, *Karma*-act, *Kritvā*-having done, *Kurvan*-doing *Cha*-and, *Karishyan*-shall be doing, *Eva*-indeed, *Lajjati*-feels ashamed, *Tat*-that, *Vidushā*-the learned, *Jneyam*-know, *Sarvam*+*Tāmasam*-all to be of Tamas, *Gunalakshanam*-the marks of the Guna.

Purport: When a man indeed feels shame, fear and doubt when he is doing any act, or after having done it or when he is about to do it, the learned men know that to be the mark of the Guna of Tamas acts.

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।

न च शोचत्यसम्पत्तौ तद्विज्ञेयं तु राजसम् ॥ ३६ ॥ (२०)

Yenāsminkarmanā Loke Khyātimichchhati Pushkalām; Na Cha Shochatyasampattow Tadvijneyam Tu Rājasam. -20

Tu-but, *Yena*+*Karmanā*-by which act, *Asmin*+*Loke*-in this world, *Khyātimichchhati*-desires to gain fame, *Pushkalām*-much, *Cha*-and,

Na+Shochati-does not feel grief, *Asampattow*-in failure, *Tat*-that, *Vijneyam*-know, *Rājasam*-of Rajas.

Purport: But, when a man desires to gain much fame in this world by any act and does not feel any grief on his failure to complete it, know that act is prompted by the quality of the Rajas.

यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन् ।

येन तुष्यति चात्माऽस्य तत्सत्त्वगुणलक्षणम् ॥ ३७ ॥ (२१)

Yatsarvenechchhati Jnātum Yanna Lajjati Chācharan;
Yena Tushyati Chātmā'sya Tatsattvagunalakshanam. -21

Yat-who, *Sarvena+Jnātum*-desires to know from all, *Na+Lajjati*-is not ashamed, *Cha*-and, *Ācharan*-to perform, *Cha*-and, *Yena*-by which, *Asya+Ātmā*-his soul, *Tushyati*-rejoices, *Tat*-that, *Sattvaguna-lakshanam*-the quality of Sattva.

Purport: But, when a man whole heartedly desires to get knowledge from all sources, and his soul is not ashamed to perform a noble act, and his soul rejoices at its performance, know that it is the quality of Sattvaguna, that is, he is treading on the path of Sattva.

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।

सत्त्वस्य लक्षणं धर्मः श्रेष्ठ्यमेषां यथोत्तरम् ॥ ३८ ॥ (२२)

Tamaso Lakshanam Kāmo Rajasastvartha Uchyate;
Sattvasya Lakshanam Dharmah Shreshthiyameshām
Yathottaram. -22

Tamasah+Lakshanam+Kāmah-the mark of Tamas is craving for sensual pleasures, *Rajasah+Tu+Artham*-the pursuit for wealth is the mark for Rajas, *Dharmah+Sattvasya+Lakshanam*-the mark of Sattva is Dharmah, *Eshām*-of these, *Uchyate*-is declared, *Yathā+Uttaram*-the one preceding, *Shreshthyam*-is better.

Purport: The craving for sensual pleasures is declared to be the mark of Tamas but that of Rajas is pursuit for wealth and the trait of Sattva is Dharmah, that is, a Vedic way of life to gain spiritual merits. Of these three Gunas, the one preceding the other is said to be better, that is,

Sattva is better than Rajas and Rajas is better than Tamas.

येन यस्तु गुणैषां संसारान् प्रतिपद्यते ।

तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥ ३९ ॥ (२३)

*Yena Yastu Gunenaishām Samsārānpratipadyate;
Tānsamāsenā Vakshyāmi Sarvasyāsyā Yathākramam. -23*

Eshām-of these, Yena+Gunena-by which quality, Yah-he, Samsārān+Pratipadyate-obtains in this world, Tān-that, Samāsenā-in brief, Vakshyāmi-I shall declare, Sarvasyāsyā-each of all these, Yathākramam-in due order.

Purport: Now, I will briefly declare in due order the conditions of life, a man gets through the workings of each of these three Gunas.

देवत्वं सात्त्विकाः यान्ति मनुष्यत्वं च राजसाः ।

तिर्यक्त्वं तामसाः नित्यमित्येषा त्रिविधा गतिः ॥ ४० ॥

(२४)

*Devatvam Sāttvikāḥ Yānti Manushyatvam Cha
Rājasāḥ; Tiryaktvam Tāmasā Nityamityeshā Trividhā
Gatiḥ. -24*

Sāttvikā-endowed with Sattva, Yānti-reaches, Devatvam-the state of Devas, Cha-and, Rājasāḥ- endowed with Rajas, Manushyatvam-the state of man, Tāmasāḥ-endowed with Tamas, Tiryaktvam-the level of animals, Nityam-ever, Iti+Eshā-thus is, Gatiḥ-the course.

Purport: Those endowed with the Guna of Sattva reach the state of the Devas, that is, learned and pious men and those endowed with the quality of Rajas attain the level of men whereas those who are endowed with the quality of Tamas, ever sink to the level of beasts. Thus, is the threefold course of transmigration.

त्रिविधा त्रिविधैषा तु विज्ञेया गौणिकी गतिः ।

अधमा मध्यमाऽग्र्या च कर्मविद्या विशेषतः ॥ ४१ ॥ (२५)

*Trividhā Trividhaishā Tu Vijneyā Gōṇikee Gatiḥ;
Adhamā Madhyamā'grayā Cha Karmavidyā Visheshataḥ. -25*

Tu-but, Eshā+Trividhā-of these threefold, Karmavidyā+Visheshatah-on the particular nature of acts and knowledge, Vijneyā-know, Trividhā+Gownikee+Gatih-threefold secondary course, Adhamā-the lowest, Madhyamā-the middling, Cha-and, Agrayā-the high.

Purport: But know that each of these threefold course of transmigrations also depends on the three qualities of low, middling and high level of particular acts and knowledge of each man.

स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।

पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥ ४२ ॥ (२६)

Sthāvarāh Krimikeetāshcha Matsyāh Sarpāh Sakachchhapāh; Pashavashcha Mrigāshchaiva Jaghanyā Tāmasee Gatih. -26

Jaghanya+Tāmasi-the lowest Tamas, Gatih-leads, Sthāvarāh-immovable, Krimikeetāh-insects, Cha-and, Matsyāh-fishes, Sarpāh-snakes, Cha-and, Sakachchhapāh-tortoises, Chaiva-and also, Pashavah-cattle, Mrigāh-wild animals.

Purport: The lowest quality of Tamas leads to the transmigration of the soul into such species as the immovable creatures, into small and big insects, fishes, snakes, tortoises, cattle and wild animals.

हस्तिनश्च तुरंगाश्च शूद्राः म्लेच्छाश्च गर्हिताः ।

सिंहाः व्याघ्राः वराहाश्च मध्यमा तामसी गतिः ॥ ४३ ॥

(२७)

Hastinashcha Turangāshcha Shoodrāh Mlechchāshcha Garhitāh; Simhāh Vyāgrāh Varāhāshcha Madhyamā Tāmasee Gatih. -27

Madhyamā+Tāmasee+Gatih-the middling kind of Tamas leads to, Hastinah+Cha+Turangāh-elephants and horses, Shoodrāh-Shudras, Mlechchāh-barbarians, Cha-and, Garhitāh-who are engaged in condemnable acts, Simhāh-lions, Vyāgrāh-tigers, Cha-and, Varāh-boars.

Purport: The middling kind of Tamas quality leads to

the birth of elephants and horses, to men of the lowest class, barbarians and those who do condemnable acts, and to the birth of lion, tigers, and boars.

चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः ।

रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः ॥ ४४ ॥ (२८)

Chāranāshcha Suparnāshcha Purushāshchaiva Dāmbhikāh; Rakshānsi Cha Pishāchāshcha Tāmaseeshoottamā Gatih. -28

Tāmaseeshu+Uttamā-those endowed with the high quality of Tamas, *Gatih*-leads to, *Chāranāh*-entertainers, *Suparnāh*-beautiful birds, *Cha*-and, *Purushāh+Dāmbhikāh*-arrogant people, *Chaiva*-and also, *Rakshānshi*-to the Rākshashas, *Cha*-and, *Pishāchāh*-the Pishāchas.

Purport: Those who are endowed with the high quality of the Tamas, are born as entertainers, like poets, singers, dancers etc., as beautiful birds, as arrogant people, and also as Rākshas, and Pishāchas.

झल्लाः मल्लाः नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।

द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥ ४५ ॥ (२९)

Jhallāh Mallāh Natāshchaiva Purushāh Shastravrittayah; Dyootapānaprasaktāshcha Jaghanyā Rājasee Gatih. -29

Jaghanyā+Rājasee-the lowest quality of Rajas, *Gatih*-leads to, *Jhallāh*-as clubmen, *Mallāh*-wrestlers, *Natāh*-actors, *Chaiva*-and, *Purushāh+Shastravrittayah*-arms-men, *Cha*-and, *Dyoota+Pāna+Prasaktā*-addicted to gambling and drinking.

Purport: Those who are endowed with the lowest quality of the Rajas, are born as club-men, wrestlers, actors, and arms-men, that is, skilled in the use of weapons, and also as those who are addicted to gambling and drinking.

राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।

वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥ ४६ ॥ (३०)

Rājānah Kshatriyāshchaiva Rājnān Chaiva Purohitāh; Vādayudhapradhānāshcha Madhyamā Rājasee Gatih. -30

Madhyamā+Rājasee-the middling quality of Rajas, Gatih-leads to, Rājānah+Kshatriyāh-kings and Kshatriyas, Chaiva-and also, Rājnān+Purohitāh-priests of the kings, Cha-and, Vādyudhapradhānāh-barristers.

Purport: Those endowed with the middling quality of Rajas, are born as kings and *Kshatriyas* and also as the domestic priests of the royal clans, and as barristers etc. who delight in verbal debates.

गन्धर्वाः गुह्यकाः यक्षाः विबुधानुचराश्च ये ।

तथैवाप्सरसः सर्वाः राजसीषूत्तमा गतिः ॥ ४७ ॥ (३१)

Gandharvāh Guhyakāh Yakshāh Vibudhānucharāshcha Ye; Tathaiṁvāpsarasah Sarvāh Rājaseeshoottamā Gatih. -31

Ye-they, Rājasee+Oottamā-the high quality of Rajas, Gatih-leads to, Gandharvāh-vocal artists, Guhyakāh-musicians, Yakshāh-men of wealth, Vibudha+Anucharāh-servants of the learned, Tatha+Eva-and also, Sarvāh+Apsarasah-all classes of beautiful ladies.

Purport: They who are endowed with the high quality of Rajas, are born as talented vocal artists, musicians, that is, skilled players on instruments, men of wealth, and as those who delight to follow and serve the learned Devas, and they are also born as all classes of beautiful ladies, lit. Angels.

तापसाः यतयो विप्राः ये च वैमानिकाः गणाः ।

नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥ ४८ ॥

(३२)

Tāpasāh Yatayo Viprāh Ye Cha Vaimānikāh Ganāh; Nakshatrāni Cha Daityāshcha Prathamā Sāttvikee Gatih. -32

Ye-they, Prathamā+Sāttvikee-the lowest quality of Sattva, Gatih-leads to, Tāpasāh-hermits, Yatayah-ascetics, Cha-and, Viprāh-Brāhmana, Vaimānikāh+Ganāh-drivers of planes. Nakshatrāni-those learned in the science of stars, Cha-and, Daityāh-as Deityāh.

Purport: The lowest quality of the Sattva Guna leads to the birth of hermits, ascetics, Brāhmanas, that is, masters of the Vedic lores, and to scientists, who studies the science of stars, and to drivers of planes. They are born as Deityās also.

यज्वानः ऋषयो देवाः वेदाः ज्योतींषि वत्सराः ।

पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥ ४९ ॥

(३३)

Yajvānah Rishayo Devāh Vedāh Jyootenshi Vatsarāh; Pitarashchaiva Sādhyāshcha Dviteeyā Sāttvikee Gatih. -33

Dviteeyā+Sāttvikee-the middling quality of Sattva, *Gatih*-leads to, *Yajvānah*-performers of Yajnas, *Rishayah*-sages, *Vedāh+Jyootenshi+Vatsarāh*-the masters of the Vedas and science of light and electricity, *Pitarah*-the protectors, *Cha*-and, *Sādhyāh*-those who realize spiritual merits.

Purport: The middling quality of the Sattva Guna, leads to the birth of those who perform Yajnas, as sages, as Devās, that is, as learned and pious men, as masters of the Vedas, and as the scholars of the science of light and electricity, and also as the protectors of the families and as those who endeavour to realize spiritual merits.

ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च ।

उत्तमां सात्त्विकीमेनां गतिमाहुर्मनीषिणः ॥ ५० ॥ (३४)

Brahmā Vishvasrijo Dharmo Mahānavyaktameva Cha; Uttamām Sāttvikeemenām Gatimāhurmaneeshinah. -34

Uttamām+Sāttvikeem-the high quality of Sattva Guna, *Gatim*-leads to, *Brahmā*-master of all the Vedas, *Vishvasrijah*-the discoverers of the laws of nature, *Dharmah*-who abides to Dharma, *Cha*-and, *Eva+Mahān*-even of the first great, *Avyaktam*-the unmanifested, *Maneeshivah*-the sages, *Āhuh*-declare.

Purport: The sages declare that the high quality of Sattva leads the soul to be born as masters of the four Vedas, as discoverers of the eternal laws governing the

universe, as great souls who abide by the principles of Dharma in all circumstances, as seers who are able to discern and see the nature of the un-manifested cause of the universe, that is, *Prakriti* and its early stages, that is, from the un-manifested state to the manifested, of which the first state is *Mahat*-the great nebula.

एष सर्वः समुद्दिष्टस्त्रिप्रकारस्य कर्मणः ।

त्रिविधस्त्रिविधः कृत्स्नः संसारः सार्वभौतिकः ॥ ५१ ॥

(३५)

Esha Sarvah Samuddishta striprakārasya Karmanah; Trividhastrividhah Kritsnah Samsārah Sārvabhowtikah. -35

Eshah+Sarvah+Samuddishtah-thus has been fully described, *Triprakārasya+Karmanah*-the three kinds of acts, *Trividhah*-the threefold Gunas, *Trividhah*-the three levels, *Kritsnah*-all, *Sārvabhowtikah*-the created beings, *Samsārah*-of the universe.

Purport: Thus, I have fully described the result of the three kinds of acts, performed by the three instruments, that is, the mind, the speech and the body and the threefold qualities, that is, the Sattva, Rajas and the Tamas Gunas, and their three levels, that is, the low, the middling and the high which all together lead the souls to the different states of existence, that is, the different status of births in the universe.

इन्द्रियाणां प्रसंगेन धर्मस्यासेवनेन च ।

पापान् संयान्ति संसारानविद्वांसो नराधमाः ॥ ५२ ॥ (३६)

Indriyānām Prasangena Dharmasyāsevanena Cha;

Pāpān Sanyānti Sansārānavidvāṁso Narādhamāḥ. -36

Indriyānām+Prasangena-by indulging in sensual pleasures, *Dharmasya+Asevanena*-by not practicing Dharma, *Cha*-and, *Avidvāṁsah*-destitute right knowledge, *Narādhamāḥ*-the lowest of men, *Sanyāti*-reaches, *Pāpān+Sansārān*-the vilest births.

Purport: Those who indulge in sensual pleasures and do not practice Dharma, that is, lead an immoral life, by

so doing and being destitute of right knowledge, these lowest of men reach the vilest of births.

यथा यथा निषेवन्ते विषयान्विषयात्मकाः ।

तथा तथा कुशलता तेषां तेषूपजायते ॥ ७३ ॥ (३७)

Yathā Yathā Nishevante Vishayānvishayātmakāḥ;

Tathā Tathā Kushalatā Teshām Teshoopajāyate. -37

Yathā+Yathā-more and more, Vishayātmakāḥ-the sensual men, Nishevante-enjoy, Vishayān-the pleasures, Tathā+Tathā-the more, Teshām-their, Teshu-in them, Kushalatā-proficiency, Upajāyate-grows.

Purport: The more the sensual men enjoy the pleasures of the senses, the more their proficiency, that is, their addiction in them grows, that is, they become slaves to their passions.

तेऽभ्यासात्कर्मणां तेषां पापानामल्पबुद्धयः ।

सम्प्राप्नुवन्ति दुःखानि तासु तास्विह योनिषु ॥ ७४ ॥ (३८)

Te'byāsātkarmanām Teshām Pāpānāmalpabuddhayah;

Samprāpnuvanti Dukhāni Tāsu Tāsviha Yonishu. -38

Te+Alpabuddhayah-they of small understanding, Teshām-those, Pāpānām+Karmanām-sinful acts, Abyāsāt-by repeating, Tāshu+Tāshu+Yonishu-in various species, Dukhāni+Samprāpnuvanti-suffer pain.

Purport: Those men of small understanding by repeating the sinful acts, are born again and again in the various species accordingly and suffer pain here in this world.

यादृशेन तु भावेन यद्यत्कर्म निषेवते ।

तादृशेन शरीरेण तत्तत्फलमुपाश्नुते ॥ ८१ ॥ (३९)

Yādrishena Tu Bhāvena Yadyatkarma Nishevate;

Tādrishena Shareerena Tattatphalamupāshnute. -39

Tu-but, Yādrishena-the kind of, Bhāvena-feelings, Yadyat-whatever, Karma-act, Nishevate-performs, Shareerena-with the body, Tādrishena-of same kind, Tat+Tat-that, Phalam-result, Upāshnute-reaps.

Purport: But, with the kind of feelings, that is, with the disposition of his mind, a man performs an act with his body, he reaps the same kind of result, that is, in the next birth he gets a body which is made for that particular function. *As you sow so shall you reap!*

एषः सर्वः समुद्दिष्टः कर्मणां वः फलोदयः ।

निःश्रेयसकरं कर्म विप्रस्येदं निबोधत ॥ ८२ ॥ (४०)

Eshah Sarvah Samuddishtah Karmanām Vah Phalodayah; Nihshreyasakaram Karma Viprasyedam Nibodhata. -40

Eshah-thus, *Sarvah*-all, *Phalodayah*-results, *Karmanām*-of the acts, *Vah*-to you, *Samuddishtah*-has been described, *Nibodhata*-learn, *Idam*-at present, *Nihshreyasakaram*+*Karma*-the acts which secure supreme bliss, *Viprasya*-to the Brāhmana.

Purport: Thus, all the results that proceed from the actions good and bad have been described to you, now at present learn about those acts which secure supreme bliss to a Brāhmana.

वेदाभ्यासस्तपोज्ञानमिन्द्रियाणां च संयमः ।

धर्मक्रियाऽत्मचिन्ता च निःश्रेयसकरं परम् ॥ ८३ ॥ (४१)

Vedābhyāsastapojnānamindriyānām Cha Sanyamah; Dharmakriyā'tmachintā Cha Nihshreyaskaram Param. -41

Vedābhyāsah-study of the Vedas, *Tapah*-practice of austerity, *Jnānam*-knowledge, *Indriyānām*+*Sanyamah*-subjugation of the senses, *Cha*-and, *Dharmakriyā*-practice of Dharma, *Cha*-and, *Ātmachintā*-knowledge and meditation of God, *Nihshreyaskaram*+*Param*-lead to supreme bliss.

Purport: The study of the Vedas, practice of austerity, acquisition of right knowledge, the subjugation of the senses, practice of Dharma and constant meditation on the nature, attributes and functions of God and the soul, these six acts are the best means that lead to supreme bliss.

Note: In some edition, we read, "*Ahimsā Gurusevā*," instead of *Dharmakriyā'tmachintā*. *Ahimsā*-abstention from doing injury, *Guruseva*-serving the Guru. But, *Dharmakriyā'tmachintā* is

according to the views of Maharishi Manu. Refer to the next Sloka.

सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।

तद्भ्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥ ८५ ॥ (४२)

Sarveshāmapi Chaiteshāmātmajñānam Param Smritam; Tadhayagrayam Sarvavidyānām Prāpyate Hyamritam Tatah. -42

Eteshām+Sarveshām+Api-even of all these, *Ātmajñānam*-the right knowledge of the self, *Param+Smritam*-is stated to be the most excellent, *Tat*-that, *Hi*-certainly, *Agrayam*-the foremost, *Sarvavidyānām*-of all sciences, *Tatah*-through it, *Hi*-indeed, *Amritam*-supreme bliss, *Prāpyate*-is gained.

Purport: Of all these six best means, it is stated that right knowledge of the Self, that is, of God, is the most excellent means, and it is certainly the foremost of all sciences because through it indeed is gained immortality, that is, supreme bliss.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥ ९१ ॥ (४३)

Sarvabhooteshu Chātmānam Sarvabhootāni Chātmani; Samam Pashyannātmayājee Svārājyamadhigachchhati. -43

Sarvabhooteshu-in all created beings, *Ātmānam*-the presence of the self, *Cha*-and, *Sarvabhootāni*-all creatures, *Ātmāni*-in the self, *Samam+Pashyan*-sees equally, *Ātmayājee*-who worships the self, *Svārājyam*-the bliss of the self-luminous, *Adhigachchhati*-attains.

Purport: He, who sees equally the presence of the Self, that is, God, in all created animate and in-animate beings, and knows that all creatures are in Him, in the Omnipresence of God, and constantly worships Him, attains the Supreme bliss of the Self-luminous.

Note: Refer to Yajurveda 40/7.

यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।

आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥ ९२ ॥

(४४)

*Yathoktānyapi Karmāni Parihāya Dvijottamah;
Ātmajnāne Shame Cha SyādVedābhyāse Cha Yatnavān.*-44

Dvijottamah-the foremost of the *Dvijas*, *Parihāya*-giving up, *Yathā+Uktāni+Api*-even the above-mentioned, *Ātmajnāne*-the knowledge of the self, *Cha*-and, *Shame*-subjugation of the senses, *Syād+Yatnavān*-shall exert, *Vedābhyāse*-study of the Vedas.

Purport: The foremost of the *Dvijas*, that is, the *Brāhmanas*, even if he shall give up the above-mentioned sacred duties, at the time of stepping into the *Sannyāsa Āshrama*, still he shall dedicate himself to acquire the right knowledge of the Supreme Self, study the of Vedas, and constant subjugation of the senses.

एतद्धि जन्मसाफल्यं ब्राह्मणस्य विशेषतः ।

प्राप्यैतत्कृतकृत्यो हि द्विजो भवति नान्यथा ॥ ९३ ॥ (४५)

*Etadhi Janmasāphalyam Brāhmanasya Visheshatah;
Prāpyaitatkritakrityo Hi Dvijo Bhavati Nānyathā.*-45

Etadhi-indeed this, *Brāhmanasya*-of a *Brāhmana*, *Visheshatah*-especially, *Janmasāphalyam*-cause of success in life, *Etat+Prāpya+Hi*-certainly by achieving this, *Dvijah*-the *Brāhmana*, *Kritakrityah+Bhavati*-has gained all, *Na+Anyathā*-not otherwise.

Purport: Indeed, this act specially secures success in the life of a *Brāhmana*, and by achieving such a success, certainly he has gained all his ends but not otherwise.

पितृदेवमनुष्याणां वेदश्चक्षुः सनातनम् ।

अशक्यं चाप्रमेयं च वेदशास्त्रमिति स्थितिः ॥ ९४ ॥ (४६)

*Pitridevamanushyānām Vedashchakshuh Sanātanam;
Ashakyam Chāprameyam Cha Vedashāstramiti Sthitih.*-46

Pitri+Deva+Manushyānām-for the *Pitaras*, *Devas* and men, *Vedah*-the Veda, *Sanātanam+Chakshuh*-the eternal eye, *Ashakyam*-beyond the power of man, *Cha*-and, *Aprameyam*-fathomless, *Vedashāstram*-the sciences of the Vedas, *Iti+Sthitih*-this is a fact.

Purport: The Vedas are the eye, that is, the guide of the *Pitaras*, the fathers and elders who protect, of the *Devas*-the learned seers, and for men. They are beyond

the power of man, that is, they are *Apaurusheya*, that is, they are not man-made and the range of their knowledge is fathomless, that is, the sciences of the Vedas are beyond measure, and that is, the true fact.

याः वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः।

सर्वास्ताः निष्फलाः प्रेत्य तमोनिष्ठाः हि ताः स्मृताः ॥ ९५ ॥

(४७)

Yāh Vedabāhyāh Smritayo Yāshcha Kāshcha Kudrish-tayah; Sarvāstāh Nishphalāh Pretya Tamonishthāh Hi Tāh Smritāh. -47

Yāh-those, *Smritayah*-Smritis, *Vedabāhyāh*-not based on the Vedas, *Cha*-and, *Yāh*-those, *Kudrish-tayah*+*Kāh*-systems of philosophy made by men hostile to the Vedas, *Cha*-and, *Tāh*+*Sarvāh*-all of them, *Nishphalā*-are worthless, *Pretya*-after death, *Tāh*+*Smritāh*-from those Smritis, *Hi*-certainly, *Tamah*-darkness, *Nishthāh*-emanate.

Purport: All those Smritis which are not based on the Vedas and also those Shāstras, that is, the systems of philosophy made by men who are hostile to the Vedas, all of them are certainly worthless, as they do not produce any reward after death, that is, in the next birth, and as they are the works of men of ignorance and falsehood, certainly darkness emanates from them.

उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित्।

तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ ९६ ॥ (४८)

Utpadyante Chyavante Cha Yānyato'nyāni Kānichit; Tānyarvākkālikatayā Nishphalānyanritāni Cha. -48

Cha-and, *Yāni*-those, *Anyāni*-others, *Utpadyante*-which spring up. *Atah*-away from, *Tāni*-they, *Arvāk*-modern, *Kālikatayā*+*Chyavante*-perish sooner, *Nishphalāni*-are worthless, *Cha*-and, *Anritāni*-false.

Purport: All other modern treatises which spring up away from the Vedas, that is, are not based on the Vedas perish sooner as they are worthless and false.

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।

भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ॥ १७ ॥ (४९)

Chāturvarnyam Trayo Lokāshchatvārashchāshramāḥ Prithak; Bhootam Bhavyam Bhavishyam Cha Sarvam Vedātprasidhyati. -49

Chāturvarnyam-the four Varnas, Trayah+Lokāh-the three worlds, ChatvārāḥĀshramāḥ-the four orders, Cha-and, Bhootam-the past, Bhavyam-the present, Cha-and, Bhavishyam-the future, Sarvam-all, Prithak-severally, Vedāt+Prasidhyati-are known by the Vedas.

Purport: The four Varnas, the three worlds, that is, the earth, the mid-space, and the outer space, the four Orders, that is, *Brahmacharya, Grihastha, Vānaprastha* and *Sannyāsa*, and the past, the present and the future, all of them are severally known by the Vedas, that is, all the rules and knowledge governing them are known by means of the Vedic knowledge.

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।

वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥ १८ ॥ (५०)

Shabdah Sparshashcha Roopam Cha Raso Gandhashcha Panchamah; Vedādeva Prasoooyante Prashootiguna-karmatah. -50

Shabdah-sound, Sparshah-touch, Cha-and, Roopam-colour, Cha-and, Rasah-taste, Cha-and, Panchamah-the fifth, Gandhah-smell, Vedāt-from the Veda, Eva-alone, Prasoooyante-are known, Prashooti-production, Guna-attribute, Karmatah-function.

Purport: The science of sound, touch, colour, taste and the fifth smell, all are known through the Veda alone, and also about their production, attribute and function.

बिभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।

तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥ १९ ॥ (५१)

Bibharti Sarvabhootani Vedashāstram Sanātanam; Tasmādetatparam Manye Yajjantorasya Sāadhanam. -51

Vedashāstram+*Sanātanam*-the eternal lores of the Veda, *Bibharti*-upholds, *Sarvabhootani*-all created beings, *Tasmāt*-hence, *Manye*-I hold, *Etat*-that, *Param*-supreme, *Yat*-which, *Asya*-this, *Sāadhanam*-the means, *Jantoh*-to all creatures.

Purport: The eternal lores of the Veda uphold all created beings, hence I hold it to be Supreme because this Veda, which is the sacred revealed Vedic Knowledge is the means for securing happiness of all creatures.

सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च

सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ १०० ॥ (५२)

Seināpatyam Cha Rājyam Cha Dandanetritvameva Cha; Sarvalokādhipatyam Cha Vedashāstravidarhati. -52

Seināpatyam-the command of the army, *Rājyam*-the parliament, *Cha*-and, *Danda*+*Netritvam*-the office of Justice, *Cha*-and, *Eva*-indeed, *Sarvalokādhipatyam*-the sovereign authority, *Vedashāstravit*-learned in the Vedas, *Arhati*-is worthy.

Purport: The command of the army, the parliament, the office of Justice and the Sovereign authority (the king) all these offices shall indeed be entrusted into the hands of those who are learned in the Vedas, as they are worthy to be appointed to these four offices.

यथा जातबलो वह्निर्दहत्याद्रानपि द्रुमान् ।

तथा दहति वेदज्ञः कर्मजं दोषमात्मनः ॥ १०१ ॥ (५३)

Yathā Jātabalo Vahnirdahatyādrānapi Drumān; Tathā Dahati Vedajnah Karmajam Doshamātmanah. -53

Yathā-as, *Jātabalah*+*Vahnih*-fully kindled fire, *Dahati*-consumes, *Api*-even, *Ādrān*+*Drumān*-moist trees, *Tathā*-so, *Vedajnah*-who knows the Veda, *Dahati*-burns, *Dosham*-taints, *Ātmanah*-of the soul, *Karmajam*-which arise from acts.

Purport: As the fully kindled fire which has gained strength, consumes even the moist trees so he who knows the Veda burns the taints of his soul which arise from evil acts.

वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन् ।

इहैव लोके तिष्ठन्स ब्रह्मभूयाय कल्पते ॥ १०२ ॥ (५४)

Vedashāstrārthatattvajno Yatra Tatrāshrame Vasan; Ihaiva Loke Tishthansa Brahmabhooyāya Kalpate. -54

Yatra+Tatra-in whatever, Āshrame-order, Vedashāstra+Arthatattvajnah-who knows the meaning of the Veda, Vasan-may dwell, Iha+Loke-here in this world, Eva-certainly, Tishthan-while living, Kalpate-becomes, Brahmabhooyāya-to realize Brahman.

Purport: He, who correctly knows the right meaning of the Veda, while living in this world and dwelling in whatever Order, that is, *Brahmacharya, Grihastha, Vānaprastha* or *Sannyāsa*, he certainly becomes qualified to realise *Brahman*, the Supreme Being.

तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ।

तपसा किल्बिषं हन्ति विद्ययाऽमृतमश्नुते ॥ १०४ ॥ (५५)

Tapo Vidyā Cha Viprasya Nihshreyaskaram Param; Tapasā Kilbisham Hanti Vidyayā'mritamashnute. -55

Tapah-austerity, Cha-and, Vidyā-true knowledge, Param-best, Nihshreyaskaram-means for Supreme bliss, Viprasya-for the Brāhmana, Tapasā-by austerities, Hanti-destroys, Kilbisham-sin, Vidyayā-by true knowledge, Amritam+Ashnute-obtains immortality.

Purport: *Tapah*-austerity, that is, the maintenance of *Brahmacharya*, adherence to truth, study of the Vedas and the like, and *Vidyā*-true knowledge, that is, the knowledge of the Vedas, are the best means for the Brāhmana to secure bliss. By the practice of *Tapah* he destroys his sin, and by *Vidyā* he obtains immortality, that is, freedom from the cycle of births and deaths.

प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।

त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥ १०५ ॥ (५६)

Pratyaksham Chānumānam Cha Shāstram Cha Vividhāgamam; Trayam Suviditam Kāryam Dharma-suddhimabhīpsatā. -56

Abhipsatā-who wishes, *Dharmasuddhim*-perfect Dharma, *Pratyaksham*-perception, *Cha*-and, *Anumānam*-inference, *Cha*-and, *Vividhāgamam*+*Shāstram*-the Veda and the other Shāstras, *Trayam*-the three, *Suviditam*-correctly know, *Kāryam*-duty.

Purport: He, who wishes to get the perfect knowledge of Dharma must correctly know these three, that is, the science of the *Pramānas*-evidences, like perception, inference, etc. and the Veda and the Shāstras based on the Veda.

Note: Refer to Nyāya Darshana, Chapter 1 for details on the *Pramānas*.

आर्षं धर्मोपदेशं च वेदशास्त्राऽविरोधिना ।

यस्तर्केणानुसंधत्ते सः धर्मं वेद नेतरः ॥ १०६ ॥ (५७)

Ārsham Dharmopadesham Cha Vedashāstrā' virodhinā; Yastarkenānusandhatte Sah Dharmam Veda Netarah. -57

Yah-who, *Anusandhatte*-explores, *Tarkena*-with reasoning, *Ārsham*+*Dharmopadesham*-the teachings of the Vedas and the seers on Dharma, *Cha*-and, *Vedashāstrā*+*Avirodhinā*-which are according to the Vedas and the Shāstras, *Sah*-he, *Dharmam*+*Veda*-knows Dharma, *Netarah*-no one else.

Purport: He, who explores with reasoning the teachings of the seers, the Vedas and the Shāstras, he alone knows the true principles of Dharma and no one else. Thus, the study of the Scriptures is a daily sacred duty.

Note: *Svādhyāyo Vei Brahmajajna*-regular study of the Vedas and books of the Rishis is *Brahmajajna*.-*Shatapatha Br.*

अनाम्नातेषु धर्मेषु कथं स्यादिति चेद्भवेत् ।

यं शिष्टाः ब्राह्मणाः ब्रूयुः सः धर्मः स्यादशङ्कितः ॥ १०८ ॥
(५८)

Anāmnāteshu Dharmeshu Katham Syāditi Ched bhavet; Yam Shishtāh Brāhmanāh Bruyuh Sa Dharmah Syādashangkitah. -58

Chet-if, *Anāmnāteshu*+*Dharmeshu*-any point of the law not

mentioned, *Katham*+*Syāt*-how shall it be, *Hi*-certainly, *Yam*-that, *Shishtāh*+*Brāhmanāh*-the pious and masters of the Vedas, *Bruyuh*-shall propound, *Sah*-it, *Syāt*-shall be, *Dharmah*-the law, *Ashangkita*-without doubt.

Purport: If, any point of the law which has not been mentioned, then how shall it be known? In all such cases, whatever the pious and learned masters of the Vedas, shall propound that shall be without doubt the law.

धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः।

ते शिष्टाः ब्राह्मणाः ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥ १०९ ॥

(५९)

Dharmenādhigato Yaishtu Vedah Saparibrinhanah; Te Shishtāh Brāhmanāh Jneyāh Shrutipratyakshahetavah. -59

Tu-but, *Yaih*-those who, *Dharmena*-according to the prescribed rule, *Saparibrinhanah*-together with the auxiliary texts, *Adhigatah*-have studied, *Vedah*-the Vedas, *Te*-they, *Jneyāh*-are to be considered, *Shishtāh*+*Brāhmanāh*-as pious and learned, *Shruti*+*Pratyaksha*+*Hetavah*-by evidences from the Vedas and the evidences.

Purport: All men cannot be *Shishta*, but those who have studied the Veda with its auxiliary texts and according to the prescribed rule, and are able to adjudge about right and wrong by the evidences from the Vedas, and the evidences like perception etc. they shall be considered as *Shishta Brāhmanas*.

दशावरा वा परिषद्ध्यं धर्मं परिकल्पयेत्।

अवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥ ११० ॥ (६०)

Dashāvarā Vā Parishadyam Dharmam Parikalpayet; Tryavarā Vāpi Vrittasthā Tam Dharmam Na Vichālayet. -60

Parishad-a council, *Dashāvarā*-of at least ten, *Vā*-or, *Api*-even, *Tryavara*-of at least three, *Vrittasthā*-who are faithful to their duties, *Yam*-whatever, *Dharmam*-Dharma, *Parikalpayet*-shall lay down, *Tam*-that, *Dharmam*-Dharma, *Na*+*Vichālayet*-do not dispute,

Purport: Whatever, a council of at least ten or even three *Shishta Brāhmanas*, who are faithful to their duties,

shall lay down as Dharma, that is, law that Dharma shall not be disputed.

Note: Refer to Samskāravidhi-GrihāshramaPrakarana for commentaries.

त्रैविद्यो हेतुकस्तर्की नैरुक्तो धर्मपाठकः ।

त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशवरा ॥ १११ ॥ (६१)

Traividyo Heitukastarkee Nairukto Dharmapāthakah; Trayashchāshraminah Poorve Parishatsyāddashāvarā. -61

Parishad-the council, *Dashāvarā*-of at least ten, *Syāt*-shall be, *Traividyah*-a master of the three Vedas, *Heitukah*-a master of logic, *Tarkee*-a master of the *Nyāya* Philosophy, *Nairuktah*-a master of the science of *Nirukta*, *Dharmapāthakah*-a master in Dharma, *Cha*-and, *Trayah*+*Āshraminah*-one of the three Orders.

Purport: The council of at least ten members shall constitute of one member who is the master of the Vedas, one who is learned in the science of logic, that is, one who is a master of the *Nyāya* philosophy, one who knows the science of *Nirukta*-etymology, one who is learned in *Dharma* and one from each of the three Orders, that is, a *Brahmachāri*, a *Grihastha* and *Vānaprastha*.

ऋग्वेदविद्यजुर्विच्च सामवेदविदेव च ।

त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥ ११२ ॥ (६२)

Rgvedavidyayajurvichcha Sāmavedavideva Cha; Tryavarā Parishajjneyā Dharmasamshayanirnaye. -62

Jnyeyā-know, *Tryavarā*+*Parishad*-the council of at least three, *Rgvedavit*+*Cha*+*Yajurvit*-one learned in the *Rgveda* and one who knows the *Yajurveda*, *Eva*-also, *Sāmavedavit*-a master of the *Sāmaveda*, *Dharma*+*Samshaya*+*Nirnaye*-to decide doubtful points of law.

Purport: Know that the council of three to decide doubtful points of law, shall constitute of three masters of the Vedas, that is, one who is learned in the *Rk* dimension, one who is a master of the *Yajus* dimension and the third one who is learned in the *Sāma* dimension of the Vedas.

Note: By three Vedas, the three range of knowledge is referred to and not to three particular Vedas. The four Vedas are referred to as Trayi Vidyā.

एकोऽपि वेदविद्धर्मं यं व्यवस्येद् द्विजोत्तमः ।

सः विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ॥ ११३ ॥ (६३)

Eko'pi Vedaviddharmam Yam Vyavasyed Dvijottamah; Sah Vijneyah Paro Dharmo Nājnānāmudito'yutaih. -63

Ekah+Api-even one, *Vedavit*-who is master of the Vedas, *Dvijottamah*-the foremost among the Dvijas, *Dharmam*-the law, *Vyavasyet*-shall declare, *Yam*-that, *Sah*-it, *Parah+Dharmah*-the supreme Dharma, *Vijneyah*-shall be considered, *Na*-not, *Uditah*-proclaimed, *Ayutaih+Ajnānām*-by myriads of ignorant people.

Purport: Even that which one foremost among the Dvijas who is the master of the four Vedas shall declare to be the law that must be considered to be supreme Dharma but not that which is proclaimed by myriads of ignorant people.

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम् ।

सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ ११४ ॥ (६४)

Avratānāmamantrānām Jātimātropajeevinām; Sahasrashah Sametānām Parishattvam Na Vidyate. -64

Avratānām-those who do not practice their vows, *Amantrānām*-who are destitute of Vedic learning, *Upajeevinām*-who subsist, *Jātimātra*-only by name of their lineage, *Sahasrashah+Sametānām*-the assembly of thousands of them, *Na+Vidyate*-is not considered, *Parishattvam*-a council.

Purport: Even, if thousands men, who do not practice their vows, that is, who do not study the Vedas, do not maintain Brahmacharya and do not abide by truth etc., and are destitute of the Vedic learning, though they are born from Brāhmana parents and they subsist in such a lineage, their assembly to settle any point of law, is not considered to be a council.

यं वदन्ति तमोभूताः मूर्खाः धर्ममतद्विदः ।

तत्पापं शतधा भूत्वा तद्वक्तृननुगच्छति ॥ ११५ ॥ (६५)

Yam Vadanti Tamobhootāh Moorkhāh Dharmamatad-vidah; Tatpāpam Shatadhā Bhootvā Tadvaktrinanugachchhati. -65

Yam-whatever, *Moorkhāh*-the stupid, *Tamobhootāh*-plunged in darkness, *Atadvidah*-unread in the Veda, *Dharmam+Vadanti*-proclaims to be Dharma, *Tat*-that, *Vaktrin*-those who propound, *Tat*-that, *Anugachchhati*-who follows, *Shatadhā+Pāpam*-a hundredfold sin, *Bhootvā*-is increased.

Purport: Whatever is proclaimed as Dharma by those who are plunged in the darkness of ignorance, who are stupid and un-read in the Vedas shall not be approved and accepted as law because that ruling increases sin a hundred fold for those who propound it, and for those who follow it.

एतद्वोऽभिहितं सर्वं निःश्रेयसकरं परम् ।

अस्मादप्रच्युतो विप्रः प्राप्नोति परमां गतिम् ॥ ११६ ॥

(६६)

Etadvo'bhihitam Sarvam Nishshreyasakaram Param; Asmādaprachyuto Viprah Prāpnoti Paramam Gatim. -66

Etat-thus, *Vah*-to you, *Abhihitam*-has been declared, *Sarvam*-all, *Nishshreyasakaram+Param*-that which secures highest state, *Viprah*-the *Brāhmana*, *Asmāt*-from this, *Aprachyutah*-shall not fall, *Prāpnoti*-obtains, *Paramam+Gatim*-the supreme bliss.

Purport: Thus, has been declared to you, all that which secures the highest state, and a *Brāhmana* who does not fall off from that obtains Supreme bliss.

सर्वमात्मनि सम्पश्येत्सच्चासच्च समाहितः ।

सर्वं ह्यात्मनि संपश्यन्नाधर्मे कुरुते मनः ॥ ११८ ॥ (६७)

Sarvamātmani Sampashyetsachchāsachcha Samāhitah; Sarvam Hyātmani Sampashyannādharme Kurute Manah. -67

Samāhitah-with a concentrated mind, *Sampashet*-shall see, *Sarvam*-all, *Sat+Cha+Asat*-the real and the unreal, *Ātmani*-in the self,

Hi-certainly, *Sampashyah*-considering, *Sarvam*-all, *Ātmani*-in the self, *Na+Kurute*-does not turn, *Manah*-his mind, *Ādharmā*-to *Adharma*.

Purport: The Brāhmana who with his concentrated mind see all creations, that is, the real, the manifested *Prakṛiti* in its multifarious animate and in-animate forms, and the unreal, that is, the un-manifested *Prakṛiti* to exist in the Supreme Self, and who considers all created beings to subsist in the Supreme Self does not allow his mind to turn to *Adharma*, that is, to the evil way of life.

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।

आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥ ११९ ॥ (६८)

Ātmaiva Devatāh Sarvāh Sarvamātmanyavasthitam;
Ātmā Hi Janayatyeshām Karmayogam Shareerinām. -68

Ātmā-the Self, *Eva*-indeed, *Sarvāh+Devatāh*-the Lord of all the *Devas*, *Sarvam*-all, *Avasthitam*-rests, *Ātmani*-in the Self, *Karmayogam*-the results of the acts, *Eshām+Shareerinām*-of these embodied souls, *Janayati*-He awards.

Purport: Indeed, the Supreme Self is the Lord of all the *Devas*, that is, of all the in-animate heavenly bodies and the living learned and pious men, and all of them exist in Him and He alone dispenses the results of their actions and therefore, He shall be the only object of worship and adoration for all men.

Note: Refer to Nirukta 7/4 regarding the concept of God being the *Deva* of all *devas*.

प्रशासितारं सर्वेषामणीयांसमणोरपि ।

रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥ १२२ ॥

(६९)

Prashāsītāram Sarveshāmaneeyānsamanorapi;
Rukmābham Svapnadheegamyam Vidyāttam Purusham
Param. -69

Prashāsītāram-the Governor, *Sarveshām*-of all these,

Anoh+Api+Aneeyām-even the minutest of the minute, *Rukmābham*-the effulgent, *Svapnadheegamyam*-perceptible in the state of meditation, *Vidyāt*-know, *Tam+Param+Purusham*-that to be the Supreme Perfect Being.

Purport: O seers! That Supreme Deva who is the Governor, that is, the preceptor of all those created beings, who is the minutest of the minute, and who is Self-effulgent and Omniscient, and who is perceptible in the state of deep meditation, know Him to be the Supreme Perfect Being.

Note: Refer to Yajurveda 31/18, 40/8.

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्।

इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥ १२३ ॥ (७०)

Etameke Vadantyaagnim Manumanye Prajāpatim;
Indrameke Pare Prānāmapare Brahma Shāshvatam. -70

Eke-some, *Vadanti*-calls, *Etam*-Him, *Agnim*-Agni, *Anye*-others, -the Lord of creatures, *Manum*-Manu, *Eke*-some, *Indram*-Indra, *Pare*-others, *Prānam*-Prāna, *Apare*-still others, *Shāshvatam*-*Brahma*-the Eternal *Brahma*.

Purport: O Seers! Some call Him *Agnim* (Fire), others call Him *Prajāpatim* the Supreme Lord of all creatures. Some call Him *Manu*, and some call Him *Indra*. Others call Him *Prāna* (Life) and still others call Him the *Eternal Shāshvatam* *Brahman*.

Note: **Shloka** Refer to Satyārtha Prākash Chap.1, to know more why God is called Agni, Manu, Indra, Prāna etc. though the created material objects also are known by these names. Refer also to Rgveda 1/164/46 and Y. veda 32/1.

एषः सर्वाणि भूतानि पञ्चभिव्याप्य मूर्तिभिः ।

जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत् ॥ १२४ ॥ (७१)

Eshah Sarvāni Bhootāni Panchabhirvyāpya Moortibhih;
Janmavridhidhikshayairnityam Samsārayati Chakravat. -71

Eshah-He, *Vyāpya*-pervades, *Sarvāni+Bhootāni*-all created beings, *Panchabhih+Moortibhih*-by the five forms, *Nityam*-

constantly, *Samsārayati*-is revolving, *Chakravat*-like the wheel, *Janma+Vridhhi+Kshaya*ih-by birth, growth and decay.

Purport: This Supreme Purusha being Omnipresent, pervades all the created beings, whom He causes to manifest by the five primordial elements (*Panchabhootas*), and He is constantly revolving them in this world, like the wheel through birth, growth and decay.

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।

सः सर्वसमतामेत्य ब्रह्माभ्येति परं पदम् ॥ १२५ ॥ (७२)

Evam Yah Sarvabhooteshu Pashyatyātmānamātmanā; Sah Sarvasamatāmetya Brahmābhyeti Param Padam. -72

Evam-thus, *Yah*-who, *Sarvabhooteshu*-in all created beings, *Pashyati*-sees, *Ātmānam*-the self, *Sah*-he, *Ātmanā*-in his self, *Sarvasamatam+Etya*-becomes equal to all, *Abhyeti*-enters, *Param+Padam*-the highest state, *Brahma*-of Brahman.

Purport: Thus, he who sees the Supreme Self in all created beings by his own self in the state of deep meditation, becomes equal to all of them, and he enters, the highest state, that is, he realises *Brahma*, the Omnipresent, Omniscient and Omnipotent Supreme Being.

Note: Refer to Y.veda 40/6.

**Iti Karma Karmagatayoh Vishayātmakah
Dvādasho'dhyāyah.**

**The end of Chapter twelve on the subjects *Karma* and
Karmagati-Acts and their effects.**

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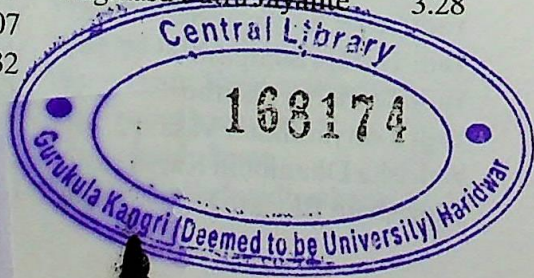
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Yathainam Nābhisamda	7.145	Yo Grāmadeshasangghān	8.136
Yathaivātmā Tathā Putrah	9.61	Yo Jyeshtho Jyeshthav	9.51
Yathoddharati Nirdātā	7.84	Yo Jyeshtho Vinikurveeta	9.88
Yathoktānyapi Karmāni	12.44	Yo Na Vettyabhivādasya	2.82
Yatkarma Kritvā Kurvan	12.19	Yo Nikshepam Nārppya	8.116
Yatkarma Kurvato'sya	4.48	Yo Nikshepam Yāchyamā	8.107
Yatkinchīdapi Varsha	7.105	Yo Yadashām Guno Dehe	12.9
Yatkinchitsnehasamyuk	5.5	Yo Yasya Pratibhoostish	8.94
Yatprāgdvādashesāhas	1.48	Yo Yathā Nikshipedhaste	8.106
Yatra Dharmo Hyadhar	8.14	Yo Yāvannihanuveetārcha	8.45
Yatra Nāryastu Pooj	3.36	Yo'himsakāni Bhootani	5.7
Yatra Shyāmo Lohitā	7.15	Yo'nadheetya Dvijo	2.117
Yātrāmātrāprasiddhaya	4.3	Yo'nyathā Santamātmān	4.85
Yatrānibaddho'peeksheta	8.55	Yo'rakshanbalimādatte	8.185
Yatsarvenechchhati Jnāt	12.21	Yo'vamanyeta Te	1.67
Yattu Duhkhasamāyukta	12.12	Yogādhamanavikreetam	8.101
Yattu Syānmohasamyukta	12.13	Yugapattu Praleeyante	1.32
Yattvasyāh Syāddhanam	9.75	Yugmāsu Putrā Jāyante	3.28
Yāvānavadhyasya Vadhe	9.107		
Yāvannapaityamedhyāktād	5.32		



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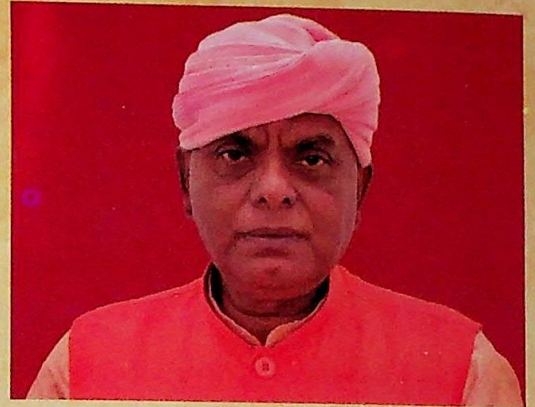
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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित
30वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए।
अन्यथा 50 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क लगेगा।

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PT. SATYAPRAKASH BEEGOO

Pt. Satyaprakash Beegoo (Arya Upadesha-ka) is the unique child of Arya Purohit, late Pt. Rajbunsy Beegoo and Srimati Pabeetree Kallychurn. He is one of the brilliant pupils of Acharya Veda Bhushan who was invited by the Arya Sabha Mauritius in 1984 to teach Vedic Dharma and Philosophy and to train Arya Purohits.

Pandit ji was in the Government Service since 1976. He was a Gazetted Officer. He retired from the Public Service as a Principal Electoral Officer in 2018. Since 1976, he is an Arya Purohit and missionary. He is preaching Vedic Dharma, philosophy and comparative religions during his spare times to members and students in Arya Samaj and other associations.

He was encouraged by late Svami Dr. Satyaprakash ji and Dr. Shri Ram Prakash ji to start writing in English and French and to enrich the Arya Samaj literature in these languages.

Since then he translated many books of eminent Vedic Scholars His book the Bhakti Prakash on Samdhya Havan in Hindi, English, French, and Marathi is very popular in Mauritius and abroad.

Pandit ji is now fully devoted in his missionary works, and in translating important Vedic Literature into English and French.

THE MANUSMRITI

Manusmriti is an ancient work on jurisprudence. Unfortunately, some misunderstandings and misconceptions are prevailing about Manu and his Manusmriti.

Dr. Surendra Kumar ji an eminent Samskrita scholar has quoted many internal evidences from this book to prove that all these claims have no ground. They are false and malicious.

He examined each and every Shlokas to detect the genuine from the interpolated ones. He has given convincing and logical proofs why such and such Shlokas are later additions to the body of the Manusmriti.

An English translation of this book from the Ārsha Vedic point of view was not available. Arya Upadeshaka Shri Pt. Satyapraksah Beegoo ji from Mauritius, voluntarily agreed to translate this into English, enhancing its value with transliteration of every Shloka, and providing the meaning of all the Samskrita words.



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